THE WORKS OF W. FENNER B. of DIVINITY.

Rev. 14. 13.
They rest from their labours, and their Works follow them.

Printed by *E. Tyler* for *I. Stafford* at the *George* neer Fleet-Bridge.

1657.

The Names and Order of the ſeverall Sermons and Treatiſes contained in this Book.

THe Vſe and Benefit of Divine Meditation.
The danger of deferring Repentance.
Vain Thoughts arraigned at the Bar of Gods juſtice.
The judgement of the world, by the Saints at the laſt day.
The puniſhment of unworthy Communicants.
The Duty of Communicants.
The Duty of Reprovers and perſons reproved.
The Miſery of earthly thoughts.
The neceſſity of Self-deniall.
The Efficacy of Importunate Prayer.
The neceſſity of Goſpel-obedience.
A Caveat againſt late Repentance.
The Soveraigne Virtue of the Goſpel.
A Funeral Sermon.
The Signes of Gods forſaking a People.
The Sacrifice of the Faithfull.
The Miſery of the Creatures by the ſin of Man.
The Chriſtian his Imitation of Chriſt.
The Enmity of the wicked to the light of the Goſpel.
Gods Impartiality in his Judgements.
The great Dignity of the Saints.
The time of Gods grace is limited.
A Sermon of Spirituall Mortification.
The ſinfulneſſe and danger of Hypocriſie.
Reformation under correctiō, the way to prevent deſolation.

A Treatiſe of the Affections.
The Soules Looking-glaſſe, with a Treatiſe of Conſcience.
Chriſts Alarm to drowſie Saints.
Wilfull Impenitency, the groſſeſt ſelfe-murder.
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The Mercy of the Covenant by the Son.

The Christian Estimation of the Worth of the Soul.

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The Unchangeableness of God.

A Sermon of Self-Mortification.

Three Sacramental Prayers and Hymns.

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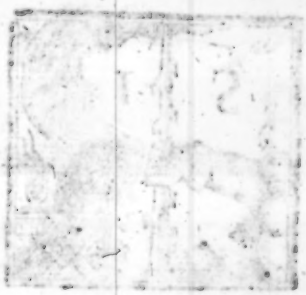
THE USE AND BENEFIT OF Divine Meditation,

In two SERMONS
Preached by that Reverend and Fathful Miniſter of Gods Word,

WILLIAM FENNER, B. D. ſometimes Fellow of *Pembroke Hall* in *Cambridge*, and late Miniſter of *Rochford* in *Eſſex*.



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XXIX CHOICE

SERMONS

On severall

Texts of Scripture.

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Mary Ray her
Book Ann 1656

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please your mayd mild and
death and die and in heaven



Written
By
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David
Ray

The Epiſtle to the godly Reader of theſe pious SERMONS.

THE *Author of theſe enſuing Sermons, Maſter* William Fenner, *was ſo deſervedly famous in the Church of God, and ſo well knowne unto me in particular, and one to whom I was ſo much obliged, when he was living, as that I could not thinke it ſufficient to give a bare* Imprimatur *unto his Sermons, but have added this* Teſtimony *alſo, that thereby all good People might be encouraged to read theſe Workes of his, whoſe life and converſation was a continuall Sermon, and who ſpent himſelfe in Studying and Preaching, and whoſe memory will be ever precious unto*

Your loving friend

Edm. Calamy.

TO THE READER.

Good Reader

THE *Author* of theſe Sermons, having ſerved his time, and being fallen aſleep, The lot is fallen upon me to appear in their behalfe, and to ſeale unto their worth and uſefulneſſe for publick ſervice, as farre as thou pleaſeſt to ſeal unto my judgement and faithfulneſſe in ſuch a caſe, with thine opinion and approbation. For the truth is, that the ſtrength and value of my teſtimony concerning them, is like to extend no further, than thine doth concerning me: So that if I adde any thing to their credit and eſtimation in the world, by my recommendation, it is by the mediation of thine ingenuity and fairneſſe towards me. But if thou ſhalt pleaſe to be at any reaſonable coſt in the reading of them, and lay thy judgement and conſcience as cloſe to the ſpirit, as thou muſt thine eyes to the letter of what thou readeſt, I make no queſtion but I ſhall be the gainer, and not they, by this engagement of my ſelfe for them. True worth, eſpecially when it overcomes and breaks out of the cloude of obſcurity, alwayes returnes more than what it receives from any mans teſtimony: neither is there any method or trade ſo proper or certain, whereby to raiſe an eſtate of honour and reputation to a mans ſelfe, as the beſtowing or caſting

casting honour and reputation upon other, so he be carefull and dexterous in the choyce of his subject. *John Baptist* by giving testimony only to one, Jesus Christ, out grew the common stature of those that are borne of women, in true greatnesse, *Matth.* 11. 11. And yet there was little or nothing (in effect) added to Jesus Christ himselfe by his Testimony, *John.* 5. 34. It is an ingenuous and inoffensive way to serve our selves out of other mens excellencies, by advancing them: neither doe the generality of men in their practice, more generally consent upon any principle of reason and equity, than this, To recompence such men with terms of honour, who are unpartiall and free in subscribing and acknowledging the worth and eminencie of others. And as many that are but of meane condition in the world otherwise, yet maintaine themselves comfortably, by trimming and dressing the Gardens and Orchards, and Vineyards of rich and wealthy men; so many men that want other personall abilities and excellencies of their own, subsist upon termes of a convenient reputation, only by vindicating, adorning, and setting forth the endowments and graceſull parts of other men.

The subject or argument of diverse of these Sermons, is partly that Noble and high importing straine of Christian devotion; Preparation for that solemne enterview of Jesus Christ in his death, at his Table; The great severity of Gods proceedings against despisers of admonitions and reproofe. Both theames of savoury consideration for all those that love not death; and more especially for those, who desire not onely to bee saved, but to bee saved upon sweeter, and more comfortable terms than as by fire, 1 *Corinthians* 3. 15. Those that were chastened with weakenesse, and sickenesse, and death amongst the Corinthians, 1 *Corinthians* 11. 30. were yet saved, *verse* 32, but this was as by or through fire; though they did not perish, were not consumed by the flames of Gods displeasure against them, yet they were sorely scorched with them, the smell of this fire was strong

ſtrong upon the garments of their fleſh; They diſcerned not the body of his Sonne Jeſus Chriſt, in his Ordinances; but in ſtead of that holy, reverend, and deepe-dyed behaviour, which was due unto it, both from their inner and outward man, as being a creature of the higheſt and deepeſt ſanctification that ever God ſanctified; Sanctified not onely to a more excellent and glorious condition, but alſo to many ends and purpoſes of farre higher and dearer concernement, both for the glory of God, and benefit of Men themſelves, than all other creatures whatſoevet, whether in Heaven or in Earth; They handled and dealt by it in both kindes, as if it had been but a common or unſanctified thing; thus they diſerned not the Lords body. And as they diſcerned not his body, ſo neither did God (in ſome ſenſe) diſcern theirs; but in thoſe ſore ſtrokes and heavy judgements which he inflicted on them, had them in no other rgard or conſideration, than as if they been the bodies of his enemies, the bodies of wicked and ſinfull men; thus drawing the model and platforme of their puniſhment (as uſually he doth) from the ſtructure and proportion of their ſinne. And if the morall or ſpirituall ſeeds and originals of our outward and bodily afflictions, as ſickneſſes, and weakneſſes, either upon our ſelves or ours, declining eſtates, loſſes, &c. (which ſtill lye deeper than the naturall) were but carefully and narrowly ſought out, it is much to be feared we ſhould finde a great part of them (at leaſt) in the bowels of the ſame Sinne, ſo frequent amongſt us, I meane, of *Not diſcerning the* LORDS *Body*. The juſt and righteous God builds up the breaches that we make upon the honour belonging to the body of his Sonne, with the runies of that Honour, which he had given unto ours in health, ſtrength, life, and many other outward comforts and ſupports. But thou wilt heare more of theſe things in the Sermons themſelves; the wholeſome Admonitions and Reproofes wherein contained, with the reſt of that heavenly proviſion for thy Soule, which ſhalt finde here gathered together, and laid into thine hand, I heartily

tily wish may be sanctified unto thee by the highest hand of the Sanctifier: that so thy sinnes and corruptions may flye seven wayes before that Spirit of power which here pursueth them, and thou never presume to returne backe again unto them more. The God whom we serve, is able to performe this great petition, by Jesus Christ. To whose grace the peace of thy soul is faithfully and feelingly commended, by

That poor and unworthy servant of Christ and his Church,

Mr. Goodwin.

The

THe learned Author of these Sermons (now with God) hath given much proof of his cleare knowledge, and great experience in the Mystery of godlinesse by his labours already published: yet, if any shall desire a further Testimonie of either, these Sermons will give it in full measure, pressed down, and running over; and therefore I subscribe their publication for common good.

Joseph Caryl.

The

READER,

THeſe divine Diſcourſes enſuing of the Reverend and Learned Authour, Maſter *William Fenner*, many whereof were formerly printed and puliſhed in ſeverall Volumes; (together with ſome, which are now added, but were never printed before) are here for thy greater convenience, digeſted and brought together into one complete Volume.

The Authors Preface upon theſe enſuing SERMONS.

THe cauſe of that little Heavenlineſſe which is in the profeſſion of Chriſtianity, *is the want of Meditation* Many can meditate *curſorily*, but that is not enough: it muſt be a ſticking meditation that muſt affect the heart That place in 2 *Pet.* 2. 8. is marvellous pregnant, it was the meanes why *Lot* was ſo touched with the abominations of *Sodom*, *That righteous man dwelling amongſt them, in ſeeing and hearing their ungodly deeds, vexed his righteous ſoul from day to day.* Many heard and ſaw too beſides *Lot*, and were not vexed: Why? Other matters ſtuck in their thoughts, they ne're throughly meditated on it; but he vexed himſelf, that is, the meditation of thoſe evils, and bringing them home to his Soul, vexed him:

The word is a fit word, implying two things,

First, the *ſearching and examining* of a thing, his meditating heart examined their ſins: how *many* they were, how *grievous*, how *damnable*, how likely to pul down ſome *vengeance* or other upon them.

 Second-

Secondly, the *wracking or vexing upon tryall*; ſo it was with *Lot*, he obſerved all their evills, and weighed them in his ſoule, and then he wrack'd his ſpirit with the conſideration of them. The Evangeliſt uſeth this very word for *toſſing*; this word that is here put for *vexing*, he puts for *toſſing a ſhip on the ſeas*, Matthew 14. 24. *The ſhip was toſſed with the waves*: ſo meditation did toſſe his ſoule with vexation, ſometimes down to the deep; O miſerable wretches that we are! or, How brutiſh, hoſt beaſtly, and how helliſh are our ſins? Sometimes up; O that the Lord would humble us and ſpare us! Sometimes over head and ears in the ſtorm; O fool that I was to chuſe my dwelling amongſt ſuch men.

Theſe meditations vexed his ſoul: Many have ſtudied meditations, and yet yet are not acquainted with this *cordiall* meditation: many Miniſters that ſtudy Divinity all the day, that ſtudy the Word all the week, that ſtudy their Sermons all the yeare, may yet for all this, be carnall Miniſters: why? Becauſe their meditation is but inventing and *mentall* meditation; this meditation is a practicall meditation, the thing meditated feeds the heart: that meditation is like a fluttering Pheaſant, that flutters before their eyes, it feeds their eyes indeed, but never feeds the ſtomack, as long as they neither catch or eat it. The ſaving myſteries of God flutter before their eyes, and before their underſtandings, they feed their eyes with knowledge, but never feed their ſoules unto everlaſting life, unleſſe they fowl for it, dreſſe and digeſt it in their hearts.

There is an apt word, *Geneſis* 24. 63. Iſaac *went out to meditate in the field*: the originall hath it, to ſignifie *mutuall conference*, his minde conferred with the truth, and the truth with him, a mutuall working he wrought upon the truth, by meditating of it, and it wrought upon him by leaving an impreſſion upon his ſoule: this is a rare practice in the world, and yet as *neceſſary* as moſt, it is the art of the ſoule in being heavenly, it is the inuring of thee to every good duty; for by meditation a man comes to have

his

his minde and heart fixed upon every thing that he would; would he pray? he that hath inured his heart to meditate, his minde is fixed in his prayer. Would he receive the Sacrament? He that hath inured his heart by meditation, his minde is fixed in the Ordinance. *David* that was excellent at meditation, had a *fixed heart*, *Psalm.* 57. 7. *Psal.* 112. 17.

The Contents and Heads of the following SERMONS.

The Contents of the first SERMON, *Haggai* 1. 5.

The Preface, shewing the usefulnesse of Meditation, together with the danger in neglecting it.

The opening of the Text in severall particulars, page 1.

Doctrine, *Serious Meditation of our sins by the word, is an especiall means for to make us repent,* 2.

The definition of Meditation, in four particulars, ibid.

1. *It is an exercise of the mind,* ibid.

2. *A setled exercise of the mind,* ibid.

3. *It is to make a further enquiry into all the parts of the truth,* ibid.

4. *It labours to affect the heart,* 3.

Two Reasons.

1. *Because Meditation presseth all Arguments home to the heart,* ibid.

2. *Because Meditation fastens sin close upon the soul, and makes the soule to feel it,* 4.

1. Use. *For the reproof of several sorts of men that are loth to put in practice this so necessary a duty,* 5.

Four lets of Meditation.

1. *Vaine company,* 6.

2. *Multitude of wordly businesse,* ibid.

3. *Ignorance* 7.

4. *That naturall aversnesse that is in the heart of man unto it,* ibid.

This averseneſſe of heart consisteth in three things,

1. *In the careleſneſſe of the heart,* ibid.

2. *In the runnings and rovings of the heart,* ibid.

3. *In the wearisomeneſſe of the heart in meditation,* 8.

2. Use. *For terror unto all those that dare sit down in security, never a[t] regarding this soule-searching dutie,* ibid.

Four means or helps to Meditation.

1. *With all ſeriouſneſſe tell the ſoul that thou haſt a meſſage from the Lord unto it,* 9.
2. *Obſerve fitting times for meditation:* viz,
1. *The morning,* ibid.
2. *The night,* 10.
3. *The evening,* ibid.
4. *When the heart is after ſome extraordinary manner touched with Gods word or providences,* ibid.
3. *Call to mind what evill thou haſt done ever ſince thou waſt born,* ibid
3. *Rouſe up thy heart and thoughts as high as heaven,* ibid.
3. Uſe. *For reprehenſion of thoſe that meditate upon their ſins, and how they may with the more freeneſſe to commit ſin.* 11.

Four grounds upon which Meditation muſt be raiſed.

1. *Meditate on the goodneſſe, mercy and patience of God, that you have oft abuſed by your ſins,* 12.
2. *Meditate on the juſtice of God that you have ſo oft provoked,* 13.
3. *Meditate on the wrath of God that you have ſo oft kindled,* ibid.
4. *Meditate on the conſtancie of God, who is a conſtant hater of all ſin,* 14.

Four directions how to carry Meditation home to the heart.

1. *Weigh and ponder all the foregoing things in thine own heart,* 15.
2. *Strip ſin, and look upon it ſtark naked, and in it's own colours,* 16.
3. *Dive into thine own ſoule, and ſearch thine heart to the quick,* ibid.
4. *Prevent thine own heart by meditation, and tell thy ſoule that it will one day wiſh, that it had not neglected this ſo neceſſary a duty,* 17.

Four duties to be diſcharged that we may put life to Meditation.

1. *Let Meditation haunt and dog thy heart with the promiſes and threatnings, mercies and judgements of God,* 18.
2. *Let Meditation trace thy heart in the ſame ſteps, and run over all thy duties diſcharged,* 19.
2. *Let Meditation hale thy heart before Gods Throne, there to powre out thy complaints before the Almighty.* p. 20. *And let thy complaint be*
1. *Full of ſorrow,* 21.
2. *A full complaint of all thy ſins,* ibid.
3. *A complaint aggravating all thy ſins by all their circumſtances.* ibid.
4. *A ſelf condemning complaint, wherein the complaint of* Ezra *is illuſtrated in eight particulars,* 22.
4. *Let meditation when it hath ſearched out thy caſe, and made it appear how wofull it is, caſt thee down before God,* 23.

Four

Four Motives to ſtir up the ſoul to Meditation.

Conſider it is the part of a fool not to meditate. It is madneſſe for a man to walk on in a courſe, and not to conſider whither it will tend, 24.

2. *Conſider, not to meditate is the brand of a Reprobate,* ibid.

3. *He that meditates not, robs God of his honour,* 25.

4. *All the ſervice that a man performeth unto the Lord, will be abominable, if he meditate not before it, and after it.* ibid.

The reaſon why we have ſo many vain thoughts in our holy exerciſes, is, becauſe we prepare not our hearts thereunto by meditation.

The Contents of the third SERMON; *Proverbs* 1. 28.

1. *The opening of the context in five particulars,* 29.

2. *The opening of the words of the Text in four particulars,* 30.

1. Doctrine. *Thoſe that will not hear the Lord when he calleth upon them by the miniſtry of his word, and voyce of his Spirit, the Lord will not heare them, when in their miſery they call upon him.* 21.

Three Reaſons of the point.

1. *The law of Retaliation, of rendring like for like, requires it.* ibid.

2. *Becauſe Gods two Attributes of Mercy and Juſtice, have their ſeaſon in this life, and when Mercy hath acted her part, then cometh Juſtice upon the ſtage for to act her part.* 32.

3. *Becauſe it is Gods manner for to do ſo in temporall things, and therefore much more in matters of grace and ſalvation.* 33.

God giveth to men a day, and no Man nor Angel knoweth how long this day laſteth, or when this ſeaſon of grace ſhall have an end, 35.

And as there is a perſonall day, ſo there is a Nationall day, 36.

Objection 1. *A man may be called at the eleventh or twelfth hour of the day,* 37.

Anſwer, *Thoſe that were called at the firſt hour, came in at firſt hour; thoſe that came in at the twelfth hour, were not the ſame that were called at the firſt hour,* ibid.

Objection 2. *The day of grace laſteth as long as the day of life.* ibid.

The Objection is cleared under three particulars,

Anſwer, *And it is anſwered, that the day of grace may end to a particular man long before his death,*

1. *Becauſe God may harden a mans heart,* 38.

2. *Becauſe God may ſear mens conſciences.* ibid.

Objection 3. *Suppoſe I go on in my ſin, and repent upon my death-bed, will God hear me?*

Anſ.

Anſwer, *The anſwer is negative,* 39.
Objection 4. *Suppoſe I humble my ſelf by faſting and prayer, will not God hear that?*
The anſwer is negative, if thou neglect the day of grace, ibid.
Object. 5. *At what time ſoever a ſinner repents, he ſhall find mercy.*
Anſ. *It is true if he repent from the bottom of his heart, but a man may have many a degree of repentance, and yet never repent from his heart,* ibid.
Self-love may make a man do much, ibid.
2. Doctrine. *It may be this very day, even this particular Sermon, this inſtant hour may be thy day, that art now in thy ſins, that if thou repent not at this very one Sermon, thou neglecteſt eternal life for ever,* 40.

Four Reaſons of the point.

1. *Becauſe Gods patience is in his own breaſt, and who can tell how long it will laſt?* ibid.
Wherein Joel 2. 12. *is opened in five particulars,* ibid.
2. *God uſually giveth ſome ſignes of death beforehand,* 41.
But the day of grace may end, and a man never have any warning of it,
Becauſe Gods patience giveth no marks or inkling of its ending before it ends, ibid.
3. *Becauſe God keepeth a ſtrict account how many opportunities he hath vouchſafed,* 42.
4. *Conſider, it is a wonder that the day of grace is not ended already, and that thou art not now in hell.* 43.

The Contents of the fourth SERMON, upon upon *Philip.* 3. 18, 19.

1. AN *Explaination of the ſeverall parts of the Text in five particulars,* 43.
Doctrine. *That thoſe whoſe minds and thoughts run habitually on earth and earthly things, their end muſt needs be deſtruction,* 44.
6. Reaſons. 1. *The curſe of God is the deſert of vain thoughts,* ibid.
2. *The curſe of God is the event of vaine thoughts,* ibid.
3. *The man whoſe thoughts are habitually on the things of the world, can never truly repent,* 47.
4. *Becauſe that man whoſe thoughts run habitually on earthly things, hath no part in Jeſus Chriſt,* 48.
5. *Becauſe ſo long as a mans thoughts run habitually on things of the world, that man hath no true love of God in him,* ibid.
6. *Becauſe ſo long as a mans thoughts run after the world he can never depart from his ſins,* 49.
2. Uſes. 1. *For humiliation, becauſe theſe vain thoughts bearing ſway in the heart, they make that mans end to be deſtruction.* 50.
2. *For the terrour of thoſe men who ſuffer their hearts to be taken up with vain thoughts.* 51.

Object.

Objection. *But I think of God and of Christ, of faith and repentance,* 52.

Answ. 1. *Consider whether thy good thoughts be meerly cast into thy heart, or whether they be raised by thy heart,* ibid.

A wicked man may have a thousand good thoughts, and yet goe to hell in the midst of them. 53.

2. *Thou hast good thoughts, but consider whether they be fleeting or abiding thoughts,* 54.

There are two kinds of vaine thoughts: 1. *vaine, because the matter and substance of them is vaine;* 2. *vaine, for want of durance and lasting, though not vaine for the matter of them.* ibid.

3. *Thou thinkest of God, but consider whether thy thoughts be studied or accidentall thoughts,* 55.

A godly man not only thinketh of God, but he studieth how to think of God, ibid.

4. *Thou thinkest of God, but consider whether thy thoughts of God be profitable, or unprofitable thoughts,* ibid.

Thoughts how free, and not free:

Free from mens knowledge and mens Courts:

Not free

1. *From Gods knowledge,* ibid.
2. *They are not free from Gods word,* ibid.
3. *They are not free from the wrath of God,* 57.

Three meanes, in the use whereof we may rid our selves of vain thoughts.

1. *Love the word of God,* ibid.
2. *Go unto God by prayer,* ibid.
3. *Consider, thou hast not so learned Christ,* 58.

All vaine thoughts arise from these three Heads,

1. *From the variety and abundance of the thoughts of the world,* ibid.
2. *From the Fountain of corruption that is in mens hearts,* ibid.
3. *From the damned malice of Satan, and his temptations both within and without.* ibid.

Thoughts become vain four manner of wayes.

In respect of the { *Matter.* *Forme.* *Efficient.* *End.*

1. *Thoughts are Meterially vain,*
When the matter of them is vain, ibid.
Such are the thoughts of the world, our calling or recreation: these are evil,

1. *When we think of them primarily, that is, before we think of God,* 59.
2. *When we think of them too usually, too often,* ibid.
3. *When we think of them too savourily,* 60.
4. *When we think of them without counsel,* ibid.
5. *When they are thoughts needlesly,* ibid.

2. *Thoughts are vain formally, when though the matter of them be never so good, yet the manner of thinking them is evill,* 61.

It is possible for a man to go to hell, though he perform the same things for the matter of them that a godly man doth, ibid.

3. *Thoughts are vaine efficiently, when the heart that thinketh upon them is earthly and vaine,* 62.

4. *Thoughts are vain, when the drift and end of the soul in thinking on them is vain.* 63.

Wicked men will be thinking of God,

1. *To make God amends for their dishonouring of him by their wicked thoughts,* ibid.
2. *To collogue with God, and to flatter him,* 64.
3. *To smoother and choak their own consciences.* ibid.

The Contents of the fifth SERMON; 1 *Corinth.* 6. 2.

1. AN *Explanation of the Text, together with the vefes foregoing and following,* 67.
Doctrine, *The Saints shall judge the world,* 68.
Objection. *How shall the Saints judge the world?* 69.
Answer. 1. *By their consent unto Christs Judgement.* ibid.
2. *By their applause to Christs judgement,* ibid.
3. *By their Majesty; then shall they shine as stars in the firmament, and the wicked shall be amazed at the sight of them.* ibid.
4. *By their lives and conversations, their accepting of the Lord Jesus Christ, they shal judge the worlds rejecting of him.* ibid.

Three Reasons of the point.

1. *First, because of that mystical union that is betwixt Christ and his Saints, so when Christ judgeth the world, the whole body of Christ may be said to judge the world.* 70.
2. *In regard of their sufferings with Christ; as they are judged by the world, so they shall be judges of the world,* ibid.
3. *For the greater terror to all wicked men at the day of judgement,* ibid.
4. *Because*

4. Becauſe the mouthes of wicked men may bee ſtopped, and that they may have no excuſe for themſelves. ibid.

Uſe 1. For information in five particulars.

1. Hence we may learne that the Saints by their now being Saints, do now judge the world. 71.

Wherein, Heb. 11.7. is cleared from an Objection.

2. Hence let the world learne, that when any one ſinner is converted, there is one Judge more to ſit upon them. 72.

3. Hence we may learn, that it concerns all the world to take notice of every grace in Gods children, becauſe there is never a grace in any of the Saints, but it ſhall make for the condemnation of them that want it. ibid.

4. Learne hence, that if the Saints, then much more the word that begets them, ſhall judge the world. 73.

5. Learne hence alſo, that the Miniſters of God by every Sermon they preach, ſhall judge the world. ibid.

Uſe 2. For to condemn the world, who ſee not an amiableneſſe in the faces of the Saints, who ſhall one day be their Judges, who ſhall judge both Saints and Angels. 74.

2. This ſheweth the folly of the wicked, who prepare not for theſe Judges. ibid.

Laſtly, it condemnes all thoſe that do not ſee glory and majeſty in the face of Gods Saints, he that revileth the Saints, revileth his Judges, ibid

Who ſhall judge the World.

1. God the Father by way of authority, all judgement is originally from him. 75.

2. God the Son by way of diſpenſation. ibid.

3. God the holy Ghoſt by way of conviction. 76.

4. The Word of God by way of form, it being the platforme, according to which Chriſt will judge the whole world. ibid.

5 All the Miniſters of God ſhall ſit as Juſtices in common. 77.

6. All the Saints from one end of the world to the other, ſhall aſſiſt the juſt Iudge of Heaven and Earth. ibid.

So that the wicked ſhall not be able to plead: ibid.

1. Their Ignorance ibid.
2. Nor their Poverty. ibid.
3. Neither their ſinning at their maſters command, 78.
4. Neither Callings or Trade. ibid.
5. Neither the ſinfull times they live in. ibid.

Uſe 3. Firſt for the juſt reproof of many of the Saints of God, becauſe they are not ſo circumſpect over their wayes as they ought; how will they be able to riſe up in judgement againſt the wicked for ſuch ſins as they themſelvs live in? ibid.

2. It may ſerve to condemne ſome of the Saints of God in regard of that little difference that is to be found betwixt the wicked of the world, and them in their lives and manners, it is hard to tell which is a Saint, and which is a Reprobate, by their converſations.

3. It may ſerve to condemn the ſcandalouſneſſe of many perſons in their behaviour and actions. 80.

The Contents of the ſixth Sermon, on 1 *Cor.* 11. 30.

Doct. 1. *FRom the 18. v. that whoſoever will come to the holy Communion, they muſt examine themſelves, that ſo they may come worthily.* 83.

The Apoſtle gives three Reaſons of it.

1. *From the end of the Sacrament.*

2. *From the wrong men offer to Chriſt, if they come in their ſins.* ibid.

3. *From the wofull wrong that a man doth to his own ſoul, that cometh without preparation.* ibid.

The Uſes of the point are theſe.

1. *For the reproof of thoſe, that coming unpreparedly, get no ſpirituall ſtrength thereby.* ibid.

2. *For terrour to unworthy receivers.* 85.

3. *To ſhew they make themſelves liable to Gods temporary plagues.* ibid.

4. *For inſtruction to examine our ſelves.* ibid.

5. *He concludes with an uſe of exhortation.* 86.

An Explanation of the Words.

Doct. 2. *God doth moſt ſeverely puniſh the unworthy receivers of the Lords Supper.* 87.

Foure Reaſons hereof.

1. *Becauſe Chriſt himſelfe inſtituted it.* ibid.

2. *Becauſe Chriſt is the matter of it, and therefore the more heynous the defilement.* 89.

3. *Becauſe Chriſt is the forme of it, wherein confirming grace is ſealed to the ſoul.* 90.

4. *Becauſe Chriſt is the end of the Sacrament.* ibid.

Uſe 1. *For Inſtruction; ſhewing whence ſickneſſe, weakneſſe,* &c. *come.* 91.

From whence comes hardneſſe of heart, &c. 92.

Uſe 2. *For comfort unto every poor afflicted ſoul,* &c. 93.

Uſe 3. *For terror to thoſe that come unpreparedly.* 94.

Object. *Do all that come unworthily eat and drink their own damnation?*

Anſw. *A man may eat and drink his own damnation three ways.*

1. *In regard of guilt and liableneſſe to Gods wrath,* 96.

2. *In regard of the ſeal and obligation in the conſcience,* ibid.

3. *In regard of the ſigillation in heaven.* ibid.

Laſtly the concluſion, denouncing terror to all thoſe that dare ruſh upon this holy ordinance, 205.

But for comfort to all them, who with all diligence ſet upon the preparing of their ſouls for this great Ordinance. ibid.

The

The Contents of the ſeventh SERMON, on 2 Cor. 11, 28.

The words of the Text explained.

Doct. 1. WE *muſt not ruſh upon the Sacrament.* 102.
There are none of the Ordinances of God that a man may ruſh upon without examination. ibid.

Three Reaſons hereof.

1. *Naturally we are not invited gueſts to the Sacrament.* ibid.
2. *Though we are invited, yet it may be we are not diſpoſed: for, naturally we are ſtrangers to God and the covenant of God; all this indiſpoſition muſt be wrought off before we can come comfortably to the Sacrament.* 103.
3. *This is a ſolemn Ordinance, and therefore an Ordinary diſpoſition will will not ſerve the turn,* ibid.
Many a reprobate may eat and drink in Chriſts preſence, ibid.

Uſe. *To forewarne men leſt they unpreparedly ruſh upon any of Gods Ordinances, eſpecially upon the Sacrament of the body and blood of Chriſt.* 104.

The text divided into four parts.

The matter of the duty. ibid.
The manner how to be performed. ibid.
The rule of direction concerning it, ibid.
The benefit of following that rule. ibid.

Doct. 2. *There is a neceſſity that we ſhould receive the Lords Supper, and receive it often,* 105.

Doct. 3. *The manner of performance of duties is to be regarded,* ibid.

Five Reaſons hereof.

1. *The Lord commands the manner as well as the matter,* 106.
2. *Circumſtances overthrow actions, if they be not rightly and duly obſerved,* ibid.

Its inſtanced
1. *In prayer,* ibid.
2. *In preaching,* ibid.
3. *In receiving the Sacrament,* 107.
4. *In brotherly reproof,* ibid.
5. *In eating, drinking, and marrying,* ibid.

3. *Becauſe only the manner of doing duties gets the bleſſing,* 108.
4. *Becauſe Chriſt himſelf is an example unto us in this, he did not only obey his Father in the matter of his commands, but in the manner of them,* ibid.
5. *Becauſe otherwiſe we cannot glorifie God,* ibid.

Uſe. 1. *Firſt, to condemn that natural Popery that is in the hearts of men, &c.* 109.

Uſe 2. *For diſcovering why people are ſo willing to doe duties for the matter and not for the manner.* 110.

The Reaſons of it are theſe.

1. *Becauſe the matter of duties is eaſie, but the manner is difficult.* ibid.
2. *Duties for the matter of them may be done with a proud heart,* 111.
3. *They may be done with an unholy life,* 112.
4. *The*

4. *The matter of duty bringeth not the crosse, and may zealous for the matter, and persecutors of goodnesse,* ibid.
Use 3. *To exhort men to labour and perform duties aright.* 113.

Three Motives to perswade people to perform duties after a right manner.

1. *Because no Ordinance at all else can be effectuall unto us,* ibid.
2. *All is but hypocrisie, if the manner be not regarded,* ibid.
3. *It is only the right manner of doing duties that pleaseth God,* 114.
Doctrine. 4. *Every man must prepare himself before he come to the Lords Table,* 115.

Four Reasons hereof.

1. *Because the Sacrament is Gods ordinance,* ibid.
2. *Because the Lord Christ hath made great preparation in providing it,* 116.
3. *Because Christ in this ordinance offers to come into the soule, and he looks for good entertainment,* ibid.
4. *Because the Sacrament is a part of Christs last will and Testament, therefore when we know our Lords will, we must prepare for the doing of it,* 117.

The Contents of the eighth SERMON, upon *Proverbs* 29. 1.

1. A double exposition of the Text.

Doctrine *FRom the first exposition, viz, He that reproveth another, and is guilty himself in the same kind, or in any other kind, and hardeneth his own heart in it, that man shall be destroyed without remedy.* 122.

Seven Reasons hereof.

1. *Because the office of a reprover bindeth him to be blamelesse,* ibid.
2. *Because such a reprover as is guilty himself, can never reprove to a right end,* ibid.
3. *Neither can he doe it in a right manner,* 123.
4. *Such a reprover is an hypocrite,* ibid.
5. *Such a reproving of another mans sin, makes him inexcusable in his own,* 124.
6. *It is an absurd thing for a person to reprove another for that whereof he is guilty himself,* ibid.
7. *Such a reproving is a sign of impudency,* ibid.
Objection. *Shall not a wicked Magistrate or Minister reprove others, &c.* 125.
Answ. *He is bound to reprove, in regard of his office, but it bound in conscience to amend himself first,* ibid.
Use 1. *For instruction: first, Let every reprover take heed lest he make himself inexcusable,* ibid.
2. *Let him endeavour to walk unblameable and inoffensive,* ibid.

Two

Two Doctrines from the second Exposition of the Words, *viz.*

Doctrine 1. *The Lord doth not not destroy man willingly, but for sinne.* 127.

Doctrine 2. *It is a great mercy for man to be reproved for his sinne.* 128.

Three Reasons of second Doctrine.

1. *Because reproofs primarily come from love,* ibid.

2. *They tend to the good of a mans soule.* 129.

3. *Its brutish not to take reproofs in good part.* 130.

Use 1. *First for information, that God is bringing destruction upon a Kingdome, when he takes away reprovers from them:* ibid.

Use 2. *For the reproof of those that despise the reproof of the wise; they despise not men, but God.* 131,

The grievousnesse of their sin who stand out against reproof, is aggravated under severall heads. 132.

Doctrine 3. *The Lord proportions punishments to mens sins.* ibid.

Three Reasons of the third Doctrine.

1. *Because hereby a mans punishment appears to be so much more equal and worthy.* ibid.

2. *This stops mens mouths, and convinceth their consciences.* ibid.

3. *All the standers by may see the equity of it when the punishment is according to the sin,* 133.

Use 3. *For instruction.*

1. *To teach men not to complaine of Gods dealing with them, if their punishment be (for the the kind of it) according to their sin, but rather let them learn to see Gods immediate hand in it.* 134.

2. *To teach men to consider how God many times proportions punishments to sin,*

1. *For Kind,* ibid.
2. *For Quantity,* ibid.
3. *For Quality,* 135.
4. *For Time,* ibid.
5. *For Place,* ibid.

The Contents of the ninth SERMON, *Isaiah* 55.7.

Doct. 1. THose whose minds, or thoughts, run habitually on earthly things, are yet in the state of misery. 139.

Four Reasons.

1. *Because a man is in the state of misery till he hath repented, and untill a man hath forsaken his vaine thoughts, he hath not repented.* ibid.

2. *Because a man is in a state of misery untill he is in Christ, and a man is not in Christ till his thoughts be sanctified.* ibid.

3. *Because a man is in the state of misery that doth not love God, and a man can never love God untill he forsake his vaine thoughts.* 140.

4. *Because that man is in a state of misery that doth not forsake sin, and a man can never forsake sin till he leave his vaine thoughts.* ibid.

1. *Because vaine thoughts are great sins,* ibid.

2. *They are sins of the highest part of man,* ibid.

3. *They are the breach of every Commandement,* ibid.

4. *Because they are the strength of a mans soule, the first born of originall corruption,* ibid.

5. *Because they are the deerest acts of man.* 141.

Doct. 2. *It is hard for men to forsake their sinfull thoughts.* ibid.

1. *Because it is hard for to reforme the inward part,* ibid.

2. *Because thoughts are partiall acts, and run on in every action.* ibid.

3. *Because thoughts are inward, in the heart.* 142.

Use. 1. *For men to examine their thoughts,* ibid.

A man may know whether he be a child of God, or of the Devil, by his thoughts. ibid.

1. *Because mens thoughts are the free acts of the heart,* ibid.

2. *They are the immediate acts of the heart,* 143.

3. *They are continued acts of heart,* ibid.

4. *They are the univocall acts of the heart,* ibid.

5. *They are the swiftest acts of the heart,* 144.

6. *They are the peculiar acts of the heart,* ibid.

7. *They are the greatest accusers, or excusers of the heart.* ibid.

Use 2. *For direction, If sin in thought be so great, how horrible then is sin in the act?* 145.

Use 3. *For exhortation, to consider*

1. *What great reason we have to set our thoughts on God.* 146.

2. *What thoughts they are that God calls for.* ibid.

The

The Contents of the tenth SERMON on Luke 9. 23.

The words of the text unfolded and opened in severall particulars. 151.

Doct. The first action to be performed of every Christian is to deny himselfe. ibid.

Reason 1. From Christs example, he denied himselfe, 152.

2. Christ denied himselfe for us, therefore we must deny our selves for him. ibid.

3. This Christ enjoyns to all that will come after him, ibid.

What is meant by a mans selfe.

1. A mans corrupt will, wit and reason, 153.

2. All his lusts and corruptions, ibid

3. Not only a mans corrupt selfe, but a mans good selfe in some respects, 154.

Selfe-denying is opposite to selfe-seeking, ibid.

There are five things in selfe-seeking.

1. It is an head lust. ibid.

And that appears,

1. Because it is a leading-lust to all lust ibid.

2. Because selfe is the cause of all other lusts of the heart, 155.

3. Because selfe is an in lust, it runs along through all the lusts of the flesh. ibid.

4. Selfe is a make-lust, a man would never break out into lust, were it not for selfe, ibid.

5. Selfe is a lust that is in request. ibid.

2. Selfe-seeking is a selfe-conceited lust, that is,

1. When a man hath a conceit of himselfe, 156.

2. Of his own gifts, ibid.

3. Of his own actions. ibid.

4. Of the state that he is in. ibid.

When as a selfe-conceited man

1. Hath no reall worth in himselfe. 157.

2. He will not stand to the judgement of those that can judge him. ibid.

3. He hath too high a conceit of himselfe, ibid.

4. He resteth in the judgement of himselfe. ibid.

And the Reasons of this are these.

1. Because sinners are fools. 158.

2. Men are borne fooles, ibid.

3. Men are well-conceited of their own estate. ibid.

4 *The Lord gives up many to a ſpirit of ſlumber.* 159.

The wofull caſe of a ſelfe-conceited men.

1. *Becauſe the Scripture calls ſelfe-conceit*

1. *Only a thinking.* ibid.
2. *A ſuperſtition.* ibid.
3. *A ſhadow.* ibid.
4. *An Imagination.* ibid.
5. *An Appearance.* ibid.

2. *So long as a man is well conceited of himſelf, Chriſt hath no commiſſion to call him.* 160.
3. *Chriſt rejoyceth that he hath no commiſſion to call ſuch.* ibid.
4. *The ſelf conceited man is in the broad way to hell.* ibid.

The Contents of the eleventh SERMON, upon *Luke* 11. 9.

THe opening of the Context.
The words of the Text opened. 164.
Doctr. *Importunate prayer is a reſtleſſe prayer.* 165.
Reaſon 1. *It will take no privative deniall, it muſt have ſome Anſwer.* ibid.
2. *Not a poſitive deniall, not a contrary anſwer.* ibid.
3. *It will take no contumelious repulſe.* 166.
4. *It is in a holy manner a kind of impudent prayer.* ibid.

3. Reaſons why we muſt pray importunately.

1. *In regard of Gods Majeſty, God reſpects it.* 167.
2. *In regard of Gods mercie, it is a diſgrace to Gods mercy to beg it coldly,* 168.
3. *In regard of our ſelves, elſe we ſhould never eſteem mercy.* 169.

4. Reaſons why men are not importunate in Prayer.

1. *Becauſe men account prayer a penance.* ibid.
2. *Moſt men content themſelves with formality.* ibid.
3. *Men are Gemlemen beggars.* 170.
4. *Men have wrong conceits of prayer.* ibid.
1. *They have high conceits of their own prayers.* ibid.
2. *They have mean conceits of their ſins.* 171.
3. *They have baſe thoughts of God.* ibid.
4. *Thee have wrong conceits of Importunitie.* ibid,

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The Contents of the twelfth Sermon, on *Luke* 11.9.

6. Signes whereby we may know whether our prayers be importunate.

1. *Importunate prayer is evermore the prayer of an importunate man.* 175.
2. *It is the prayer of a pure conscience.* 176.
3. *It is a prayer that is full of strong arguments,* 177.
4. *It is a stout prayer,* ibid.
5. *It is a wakefull prayer,* ibid.
6. *It is an assurance-getting prayer,* ibid.

7. Marks of Prayer that is not importunate.

1. *It is a lazie prayer.* 178.
2. *It is not powred out from the heart,* ibid.
3. *It is a praying only by fits,* ibid.
4. *It is a silent prayer, he is silent in that he should most insist upon.* 179.
5. *A seldome prayer.* ibid.
6. *A lukewarme prayer.* 180.
7. *By-thoughts in prayer keep prayer from being importunate.*

By-thoughts in prayer arise,

1. *From corrupt nature.* ibid.
2. *From nature as it is curbed,* ibid.
3. *From Satan.* ibid.
4. *From spirituall sluggishnesse,* 181.

8. Motives to Importunate Prayer.

1. *Because praier enables a man for duties,* ibid.
2. *Prayer is the compendium of all divinity,* 182.
3. *Prayer is a mans utmost refuge,* ibid.
4. *Prayer is that which Gods people have, though they have nothing else.* ibid.
5. *Prayer hath the command of mercy,* ibid.
6. *Prayer is Gods delight.* 183.
7. *Importunate praier is a willing prayer.* ibid.
8. *Importunate prayer is the only faithfull prayer.* ibid.

6. Helps to importunity in Prayer.

1. *Labour to know thine own misery.* ibid.
2. *Be sensible of thy miserie,* ibid.
3. *Observe how Gods people pray,* ibid.

4. *Get a ſtock of prayer.* ibid.
5. *Labour to be full of good works,* 184.
6. *Labour to reforme thy houſhold.* ibid

The Contents of the thirteenth SERMON, upon *Col.* 1. 10.

THe words explained according to a double ſenſe, 187.
Doctr. *Thoſe that profeſſe Chriſt, muſt walke worthy of Chriſt.* 188.
Reaſon 1. *Becauſe it is Chriſt that calls us to be Chriſtians,* ibid.
2. *Becauſe it is the Goſpel of Chriſt whereby we are called,* 289.
3. *Becauſe by the Goſpel we are called to repentance,* ibid.
4. *Becauſe if we walk not worthy of Chriſt, God will not hold us to be his ſervants.* ibid.
5. *If we walke not worthy of Chriſt, then it will be for the glory of God to caſhiere us,* 190.
6. *If we walk not worthy of Chriſt, we put an indignity upon him.* ibid.

Five Motives to walke worthy of God.

1. *If we do walke worthy of God, then we ſhall anſwer all the labour and coſt that God hath been at,* 193.
2. *Then we ſhall walk with God in white,* 194.
3. *Then we doe not diſappoint Gods account,* ibid.
4. *Then we ſhall be importunate beggers, and ſo worthy of mercy.* ibid.
5. *Then we ſhall adde humiliation to every duty we do performe,* ibid.

2. If we do not walke worthy of God, then

1. *We walke worthie of deſtruction,* 195.
2. *Then we are guiltie of the death of Chriſt,* ibid.
3. *Then we ſhall be condemned.* ibid.
Uſe. *We muſt be as it were even of the very nature of God.* 192.

The Contents of the fourteenth SERMON; on *Col.* 1. 10.

IT is poſſible to walk in all manner of pleaſing unto the Lord, 200.
Reaſ. 1. *Becauſe God is not a rigorous God,* ibid.
2. *There is a way, wherein if we walk, we ſhall pleaſe God.* ibid.
3. *The Lord hath ſhewed us this way,* ibid.
4 *Many have walked in this way before us,* ibid.
Doct. *It is a fit duty to pleaſe God.* ibid.

Reason 1. *Because God is a great King.* 201.
2. *His pleasure is a good pleasure.* ibid.
3. *Christ who is our better did those things that pleased God.* ibid.
4. *If we do not please God our consciences will condem us.* ibid.
5. *It is a duty most suitable to humane society.* ibid.
Doctr. *Pleasing of God is a large duty.* 202.
Reason 1. *It is the end of all our duties,* ibid.
2. *It is the most acceptable of all duties,* ibid.
3. *It is unconfinable to place or time,* ibid.
4. *It is in all things without limitation,* ibid.
5. *It is an everlasting duty,* 203.
6. *It is the whole duty of the new man,* ibid.
Doctr. *It is a necessary duty to please God,* ibid.
Reas. 1. *Because we have no saving grace unlesse we labour to please God.* ib.
2. *We are in a wofull case if we do not please God,* ibid.
3. *If we doe not please God, we are continually in danger of the wrath of God.*
Use. *To condemn,* 1. *Those that please not God,* ibid.
2. *Those that please men,* ibid.
3. *Those that please themselves.* 205.

The Contents of the fifteenth SERMON, on *Luke* 23.42.

EXtraordinary cases never make a common rule. 209.
That a wicked life will have a cursed end, this is the ordinary rule. ibid.
Yet in some extraordinary cases it may be otherwise,
1. *When God is pleased to shew his prerogative royall.* ibid.
2. *When a sinner hath not had means of salvation in his life, but only at his death.* 210.
3. *When a sinner shall be made exemplary.* ibid.
4. *When the Lord may be as much honoured by a mans death, as he hath been dishonoured by his life.*
This repentance of the thief was extraordinary: as is proved by five arguments.
1. *Because it was one of the wonders of Christs passion.* ibid.
2. *We read not of any other that was converted at the last hour, as the thief was,* 211.
3. *Because of the suddennesse of it.* ibid.
4. *In regard of the Evangelicall perfection of it. Containing,* 212.
1. *His penitentiall confession,* ibid.
2. *His penitential profession,* ibid.
3. *His penitentiall satisfaction,* ibid.
4. *His penitentiall self-deniall,* ibid.
5. *His penitentiall faith.* ibid.
6. *His penitentiall resolution.* 214.
7. *His penitentiall prayer.* ibid.

5. *This repentance was extraordinary in regard of the incomparableneſſe of it.* ibid.
Uſe. *To condemn thoſe that rely upon this example.* 214.
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2. *Becauſe we never read that this thief put off his repentance till the laſt.* ibid.
3. *Becauſe at that time God was in a way of working miracles,* 218.

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Doctr. *Chriſt juſtifies and ſanctifies, Or heals the broken-hearted,* 226.

Four Reaſons.

1. *Becauſe God hath given grace unto Chriſt to heale the broken-hearted,* ibid.
2. *Chriſt hath undertaken to do it,* ibid.
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2. *Because of the great losse that others have by their death,* ibid.
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2. *To informe us what a losse it is when the righteous are taken away,* ibid.
Doct. *When God will bring any great judgement upon a people or Nation, ordinarily he takes away his faithfull servants from amongst them,* 146.
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2. *When he takes away his providence from them,* ibid.
3. *When he breaks down the wals of Magistracy and Ministry.* ibid.
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Doct. *It is the importunate deſire of the Saints of God ſtill to keep God preſent with them.* 255.
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1. *Endleſſe.* 271.
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Queſt. *How can the ſoul know whether it ſpeede in prayer or no?*

Anſw. 1. *When God gives a ſoule further and further ability to pray, it is a ſigne that God hears it.* ibid.

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5. *The getting of the grace that a man prayes for, is a ſigne that God hears his prayer.* ibid.

But God may give many temporall bleſſings, and common graces, yet not in love, but in wrath, 276.

6. *If a man have Faith given him to believe, it is a ſigne that God heares him,* ibid.

Good works are good ſignes of Faith, but they are but rotten grounds of Faith. ibid.

Object. *Every Promiſe runs with a condition.* ibid.

Anſw. 1. *The Promiſe is the ground of Faith, and the way to get the condition.* 277.

2. *Faith is the enabling cauſe to keepe the condition,* ibid.

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1. *Groundleſſe incouragement.*
2. *Needleſſe diſcouragement.* 278.

Doct. 3. *God would not have any Chriſtian ſoul to be diſcouraged in prayer.* 279.

A definition of diſcouragement, ibid.

Four Reaſons why we ſhould not be diſcouraged in prayer.

1. *Becauſe diſcouragement hinders the ſoul in prayer.* ibid.

2. *Diſcouragement takes away the ſtrength of the ſoul in prayer,* 280.

3. *If we have fearfull apprehenſions of our ſins, ſo as to thinke they will never be forgiven, we can never pray aright.* ibid.

4 *If we have any ſecret deſpaire, we can never pray to any purpoſe,* ibid.

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1. *Of infidelity, which draws the ſoul from God.*
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1 *Diſcouragements breed melancholineſſe in the ſoul.* 285.
2. *They breed hard thoughts of God,* ibid.
3. *They will cauſe a man to think that God hates him,* 286.
4. *They will bring a man to deſpaire.* ibid.
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2. *They drive us from the uſe of means,* ibid.
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2. *The creature ſometimes partakes of the plagus of the ungodly.* ibid.
3. *The Creature hath an inſtinctive fellow-feeling of mans wretchedneſſe.* 297.
4 *Becauſe they are rent and torne from their proper Maſters,* ibid.
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Object. *Did ever any man hear any unreaſonable creature groane under ſinne?*
Anſw. *It is ſpoken Hyperbolically, to declare the great miſery the creatures are in to ſerve ſinfull man.* ibid.
2. *Analogically in regard of a naturall inſtinct of blind reaſon; that is in all the creatures.* ibid.
3. *It is ſpoken by way of ſuppoſition, if they had reaſon, they would groane* 298.
4 *Intelligently, becauſe a man cannot wrong the creature, but he wrongs God in the creature.* ibid.
5. *Specifically, becauſe the Godly come before God in the behalfe of all the creatures, and mourne for the abuſe of the creatures;* 299.

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1. Because they are distracted in their service. ibid.
2. Because of the unprofitableneſſe of their service. 300.
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2. A providentiall right, ibid.
3. A vindicative right, 302.
4. A Creatures right as he is a creature, ibid.

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Use. To shew that wicked men have little cause to be merry at any time, because there is nothing neare them, but groaneth under them, 303.

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1. Upbraiding groans, 305.
2. Witneſſing groans, ibid.
3. Accuſing groans, 307.
4. Judging and condemning groanes, ibid.

Use. For exhortation.
1. To take heed how we do abuſe the Creatures of God, ibid.
2. Take heed of ſinning againſt God by the Creatures, ibid.
3. Take heed of ſetting thy heart upon the Creature, ibid.
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What it is to Walke as Christ walked, 317.
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1. *Because as Christ came into the World to justifie the ungodly, so he came to conforme them to his Image,* ibid.
2. *Because in vain we are called Christians, if we be not imitators of Christ, and live as he lived,* 318.
3. *Because all that are in Christ, are Members of his body, therefore they must have the same life, and bee quickened by the same Spirit.* 319.
4 *Because of that neer relation that is betwixt Christ and every one of his Members.* 320
Use 1. *To shew that all men that live not the life of Christ, do blaspheme the name of Christ.* 321.
Of all sins under Heaven, God cannot endure the sins of them that take the name of Christ upon them. ibid.
Doctr. *Every Minister is bound to preach howe to men in particulars.* 322.
Reas. 1. *Particulars are most operative.* ibid.
2. *Particulars are most distinct, and most powerfull.* 324.
3 *Particulars are most sensible.* ibid.
Doctr. *Every Minister is bound to preach so as to make a difference betwixt the pretious and the vile.* 325.
Reas. 1. *Because, otherwise a Minister prophanes the holy things of God.* ibid.
2. *Otherwise he cannot be the Minister of Christ.* 326.
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2. *Gods gracious provision for mans salvation.* ibid.
3. *The condition required,* viz. *Faith,* 332.
4. *The reprobation of the world if they do not believe.* ibid.
But Christ is neither the efficient, nor deficient cause thereof, ibid.
But the cause of their damnation is from themselves, proved
1. *By their own conscience.* ibid.
2. *By experience,* ibid
3. *By reason,* 333.
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1. *The wickeds rejection of the word of grace.* ibid.
2. *The cause of that rejection.* ibid.
viz. 1. *First from the qualification of their persons:* ibid.
2. *From the disposition of their Nature,* ibid.

Doctr.

Doctr. *A wicked man hates the word of Gods grace, yea grace it ſelfe.* ibid.

This hatred is

1. *An actuall hatred.* ibid.
2. *It is a paſſion of the heart.* ibid.
3. *It cauſeth the heart to riſe up againſt an union with the word,* 334.

This union of the word is ſet in oppoſition

1. *To generall preaching.* ibid
2. *To mercifull preaching.* 335.
3. *To preaching, when the miniſter is dead.* ibid.

If the World doe not hate a righteous man, it is either

1. *Becauſe he is a great man,* 337.
2. *Becauſe he is a man of admirable wit, and knowledge.* ibid.
3. *Or becauſe God gives him favour in the eyes of the world,* ibid.
4. *This hatred cauſeth the heart to riſe againſt that which is repugnant to its luſt.* ibid.

A wicked man may love three kinds of preaching.

1. *Eloquent preaching, that ſavours more of humanity then of Divinity,*
2. *Impertinent preaching,* ibid.
3. *Now and then ſome preaching, to ſatisfie the cravings of his Conſcience,* ibid.

Reaſon 1. *A wicked man hates the word, becauſe he hates all truth, even the very being of the word.* 339.

2. *Becauſe he hates the very nature of the word.* 340.

Becauſe he cannot endure the knowledge of the word. ibid.

All naturall men hate the word.

1. *Becauſe no entreaties, no beſeeches can poſſibly reconcile them.* 341.
2. *Becauſe neither money, nor price can make them friends.* ibid.
3. *Becauſe all the love in the World cannot unite them together.* 343.
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Every naturall man had rather be damned then leave his ſinnes, rather go to Hell then be a new creature. 344.

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1. *The Author of the deſtruction.* 350.
2. *The cauſes of it.* ibid.
3. *The judgement it ſelf.* ibid.
3. *The people on whom it was inflicted.* ibid.
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Doctrine 1. *God is the Author of all judgements that befall a Nation,* 351.

Uſe 1.

Uſe 1. *For comfort to Gods children, ſeeing God is the orderer of all events,* ibid.

Uſe 2. *For terrour to the wicked, that God whom they hate ſhall be their judge.* ibid.

Uſe 3. *To learne in all calamities to look up unto God,* 352.

Doctrine 2. *Sinne and diſobedience againſt the Law of God, is that which brings down puniſhments, and judgements, upon a Nation, Church, or People,* ibid.

Uſe 1. *To diſcover the weakneſſe of our Land, in what a poor condition it is by reaſon of ſinne,* 353.

2. *To ſhew who be the greateſt Traytors to a kingdom.* ibid.

3. *To teach all of us to ſet hand and heart, Prayer and tears on work againſt ſinne,* ibid.

Eſpecially it concernes thoſe that are in places of Authority. 354.

Doctrine 3. *The Lord often times brings fearfull, and unavoydable judgements, and puniſhments, upon his own profeſſing people,* 335.

Four ſignes of Judgement a coming.

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2. *When ſins of all ſorts do abound,* ibid.

3. *When the Divell and wicked men caſt in bones of diſſention,* ibid.

4. *When all mens hearts begin to faile,* 357

Three Directions, what is to be done in ſuch times.

1. *Let us ſhake off the love of all things here below.* ibid.

2. *Let us lay our heads upon the block, and be willing that God ſhould doe what he will with us,* 358.

3. *Let us pray and cry mightily to God before we dye, even all the time we have to live, for mercy, peace and truth,* ibid.

The Church of England *like the ſhip of* Jonah, 359.

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Reasons 1. Because God hath chosen them out of the world, ibid.

2. Because the wicked know not the godly, ibid.

3. Because the wicked measure others by themselves, ibid.

4. Because there is, and ever will be a contrariety between the seed of the woman, and the Serpent, 365.

Use 1. This should teach godly men when they are hardly dealt with, not to be discouraged, ibid.

Use 2. Though the world deale hardly with you, yet see that you doe not measure like for like, ibid.

Doctr. 2. The world and the things of the world are of little worth,

1. In respect of God,

1. Because they can not make us the better esteemed with God, 366.

2. They cannot assure us of Gods love, ibid.

3. They do not make us the more mindfull of God. ibid.

2. In respect of themselves,

1. They cannot enrich a mans soul with grace, 367.

2. They are not able to free a man from any spirituall evill, ibid.

3. They cannot give any solid content, ibid.

4. We can hove no assurance of them, 368.

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1. In respect of the worthy names that are given to them, ibid.

2. In respect of the great price that is paid for them, ibid.

3. In respect of the consciences of the wicked, 370.

4. In respect of the priviledges that God hath been pleased to dignify them withall, ibid.

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1. Their Royall descent, ibid.

2. Their Royall attendance, ibid.

3. Their big places, ibid.

4. Their extraordinary fare, ibid.

5. Their Royall apparell. ibid.

6. Their freedome from debt, ibid.

7. Their free accesse to the throne of grace, ibid.

8. All thigs work together for their good, 371.

9. They are Gods beloved ones, ibid.

10. They

10. They have the free use of Gods Creatures, ibid
11. They are a safeguard to the places where they live, ibid.
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1. Proved by testimonies of Scripture, 379.
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3. God at length gives men over to their lusts, 380.
4. God hardens such men as he hath given over, ibid.
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What persons they are whom God thus deals with, shewn in four particulars.

1. Those that have lived long under the means of grace, and have not profited by them. 382.
2. Those that have had much means and many secret workings of the Spirit, and have not made good use of them. ibid.
3. Those that have much grieved the good spirit of God, in bringing in some sin contrary to the light of conscience, and the suggestions of the good spirit, ibid.
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2. *From the wisdom of God,* ibid.

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Use 2. *Take heed there come not a time when God will strive with thee no more,* 387.

Use 3. *Wo to the wicked who are thus left,* ibid.

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1. *Because if God forsake thee, all forsakes thee,* 388.
2. *When God goes, restraining grace goes.* Ibid.
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The Authors Exhortation.

Redeem the time and yeeld to the good motions of Gods spirit,

Four Motives to it.

1. *Consider the fearfull condition of such as are given over;* 389.
2. *Consider the great danger of putting off,* ibid.
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4. *Consider that though God should be all the day long calling, and egging us on, yet our lives are but short.* ibid.

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Three Reasons.

1. *Because Christ is a Saviour, to save us from our sins,* 397.
2. *Because it is impossible for sin and grace to subsist in one subject,* 398.
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Use 2. *To teach us that it is not enough to let sin dye in us, but we must kill it,* 400.

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2. *The execution of his duty,* 407.

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2. *Becauſe if you bring any duty to God without ſincerity it is nothing.* 413.

Three Rules tending to this.

Conſider

1. *Conſider, whether the work you this day come about, do ſpring from living principles.* ibid.
2. *Whether your oppoſition to ſin be carried on ſtrongly and unchangeably.* 414.
3. *Whether you more mind how God accepts you, then what he gives you* ibid.

The Contents of the nine and twentieth SERMON, upon *Iob* 30.31.32.

Doctr. *RESolution to reforme ſhou'd be upon the hearts of them that ſmart under the rod of the Lord.* 417.
In the proſecution of this doctrine three things are treated of,
1. *What kind of reformation it muſt be, that we are to reſolve of, under the rodde.* 418.
2. *What arguments ſhould prevail with us to bring us to this reſolution,* ibid.
3. *What courſe we ſhould take in reforming,* ibid.

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1. *That our reformation muſt have reference to God, who uſeth the rod.* ibid,
2. *Our work in reforming muſt be guided by God himſelf.* 419,
3. *We muſt reforme in one particular as well as in another.* ibid.
4. *We are not only to reforme what we our ſelves know to be amiſſe, but to inquire and be willing to be informed by others.* ibid.
5. *We ſhould ſo reſolve to reforme, as to binde our ſelves by ſolemn covenant for the future,* ibid.
6. *We are not only to do it joyntly with a Family, a Town, a City, but ſeverally every one by himſelf alone,* 420.

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2. *Becauſe it is for our ſins that God corrects us.* 421.
3. *God is juſt and gratious in every ſtroke that he layes upon us.* ibid.
4. *He knows our frame and how much we can beare.* ibid.
5. *God is no reſpecter of perſons,* 422.
6. *Our reformation is the end that God aymes at in correcting us,* ibid.
7. *God counts himſelf honoured in his peoples reformation.* ibid.
Others in relation to our ſelves, and they are either driving,
1. *Becauſe not to reforme under the rod, is a ſigne of unſpeakable fooliſhneſſe,* 423.
2. *It*

2. *It is a signe of extraordinary brutishneſſe.* ibid.
Or drawing argvments,
2. *Because to reforme, is the way to gaine the comfort of the Lord,* 425.
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For the third, the courſe we are to take in reforming.

1. *We are to informe our ſelves from Scripture concerning the ſinfulneſſe and ugline ſſe of that from which we are to reforme,* 426.
2. *We are to be deeply humbled for what ever we can diſcover to be out of order, in our minds or actions,* ibid.
3. *We muſt enter into a Covenant with God, that having reformed, we will ſin no more.* 427.

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A SERMON OF The use and benefit of Divine MEDITATION.

HAGGAI 1. 5.

Now therefore saith the Lord of Hosts, Consider your wayes.

THE Prophet reproveth the people because they could find in their hearts to mind their *own* houses, and yet were careless of the house of *the Lord*: the Lord had sent a drought & a famine, and sundry punishments upon them for *this* thing, and yet they laid it not to heart; and therefore he sends *Haggai* the Prophet unto them to call them to repentance; and (which is an admirable course, and little thought of in the world) he begins with holy meditation and consideration: *Now therefore thus saith the Lord, consider your wayes*; that is, both in regard of the *course* of them, your wicked wayes; and also in regard of the bitter *fruit* of them, your wretched and unprosperous wayes. Here be two things very remarkable according to the Text;

1. The *repetition* and inforcing of it again; for he urgeth it again, *Consider your wayes*, in the seventh verse.

2. The *benefit* that came by it, it brought them to repentance; for *they*

all obeyed the voice of the Lord, and the words of the Prophet, verse, 12. So that the *Doctrine* from hence is this, That

Doct. 1. *Serious meditation of our sins by the Word, is a speciall means to make men repent.*

Meditation is a *setled* exercise of the mind for a further inquiry of the truth, and so affecting the heart therewith, and therefore their be *four* things in meditation.

1. The first is an *exercise of the mind*, not barely closing with the truth, and assenting unto it, and seeing it, and there rests, but it looketh on *every* side of the truth: *I thought upon my wayes, and turned my feet unto thy testimonies*, Psal. 119, 59. saith *David*; that is, I looked on my wayes on both sides, above and beneath; it's taken from curious works, which are the the same on both sides, so that they which work them, must often turn them on every side; used *Exod.* 38, 33. as being works with *two faces*, as one well observes, so it was with *David*, I turned my wayes up-side down, and looked every way upon them: thou never meditatest, unless thou look on thy wayes on both sides with all circumstances. An elegant phrase we have, *Dan.* 12.4. *Many shall run to and fro, and knowledge shall abound, and be increased*, [*Run to and fro*] what is that? It is not the *bodily* removing of man from one place to another so much, as busie stirring of the *mind* from one truth to another, so that it seeth the whole selvedge and compasse of the truth: thou wilt never get the truth to be meditated of, till thou run to and fro in it, meditate it on this side, and meditate it on that side, look on it in every nook of it. Meditation is like perambulation, when men go the bounds of the Parish, they go in every part of it, and in every skirt of it: so meditation is the perambulation of the soul, when the soul looks how far sin goes, how far the flesh goes, how far the wrath of God against it goes.

2. Secondly, as it is an exercise, so it is a *setled* exercise, it is not a sudden flash of a mans conceit, but it *dwels* upon a truth. When a man is in a deep meditation upon a thing he neither sees, nor hears, nor attends any thing else; the stream of the heart is setled upon the truth received; *The word of God abides in you, and you have overcome the world*, 1 *John* 2.14. How came these *young men* to overcome Satan? not by looking into the word, or only thinking of the word; but by letting the word *abide* in them. When a man hath been offered an injury, his heart is alwayes setled upon it, when he eats, his mind runs on the injury; when he walks, and talks, still his mind runs on the injury: so thy heart must go on the truth, 2. *Tim.* 3. *Continue in things thou hast learned*: that is, take up thy mansion house in them. A wicked man may turn into the word sometimes to think of it; but it is as a man goes into another mans house: there is not his dwelling.

3. Thirdly, it is to make a *further inquiry*. Meditation doth not only settle upon the truth known, but it also would fain know *more* of those truths, that are subject to it; as a man without may see the out-side of the house, but he cannot see the rooms within, unless he come nigh, and draw the latch, and come into the house, and go into the rooms, and look about them; Meditation pulls the latch of the truth and looks into every

every cloſet, and every cupboard, & every angle of it. Here is my ſin, here is my uncleanneſſe, and here is Gods anger, here is the woful evil that will follow upon it, and here is a remedy againſt it. Meditation ſearches into all the loſts and cloſets of the truth. *The entrance of thy word giveth underſtanding unto the ſimple. Pſ.* 119. 30. The ingreſs (as one expounds it) or going into thy word, gives underſtanding; the wicked ſtand looking upon the truth without the doors, but it is the ingreſſe, or *going into the truth*, that gives underſtanding. Indeed the truth is like a neat Palace, (ſaith *Chriſoſtome*) the Spirit of God is like the light of the Sunne that ſhineth into it; the wicked they ſtand without, like fools peeping in at the windows, and there be many thouſand of pearls that are not manifeſt unto them: the houſe ſeems dark to them that ſtand without. Thou muſt enter into the word, and into every particular truth in it, and go up ſtairs, and down ſtairs, and have an eye into every room. There thou ſhalt find humility, there contrition, there converſion, there Chriſt and his Spirit in one cloſet, there all his Jewels in that, and that box; all is manifeſt within doors.

Fourthly, it labours *to affect the heart*; it doth not only labour to know more and more of the truth, but alſo it labours to bring it home to the heart. *The good woman conſiders a field and buys it, Prov.* 31. 16. This is (ſaith *Ambroſe*) the good Chriſtian ſoul, if in civility, then much more in Divinity, he conſiders the truth and buyes it, he taketh it as his own, and appropriates it unto himſelf, *Lo this* (ſaith *Eliphaz*) *we have ſearched out, ſo it is, hear it, and know it for thy ſelf, Job* 5. 27. When thou canſt ſay of the truth, lo this is it, we have ſearched it out, I have dived into it, peruſed it, ſo it is, even ſo indeed: all this is, that thou mayeſt apply it unto thy ſelf, and *know it for thy good.* 4.

The firſt Reaſon is, becauſe *meditation muſters up all weapons, and gathers all forces of arguments for to preſſe our ſins*, and lay them heavy upon the heart: This uſury is Spirituall and good, when meditation, like uſurers, who grind and ſuck the blood of the needy, and are not content with their Principal, but will have conſideration for every pound they lay out; yea for every ſhilling, and that for every week, and every moneth, and every quarter, and every yeer: the poor man could be content to pay the principall, but to exact uſe upon uſe, this kills him; ſo meditation *exacteth* upon the ſoul, and holdeth it to uſe upon uſe. *Ten have committed evil in a corner, but you ſhall not carry it away ſo.* Item, *it was againſt the knowledge of God revealed*; Item, *againſt many mercies received*; Item, *againſt many Judgements threatned, againſt many checks of conſcience, againſt many Vows and Promiſes*; remember that, O my ſoul, Item *for that, and* Item *for this*; Item *for every luſt, and every circumſtance, thus oft, and in this place, and at that time, in that manner* So meditated the prodigal. Look as it is in warrs, were there but many ſcores come againſt an Army, they might be conquered; or many hundreds, they might be reſiſted, but if many thouſands ſhould come againſt a ſmal Army, it would be in danger indeed. Meditation leadeth a *whole Army* of arguments, a whole Army of curſes, miſeries, judgements, commandments againſt the ſoul, how ever one miſery or plague will not knock it down, but the ſoul may *Reaſ.* 2. *Luke.* 5. 17.

brook it, and goe away with it: but meditation brings a great *Armado* of arguments, and tels the soul, God is against thee, and against thy wayes: God is against thee where ever thou art, or what ever thou doest. Then the heart begins to cry out, as *Elisha* his servant did, *Master, what shall we do? 2 Kings 6. 15.* So many horses against us, so many charets, and so many men against us? Master what shall we do? so many sins, and so heinous; so many judgements and so heavy; and so many evils, and spiritual maladies! Oh, what shal I do to be saved! that I should commit sin against a God that hath damned innumerable Angels, millions of Kings, Princes, and Nobles! that I should commit it against this God, so mercifull to me, so gracious, so patient, so good to my soul! that I, wretched rebel, should for a *cup* of drink refuse heaven! for a lust not worth a straw under my foot, cast off Christ, and grace, and all! how shal I do? Then the soul stands in a maze.

The second Reason is, because *meditation* having hundled up all *Items* against the soul, and brought it in all bils of account, *it fastens sin upon the soul*; I mean it makes the soul feel it, so that it must needs be convinced without any evasion. Meditation deals with a man as *Elisha* dealt with the messengers of the King *Joram*, the murderer he was coming to do mischief to the Prophet, and the prophet did shut the door, and held him fast at the door, *2 Kings 6. 32.* and then he made him know that the evill was from the Lord, before he could stirr: so meditation, when the soul would fain out of doors into its old course again, it shuts the door upon it, and holds it fast: Meditation tels the soul, this evil is from the Lord upon thee, O my soul, if thou stirr in or out upon this or that lust any more, this evill, that course, that vengeance and damnation, if ever thou stir forth, thou loses thy mercy, thou loses Christ, thou loses all possibility of comfort. Stir not out, if thou dost, thou wilt rue it. Sometimes when men hear the Word, they go away touched, they resolve not to commit sin again as they have done; yet when they are gone, it works not, but the heart recoyls again, and turns to its old passe, The reason is, because they meditate not upon the Word, they fasten it not upon their consciences.

It is with the word as it is with a *salve*: if a man that hath never so good a salve, that will heal any thing in four and twenty hours, if a man should do nothing but lay it to the wound, & take it off, lay it on and take it off, it will not heal the wound: and no marvel, Why? he will not let it *lye on*, the best salve will not heal the soare, nor eat out the corruption, unlesse it be bound on and let lye: so it is with the *Word*, many a soul hears it; *heart, conscience, affections*, all *toucht*: but when he is gone out of the Church, all is gone, his affections dye, his heart dyes, and his conscience becomes unfruitful: Why? he is *still removing* of the salve, and will not let it lye on, and therefore the Word over-powers not his corruptions; the *Word* is like the salve; *conviction of conscience* is like the laying on of the salve; *meditation* the binding of it to the soare.

St. *James* compares a slight hearer to a man that *looks into a glasse*, who soon *forgets* his visage, but a good hearer doth two things: First, he *stoops down and looks into it*, to take a perfect view of his estate; Secondly,

coodly he *continues looking into it*, *Iames* 1.25. he doth not leave the glaſſe behind him, but he carrieth away the glaſſe with him: *This man ſhall be bleſſed in his deed.*

If the pills be never ſo bitter, yet let a man *ſwallow* them ſpeedily, there is no great diſtaſte, but if a man chew a pill, it will make him deadly ſick. Thy ſins are like thoſe pills, they go down very pleaſingly, becauſe thou ſwalloweſt them: thou ſwalloweſt down thine oaths, lies, ignorance, pride, thou ſwalloweſt down the threats of the Lord, but if thou wouldeſt *chew* theſe bitter pills, and meditate and ruminate, and chew the cud, drunkenneſſe would be as bitter as hell, ſwearing and ſecurity, and Saboath breaking, would be as bitter as wormwood; thou durſt not go on in them, they would make thee look ſourely upon them for ever: like a man that hath chewed a pill, he can hardly ever ſee a pill, but his ſtomack riſeth againſt it. *Behold, I wil hedge up thy way with thorns*, *Hoſ.* 2.6. I wil not be ſo *preciſe* (ſaith the heart) I wil go on as I have done, I wil go after theſe and theſe courſes; *I will hedge up thy way with thorns* (ſaith God,) meditation is Gods inſtrument, and ſets a *thorn* in the way to every ſin, to bring the heart back again. Would the heart laſh out into luke-warmneſſe? Meditation ſets a thorn in the way; *God will ſpue thee out of his mouth.* Would the heart ſally forth into any ſin? Meditation ſets a thorn in the way, *Curſed art thou if thou doſt err from Gods Commandements.* The heart cannot ſtep forth into any luſt, but meditation meets it with a thorn, this curſe, and that curſe, this plague, and that plague. Would the heart reach at mercy in its ſin? Meditation pricks it, mercie is vengeance unto thee, ſo long as thou hankreſt after ſin. Would the heart reach after Chriſt in his ſin? Meditation puſhes it back with a thorn: no Chriſt for thee, but a ſevere judge, ſo long as thou itcheſt after thy vanities.

What ſhal we think of them then, which are loth to practice this duty? Moſt men are loth, though they be willing enough to meditate on their worldly affairs. The Mariner meditates and conſiders his *courſe* by his *Compaſſe*, or elſe he might ſoon runne on the quick-ſands; a Pilgrim is full of thoughts, what? *am I in my right way?* He never comes to a *doubtfull* turning, but he ſtands in a ſtudy and muſes, O which is my right way? The Merchant meditates, and his mind runs on his *Count-book*, or elſe he is ſoon *bankrupt*: The voluptuous man his thoughts run on his pleaſure: the drunkard on his cups, the proud man on his credit. But it is one thing to look to that which is thine, and another thing to look to thy ſelf, *Take heed to your ſelves*, ſaith the Lord, *Deut.* 11.16. *Deut.* 12.30. *Deut.* 4.9. *Exod.* 34.12. as if he ſhould ſay, think on thy ſelf, & of thy poor ſoul, let thy Meditation run on thy poor ſoul. The heart is untoward unto this duty, and as unwilling as a Bear to be brought to the ſtake: the Bear would rather be rambling abroad then be baited: ſo men had rather let their hearts ramble about any thing, then bait them for their ſins; yea men ſcoff at it, ſaying, ſhall we alwayes be poring on our ſins? ſhall we run mad? ſhall we drive our ſelves to deſpair? cannot men keep themſelves well while they are well? *Vſe* 1.

The poor man he hath no time for this tedious duty: the rich man he needs it not, the wicked they dare not, ſo no man will, *No man re-*

pented him of his wickednesse, saying, What have I done? Jer. 8.6. no man would meditate and think with himself, what is my case? how stands my condition before God? what evil have I done? in the Ark and in the old Law if there were any beast that *chewed not the end*, it was a sign of an *unclean* beast: the word implies the bringing up of their meat into their mouths again, and sitting down to chew it again. But now men like unclean beasts, swallow down the food of their souls unchewed, and will not meditate thereof, that it may turn to good nutriment; but like Cormorants, they take it down by whole-sale, and are never the better. So the Word is to them as the Quails to the Israelites, while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against them, and smote them them with a very great plague, *Num.* 11,33. So the Word of God sticks in their teeth, ere they chew it, or meditate upon it, the wrath of God falls upon them, and strikes them with a very great plague of hardnesse of heart, and leanness of soul. But the truth is: you that will not now see your sins nor meditate on them, you shall see them, and meditate on nothing but on fear, *Lord when thy hand is lifted up, they will not see, but they shall see and be ashamed*, Isaiah 26.11.

Let. 1. Now the *Lets* of serious meditation are, First, *vain company*. When *Peter* saw the people touched, *Acts* 2.37. he said unto them, *Save your selves from this untoward generation, verse* 40. as if he should say, If you love your selves, God hath touched your hearts, suffer not Satan and these wicked instruments, to steal away these impressions of terrour from your Souls If ever you love your souls. sort not your selvs with this untoward generation. See, as it humbles you, so let meditation follow upon it, so that it may *still* humble you. Ill company brings a man to the gallows (as the proverb is) and ill company will bring a man to hell (say I) and meditation cannot be admitted to it. *David* would not have a wicked man to abide in his sight, when he was to meditate: he wisht that there were never a wicked man in the world, much less would he keep company with them *My meditation of him shall be sweet; let the sinners be consumed out of the earth, and let the wicked be no more: Bless thou the Lord, O my soul, Ps.* 104. 35.

Let 2. The second *Let* is, *multitude of worldly businesses*. *A dream* (saith *Solomon*) *comes through multitude of businesses, Eccles.* 5. Multitude of businesses causeth the mind so to run on them, that they do even dream of them in their sleep, as *Lucretius, Seneca, Claudian*, and many others of the heathens have observed. He that over-imploys himself, his meditations of heaven are dreaming meditations, his thoughts, dreaming thoughts, he can never seriously meditate on the good of his soul. Many ingrosse businesses into their hands never thinking they have enough, they are so greedy after the world, and so careless of heaven. & they make their hearts like high-way-ground: the word sown in their hearts, is like seed sown in the high-way, where is such a throughfare, and a broad Carriers road of earthly affairs, that all the word and meditation thereof is trodden down as the grasse in the high-way, which cannot grow, so neither meditation in a busie-bodied heart. For a good meditating mind, (*Nemo ad illam pervenit*

venit occupatus, ſaith *Seneca*) no man ever came to it furfeited with imployments. *David* although he had abundance of State-affairs, both his hands ful, yet he would not to be over-charged, but that he might meditate in Gods word: *My hands alſo* (not all down to buſineſſe only in the world, but alſo up to thy Law) *will I lift up to thy commandements, which I have loved, and I will meditate on thy ſtatutes. Pſal.* 119.48. Take not too much upon thee, like thoſe graſping worldlings, that will have a finger in a hundred things: *Martha, Martha, thou art cumbred about many things, but one thing is needfull, and Mary hath choſen the better part, Luke* 10. 41. and what was that *one thing*? *Mary* was ſitting and meditating in, and pondring Chriſts words, not (as *Theophylact* expounds it) as if we would ſay, *Martha, Martha*, thou art cumbred about many diſhes, but one thing is needfull only, only one diſh, though indeed ſo it be, yet he here ſpeaks not only of one diſh, but of many cares which hinder that one neceſſary duty of hearing and meditating of the word of God.

Thirdly, *ignorance*. A man cannot meditate of a thing he knows not; nor thou of thy ſins, if thou be not skilful in Gods Catalogue of thy ſins, nor of mercies and promiſes, if thou beeſt not verſt in them; nor of his Precepts, if thou be not expert in them. the *Pſalmiſt* proveth that he had more knowledge than all his teachers: Why? becauſe he uſed to meditate. *I have more underſtanding then all my Tutors, for thy teſtimonies are my meditation, Pſal.* 119.99. 3.

Fourthly, *averſneſſe of the heart*: The heart is like the ſwine, meditation is like the yoke: the Hogge would fain get into forbidden fields for to grub them; the *yoke* that hinders him, but he cannot abide it, every ſtep he takes, he lifts up his foot to ſtrike it off if he could; ſo the heart would fain break through hedges, and get into forbidden wayes, and if thou wouldeſt meditate, it would every moment lift up it's heel to put thee beſides it. If it cannot put thee beſides it, it will mar it if it can, and therefore *David* praid to God to ſettle his heart upon the right, and put his yoke upon him, or it would never be ſtedfaſt elſe upon meditation. *Let the words of my mouth, and the meditation of my heart be ever acceptable in thy ſight, O Lord, my ſtrength and my redeemer, Pſal.* 19.14. 4.

This *averſneſſe of the heart conſiſts in* three things: Firſt, in *the careleſneſſe of the heart*, the heart prizeth not meditation, nor the things of grace that are to be meditated on; it will not be at the coſt and charge, nor at the pains for them. *To what end is a price in the hands of a fool, ſeeing there is no heart to get wiſdom? Prov.* 17. 16. The heart will not be brought to Gods price: it would fain have the wares at a cheap rate. 1.

Secondly *in runnings of it*; the heart is like a vagrant rogue, he would rather be hanged, than tied to his pariſh. Thou canſt not bring it to prayer, but it will be a gadding on by-thoughts: thou canſt not bring it to a Sermon, but it will be roving after wandring imaginations, thou canſt not bring it to a meditation, but it will be a goſſipping forth. When Chriſt came to bind men with his bleſſed cords, and bind their hearts to him, *Pſal.* 2. they fall a meditating afterwards, but 2.

it was meditating and imagining vain things, *verſe* 1. and when they ſaw they were to be tyed up, *Tuſh* (ſay they) *let us break their bonds aſunder, and caſt their cords from us, verſe* 3. What, do Miniſters call us to ſuch ſtrictneſſe, thinking to impriſon our hearts in their ſtocks? away with their bonds, no, we will have none of it.

5 Thirdly, in *the wearineſſe of the heart:* It is as weary of meditation, as a Cur is of the whip, and the chain; Oh how it barks and maunders till it be looſe! yea, though it be never ſo eager upon it at the firſt, it's jaded preſently. When God called the Jews to ſanctifie his Name, they thought in their hearts; *O, what a wearineſſe is this! and ye have ſnuffed at it* (ſaith the Lord) *ye brought which was lame, and torn and ſick, Malac.* 1. 13. What a wearineſſe is it to meditate? ſaith the heart; it ſnuffs, it is untoward, it is lumpiſh; it would fain tear off a piece of the duty, or bring it wanting a leg, or without ſoundneſſe and ſincerity; yet ſome of them (ſaith *Calvin*) were ſo humbled, that they *thought on the name of the Lord, Malac.* 3. 16. they thought, and meditated, and forced their hearts to conſider throughly.

Uſe 2. This may ſerve for *terror* unto all thoſe, who for all this that hath been ſpoken, dare ſit down without it, yea, the world will not beleeve theſe things, nor meditate therein: yea, they blame Gods meſſengers, that call ſo ſore upon them. *Habakkuk* was ſo ſerved; he preached the mercies of God to the humble, and the judgements of God to the wicked: they ask him why he was ſo mad? well (ſayes the Prophet) *I will ſtand upon my watch, and ſee what the Lord ſayes unto me, that I may anſwer to them that reprove me, Hab.* 2. 1. What did the Lord tell him? *Write the viſion, and make it plain upon Tables, that he may run that reads it, verſe* 2. Will they not beleeve? Will they rove? Will they not meditate ſteadily upon theſe things? Will they not let their hearts ſtay and meditate and conſider? The viſion ſhall be ſo plain, that he that runs may read it. If thou wilt not ſtay, and meditate herein, the word is ſo plain to thy condemnation, that if thou didſt not but think of it with a running thought, thou maiſt read thine own vengeance, thine own woes, in regard of the multitude of them. He that runnes by a way full of holes and pits, though he ſtand not meditating where are the pits, yet he may run and ſee them. The book of God is full, leaves and cover, and all, of woes againſt thee, *Lam.* 2. 10. It is written without, there thou maiſt read thy ſins written; it is written likewiſe within, there thou maiſt read thy plagues.

Secondly, in regard of the greatneſſe of them, he that runnes along, and ſee a great town on fire, though he ſtay not to meditate on it, what or where it is, yet he may run and read it: ſo is the curſe of ſinners a great curſe, *Zeph.* 1. 10. he that runs may read it.

Thirdly, in regard of the proximitie and neerneſſe of them. He that runnes, if a ſword come out at his throat, though he doth not ſtop to meditate, what is this at my throat, yet he cannot but ſee it. *Behold the Judge ſtandeth before the door*, James, 5. 9. Take heed how thou grudgeſt, or ſinneſt in any particular; behold the Judge ſtandeth before the door,

door; behold it and meditate on it with thy heart; if not, he is nigh enough, thou canst not step out of doors unto any sin, but though thou runnest, thou must needs see the Judge that will Judge thee, Iteming thy sins, noting thy wayes, observing thy courses, ready to unhasp the door on thee, to hale thee unto hell in thy sins. *Whose end is destruction?* Why? Even those that *mind earthly things*, *Phil.* 3. 19. If thy mind and meditation run more on thy ground, cattel, goods, kitchen, house busnesse, earthly talk, discourses, thoughts, more than of heaven, thy end is destruction. If thy thoughts will not stay here, do but runne, and thou maist read it: *Think not that I am come to destroy the Law or the Prophets, I am come to fulfill them*, *Matthew* 5. 17. Some (saith *Chrisostome*) might think now Christ is come, it is no matter though we not be so strict, Christ is enough. Think not thus (saith Christ) but rather think and meditate that I am come to fulfill it my self, and to see it fulfilled in those I mean to save, so as to make it a rule of their lives. *Themistocles* said, he could not sleep in his bed for continual thinking and meditating on *Miltiades* his Tryumphs; And how canst thou sleep in thy bed, if thou wouldest but meditate on these places of Scripture? Retire thy self apart, there is no casting up of mans account in a croud: Let me alone, I am busie; so we use to say, when we would be private.

Thou must do with thy soul as *Ehud* did to *Eglon*, who said, *I have a secret errant to thee, O King*, and so all went out, and he said: *I have a message from God to thee*, and so *stabd him* at his heart, *Judges* 3. 19. So (for *Ehud* was a type of Christ, saith *Lavator*) I have a secret errant to thee, O my soul, and so let all go forth: I have a message from God to thee, a message of wrath for thy Pride, a message of wrath for thy vain hopes: Thus, saith the Lord; Cursed art thou, O my soul; stab it to the heart with this spirituall Dagger, wound it with the blade and haft and all, till thou have let out the fat and the dirt, the filth and iniquity all out. The Prophet speaking of mens looking on Christ whom they have *pierced*, this meditating and laying to heart that they have crucified the Lord Jesus, saith that *they shall mourn every one in private, the house of David apart, and their wives apart; the house of Nathan apart, and their wives apart; the house of Shimei apart, and their wives apart; every family apart, and their wives apart*, *Zach.* 12. 12. *Meanes* 1.

The second meanes, if thou wouldest meditate aright, observe the times of privacy, *Meanes* 2.

First, the morning, that is the best time for study: *David* chose the morning for meditation, *Psal* 5. 1. 3. Let them hear this, (saith *Chrisostome*) that arise betimes in the morning to serve their Hoggs and their Doggs, their bellies and their backs, before they serve God in meditation or prayer, unlesse it be the mumbling and roaring a few [*Lord have mercy upon us*] that pray not till after many other businesses, it may may be, not then neither. *David* prayed and meditated in the morning. In the morning thou washest thy face and thy hands, but thy soul hath more need, which thou washest not: in the morning thou puttest thy cloathes on thy body, but thou putte st not on afresh the new man upon thy soul; in the morning thou shakest off sleepinesse from thine eyes,

but thou ſhakeſt not off drouſineſſe from thy ſoul. Thou lookeſt into the glaſſe in the morning, to ſee if thy face be as it ſhould be; but thy ſoul is not compoſedly looking into the glaſſe of Gods word. In the morning loook up in prayer, look up in thanſgiving, look up in meditation.

2. Secondly, the night too; *O Lord, I meditate on thee in the night watches, Pſal.* 93. not as carnall ones doe, when they cannot ſleep, then their mind runs on their Cow and their Calf, their markets and vanities, this neighbour and that neighbour, like *Petronius* his dogge, that was hunting while he lay aſleep in his kennel.

3. Thirdly, *In the evening, I prevent the night watches, that I might meditate, Pſal.* 119. 148. he did not as wicked men doe, ſleep like a horſe in the ſtable on his litter, with his neck tyed to the manger: they did go to bed with their hearts roped to the world, worldly thoughts, this thought and that thought, and God knows what.

4. Fourthly, *when the heart is touched* at a Sermon or Sacrament, or obſerving of any judgement or mercy, or act of Gods providence, it is beſt ſtriking when the Iron is hot; *David*, when his heart was touched at the reproches of the wicked, then he *meditated, Pſall.* 119. 23. When the Inſtrument is in tune, then it is good playing upon it; when a Churl is in a good mood, then it is fitteſt to deal with him. Oft will thy heart be out of tune, oft churliſh, and in an ill mood: if thou letteſt the good opportunity goe, thou knoweſt not when thou ſhalt have ſuch another. When the fiſh is nibling at the bait, then it is good twiching at the angle-rod, when the heart is a nibling at grace, then gave a pluck at it by meditation. See *Acts* 17. 11. now while the time laſts, ſee thou maiſt get into heaven.

Means 3. Thirdly, *Rub up thy ſelf and thy memory*; call as much to mind as thou canſt, what evill thou haſt done ever ſince thou waſt born, what in the womb, what in the cradle, childhood, youth, age; what a ſervant, what a Maſter; what as a ſervant, what as a ſon, what as a neighbour, what as an inferiour, what as a ſuperiour; either in thought, or word or deed; how often thou haſt omitted good duties, or done them by halvs; Item for this; and Item for that. They ſhall *remember themſelves and turn unto the Lord, Pſal.* 22. 27. Firſt, they ſhall *remember themſelves*, and ſay, what have I done, O wretch! how careleſſely have I lived! Secondly, ſo meditating, they ſhall *turn unto the Lord*. Many ſay, Oh! they cannot remember their ſins. They lye in a thouſand particulars: for they can remember to commit them well enough. See *Lam.* 3. 19. 20. 21. our Greek tranſlation turns it, *I ſpake to my ſelf, and meditated*: as if they ſhould ſay, O what a rebell have I been! how unthankfull, how unprofitable under all the means of grace! I may thank my ſins for all the plagues of the Almighty that are upon me: if he had damned me, I had been well ſerved. What follows? *The heart bowed, and was humbled*, as it is in the text.

Means 4. The fourth means. Rouze up thy heart. As it is with the eye of the body, ſo it is with the eye of the Soul: when a man would look *wiſtly* upon a thing, as if he would look thorow it, he ſets his eye on it, as

Paul

Paul ſet his eyes on *Elymas*, *Ah thou childe of the Devill, thou, &c. Acts* 13.9. Meditation is the ſetting of the eye of the ſoul upon a thing: ſet thine eye upon thy ſelfe, and ſay, Ah thou childe of the wicked, why hath Satan filled thy heart! O wretched heart! whence hadſt thou thy ſelfe-love? hadſt thou not it from the Devill? God might do well to ſend thee to the Devill, if thou loveſt ſo to be his Broker. Set thine eyes ſtedfaſtly upon thine own wayes, and thou ſhalt ſee infinite helliſh evils in thy ſins.

The third Uſe is for *Reprehenſion*. What is more uſual than this, that men make *ſlight* account of their ſins? Nay, when God tels them in their hearts, Thou ſhalt not do this, thou ſhalt not doe that, yet they meditate and think, Why may I not? *Samuel* bid *Saul* ſtay for directions from him, before he ſacrificed unto God. It ſeems that God ſpoke to his heart. Stay till *Samuel* comes to direct thee: yet *Saul forced himſelfe* to diſobey, and to do Sacrifice, 1. *Sam.* 13. 12. he was bold, as *Vatable* turns it, *he confirmed himſelfe*, as *Pagnin* tranſlates it: he thruſt himſelfe upon the doing of it; God forbad him, he would do it: God urged him in his conſcience not to doe it, yet he would do it: God again whiſpered to him not to do it, yet he forced himſelfe to do it; as if he ſhould ſay, I hope I may do it, I have ſtayed ſeven days wanting an hour, or a piece of an houre; and a little piece breaks no ſquare: No? God rejected *Saul* for that venture; God would have forced him by meditation, O no, doe it not by no means: he made him think, Oh, it is againſt Gods commandements, I may not do it. No, but nevertheleſſe he forced himſelf to do it. Thus God deals with thouſands and millions in the world: Be not a drunkard; God flings the meditation into the conſcience, yet a drunkard thou wilt be. Be not a drunkard again; a drunkard notwithſtanding thou wilt be: Be not again; they force themſelves, they will go to the Ale-houſe. And ſo of all other ſins. If men will caſt off this work of meditaion darted into their ſouls, they caſt off their own mercy. God tels them, pray not, hear not, offer not without directions from me; they dread not the commandment, they will: I truſt prayers are good, I will ſay them. Thus they will not meditate, or if they do, they break it off before it comes to any ſtrength or perfection: yea, Gods own ſervants, that deſire to look towards *Sion*, is not this your complaint oft? I cannot finde ſinne heavy: I confeſſe the word diſcovers it to me, but I cannot be troubled for it. Look as it is with men in the world, if five hundred pound weight be laid upon the ground, if a man never pluck at it, he ſhall never feel the weight of it. Your ſinnes are not many hundreds, but many thouſands, yea many ten thouſands: ſelfe-love, ſecurity, hardneſſe of heart, baſe fears, &c. it is impoſſible to reckon them. The leaſt vain thought that ever you imagined, the leaſt vaine word that ever you uttered, were weight enough to preſſe your ſouls down to hell; Therfore what are ſo many ſins and ſo great, and ſo often committed? What are they? they are as heavy as rocks and mountains; yet ye feel them not ſo heavy. Why? Ye weigh them not; if ye did, yee ſhould finde them heavier than the ſand, as *David* did when *his ſinne was ever before him* (*Pſal.* 51. 3.) that

Uſe 3.

is, his ſinne was ever in his thoughts, and in his meditation, his ſin was ever like a huge Milſtone before him, and he was ever tugging and pulling to remove it out of his way.

Obiect. I, but you will ſay, How ſhall I come to feel my burden?

I anſwer, three things are here to be diſcovered;

Anſwer. Firſt, the *ground upon which our meditation muſt be raiſed.*

Secondly, *the manner how to follow it home to the heart.*

Thirdly, *how to put life and power into it.*

The *ground* I referre to theſe *foure* heads:

1. Firſt, *meditate on the goodneſſe, patience, and mercy of God,* that hath been abuſed by any of your ſins: the greater they have been to you, the greater is every ſinne: this maketh them out of meaſure ſinfull, becauſe God is out of meaſure mercifull. There are many ſinnes in one, when a man ſinnes againſt many mercies, See *Judg.*2.2,3. *Why have ye done thus?* I, have done thus and thus *mercifully* unto you, why have yee done thus *unthankfully* to me? Why was my mercy abuſed? Why was my goodneſſe ſleighted? Why was my patience deſpiſed? as if the Lord ſhould ſay, I ſpeak to your owne conſcience, think of it, meditate of it, why have ye done this? Doe ye thus requite the Lord, O fooliſh people and unwiſe? Is not he thy Father? Meditate of it firſt, and tell me then. For it is a queſtion put to thy meditation to anſwer. Do ye thus requite the Lord, ye fooliſh people? Wert thou ever in want, but God ſupplyed thee? Wert thou ever in weakneſſe, but God ſtrengthened thee? Wert thou ever in ſtraits, but God delivered thee? When thou wert in ſickneſſe, who cured thee? when thou wert in poverty, who relieved thee? when thou wert in miſery, who ſuccoured thee? Hath not God been a gracious God to thee? Every ſoul can tell, never poor ſinner hath had a more gracious God, than I poor ſinner have found to my ſoul. All my bones can ſay, Lord, who hath been like unto thee? This heart hath been heavy, and thou haſt cheered it: this ſoul hath been diſtreſſed, and thou haſt eaſed it: many troubles have befallen me, and thou haſt given me a gracious iſſue. *This poor man* (ſaith *David*, pointing to himſelfe,) this poor man *cryed, and the Lord heard him*, *Pſal.* 34. 9. And ſhall I thus reward the Lord? ſhall I ſinne againſt his goodneſſe? Then what ſhall I ſay? Hear, O heavens, and hearken, O earth; Sunne, ſtand thou ſtill, and thou Moon be amazed at this, and be avenged on ſuch a heart as this. *The Oxe knows his owner, and the Aſſe his Maſters Crib*; but here is a heart that will not remember to know the Lord. Hear, O heavens, this villany cryeth ſo loud, that your ears may hear it. Hear all ye Angels and be aſtoniſhed, here is villany to make your ears glow: yea, hear hell, hear Devils, if ever there were worſe committed by you. When men are but *ingenuous*, if they haue received any kindeneſſe from a friend, they were never in want but he relieved them: never harbourleſſe, but he houſed them; never to ſeek, but he found them: Let a man deal thus kindly with a man, if this man ſhould deny him any ordinary favour; he will be aſhamed of himſelfe, aſhamed to come into his preſence. What will he think? his houſe was mine, his cupboard was mine, and his purſe was mine, and his friends

were

were mine, and that I ſhould deal thus unkindly with him, even *nature* rebukes me. This ſerious meditation will help to break thy heart.

The ſecond ground of meditation is to *mediate on the juſtice of God*: God is a juſt God as well as mercifull. Speak all ye Devils in Hell, Doe ye not feel that he is a juſt God? Speak *Sodome*, Speak *Gomorrah*, your fire and brimſtone can teſtifie that he is a juſt God: Speak *Adah*, *Zillah*, and all ye that were drowned in the old world, your deluge can teſtify he is a juſt God, *His judgements are all in the world*, 1. *Chro.* 16. 14. What is become of drunken *Nabal*, and ſwearing *Saul*, and covetous *Ahab*, and proud *Jeſabel*, and mocking *Jehu*, and envious *Shimei*? What is become of all blind Jebuſites, and parting, cavilling *Diotrepheſes*? Juſtice hath taken hold on them. What is povertie? What is nakedneſſe? What is famine, ſickneſſe, the gout, the ſtone, Feaver, plague? Theſe are the little arrows of Gods juſtice. What is ſhame, diſgrace, croſſes, afflictions, unſeaſonable rains, dangerous weather, wars, rumours of wars? What are all the evils under the Sun? They are the little finger of Gods juſtice. Thou ſpieſt them here and there, in every Town, and in every Pariſh, in every Country · do they not all witneſſe that he is a juſt God? Read *Pſalm* 7. 11, 12, 13. *God hath bent his bow already* (ſaith *David*) the arrow is *ready* to flie out of the ſtring: It wil not be long before it hit *thee*, if thou meditate not upon amendment: *God is angry with the wicked every day*, as an angry man uſeth to ſay, I will be revenged on thee. Wilt thou not give over thy ſins? I will be revenged on thee. Read *Pſal.* 11. 5, 6, 7. Meditate on this; he will neither ſpare King nor ſubject, nor rich, nor poor, nor noble, nor baſe, nor Judges, nor Juſtices: yet Judges and Juſtices may ſpare, but God will not ſpare: they may be bribed to pardon, but God will not be fee'd to ſpare them that go on in their wickedneſſe; and do I think to eſcape? Nay, my ſoul, thou canſt never eſcape, except thou obeyeſt.

The third ground is, *Meditate on the wrath of God*; O! what wrath is it? Can I ſtand againſt it? *It burns like an oven, and all the proud, and all that doe wickedly ſhall be as ſtubble, and the day of wrath ſhall burne them up. Behold this*, ſaith the Text, *Malac.* 4. 1. Behold it, and meditate on it. Can I goe naked in a hot fiery Oven? Can I lift up my hands againſt it? My hands will be ſcorched. Can I kick againſt it? My legs will be baked. Can I blow upon it with my mouth? My mouth is fiered. Did I ever ſee lime burned? were I in the limes room, could I endure that boyling? and yet if I live in my ſinnes, I ſhall be as *the burning of lime*, *Iſay* 33. 12. Let thy heart meditate terror: *Who among us ſhall be* able to *dwell* (that is the meaning of it, as *Montanus* ſheweth) who among us ſhall dwell *with devouring fire? who among us ſhall burn with everlaſting burning?* verſe 14. Gods *mercie* ſhall ſay, Take him *wrath*: I would have converted him, but he would not. Gods *goodneſſe* ſhall ſay, Take him *wrath* I would have been kinde unto him, but he hath abuſed me; Gods *patience* ſhall ſay, Take him *wrath*: I have ſuffered him a great while, that he might have time of repentance, but he repented not in that time. *God ſmote Ægypt in their firſt born*: Why? *For his*

mercy endureth for ever. God overthrew Pharaoh *and his hoaſt*: Why? *For his mercy endureth for ever.* Pſal. 136. 15. *He ſmote great Kings, Sihon a King, and Og a King: for his mercy endureth for ever.* So will God damn thee that art a *drunkard*: Why? for his mercy endureth for ever. God will confound thee that art a *worlding*: Why? for his mercy endureth for ever. God will be revenged on thee that art a *Luke-warmling*: Why? for his mercy endureth for ever. This may well make thee teare the hair off thy head, rather than let thee go on in thy ſinnes. See *Ierem.* 7. 29. Meditate on this.

4. The fourth ground: *Meditate on the conſtancy of God.* As the Lord was an enemy to wicked men, ſo he continues the ſame God ſtill, a conſtant enemy to them ſtill. As the Lord would not endure ſinne heretofore, ſo he is conſtant, he ſtill will not endure it. Did the Lord once ſay, *Weep and howl ye drunkards? Joel* 1. 5. he is conſtant, ſo he ſaith ſtill. Did the Lord ſay, *he would burn up ſabbath-breakers?* Jer. 17. 27. he is conſtant, ſo he ſaith ſtill. *Who ever hardned his heart againſt the Lord, and proſpered?* Job 9. 14. as if he ſhould ſay, I put it to thee to meditate of it: canſt thou ſhew me a preſident? did ever any man harden his heart againſt Gods Word, in his ſinne, that proſpered? Did *Senacherib* proſper in his will-worſhip? Did *Judas* proſper in his covetouſneſſe? Did *Jeconiah* proſper in his ſtubbornneſſe? Where is the Scribe? Where is the diſputer? Where is he that counted the towers? *Your fathers, where are they*, ſaith *Zachariah*? Did not my words take hold of them? and are they not all now in hell, that have ever lived and died in their ſin, from the beginning of the world? Thou canſt not ſhew me one drunkard, or one mocker, or one prophane perſon, or one formall profeſſor, from the day that man was created upon the earth, that is not now in hell, if he be dead. Meditate on this, how canſt thou expect to be the one onely in all the world that ſhall eſcape, if thou liveſt and dyeſt in thy ſins? If hell were opened, and the bottomleſſe pit were lookt into, thou ſhouldeſt ſee *every* ſoul that ever lived, and *died* in their ſins, even every ſoul; there is not one ſoul miſſing. Meditate on this; when I dye, do I think I ſhall not be there? nay, I ſhall be there too, unleſſe aforehand I enter into the *ſtrait gate*, and walk in the narrow way of newneſſe of life.

The

The Second

SERMON

OF

The uſe and benefit of Divine MEDITATION.

HAGGAI 1. 5.

Now therefore thus ſaith the Lord of Hoſts, Conſider your wayes.

NOw follows the manner, how to *follow* Meditation *home* to the heart. Here are *four* things to be practiſed.

First, *weigh and ponder all theſe things in thy heart.* It's ſaid of *Mary*, ſhe *pondred*, Luke 2. 19. *and kept all theſe ſayings in her heart*: verſe 51. The words ſignifie two things: Firſt, ſhe *compared* theſe things together, Secondly, ſhe *caſt them in the ſcales* together. Doſt thou know God is mercifull? ponder it with his juſtice. Doſt thou know that Jeſus Chriſt dyed for ſinners? ponder it with the true drift of it, how that it is not to let men go on *in* their ſins, but to ſave them *from* their ſinnes. Doſt thou obey God in this or that Commandement? O ponder thy life with the reſt, *Ponder the path of thy feeet, and let all thy wayes be eſtabliſhed.* Prov. 4. 26. A man that eats his meat well, forty morſels well, yet one crum going awry throttles him. Thou walkeſt in theſe and *theſe* Commandements, yea, but there be other Commandments beſides theſe: doſt thou walk in them too? thou muſt, if thou meaneſt to have

thy ways to be eſtabliſhed. The Jews had their *continers, talents, minaes, ſicles*, which were greater weights; ſo they had alſo their *gerahs*, and *agarahs*, ſmaller meaſures, and ſmalleſt of all: ſo have thou greater and leſſe weights; great ones to ponder the great Commandements, and leſs to weigh even the leaſt of Gods Commandements: and ſee thou make true *Evangelical* weight, or elſe all will not be well. Suppoſe a man were to pay a 100 pound of good and lawful money, and in weight, upon forfeiture of all that he hath; if he weigh it not, but the Creditor doth, and finds it light, he is undone. If thou pondereſt not thy wayes, *God* will *ponder* them: *Prov.* 5. 21. the word ſignifies, he weighs and ponders them in a ballance, or ſcales; he puts the word of his Goſpel in the one, and thy goings and obedience in the other. *Thou art weighed, and art found too light, thy kingdom is departed from thee*, ſaith God to *Belſhazzer*, *Dan.* 5. 27. So if thou be light, thou ſhalt be weighed, and ſo found, thou ſhalt loſe the Kingdom of heaven for ever.

Secondly, ſtrip ſin, and look upon it ſtark naked: ſin covers and diſguiſeth it ſelf with pleaſure, profit, eaſe, and many a whoriſh garment, and ſo inticeth the heart. Even a toad, if ſhe were covered over with gold, thoſe that ſaw only the gold would pocket it up; if it were naked they would fling it in the kennel. Why doe men love covetouſneſſe? Why? its hooded with profit. Why carding, dicing, hunting, hawking, tabring, piping, and more than the word alloweth? Why? they are cloathed with pleaſure, and delight. Its the duty of Miniſters to unmaſk and uncaſe ſin, and pluck off the vail that covers it from appearing unto men. The not doing of this is the cauſe that men do not meditate on the vileneſſe of their ſin, never are humbled, never eſcape Gods wrath; even becauſe they not *diſcover mens iniquities*, *Lam.* 2. 14. Alas the profit of thy ſins ſhall ceaſe, the pleaſure ceaſe, the eaſe ceaſe, and all theſe goodly ſuits ſhall vaniſh away, when the ſoul comes to dye, or to ſtand before the judgement ſeat of Chriſt: ſin will remain, but thy ſilver, and thy gold, where will that be then? thy laughter, and thy merriment, what will become of that then? thy delight will be *gone*. Meditate therefore with thy ſelf, my ſin is now gainful, and eaſie, and pleaſant; but what will my ſin become, when I come to lye on my death-bed? what good will it do me, when I have moſt need of ſuccour? I will never acknowledge *him* my friend, that will turn againſt me, when I have moſt need of him. Alas, I muſt dye, I muſt come to judgement, I, I muſt go either to heaven or to hell: the profit that I get now by my ſins, will it beſtead me *then*? the pleaſure, the eaſe that I now find in ſin, will it help me *there*? Alas no, it will then be my break-neck, it will be a Devil unto me: the more I have been delighted with it, the more it will gall me: the more I have gotten by it the more it will damne me: the ſin which I moſt of all loved, will moſt of all torment me. *Eccleſ.* 11. 9. look thus upon ſin.

The third means: *Dive into thy own ſoul and heart*. There is a tough *brawn* over thy heart, that it feels not its ſins. Now Meditation muſt look through, and come to the heart at the *quick*, and cauſe the truth to dive into the deep places of the ſoul. When the timber is hard, the workman

workman cannot thruſt in the nail with the weight of his hand: no, he muſt *hammer* it in. Meditation is the hammering of the heart. It's a pertinent phraſe, *Jer.*23,24. *Is not my word like a fire* (ſaith the Lord) *and like a hammer that breaketh the rocks in pieces?* There be two ſimilitudes, firſt, of a *hammer*: the Word of God is the hammer; meditation is the hand that taketh this hammer, and knocks the nail into the rocky heart, and makes it enter: Wilt thou not feel? I'le make thee feel (ſaith Meditation) wilt thou not take notice of thy wretched eſtate? Meditation comes with blow after blow, and makes us take notice. Secondly, of *fire*; the word is like fire; Meditation kindles it about the heart. A man benummed with cold is ſenſeleſſe; the water frozen with cold, though the leaſt pebble would have ſunk in it before, now a great milſtone is able to lye upon it, and not ſink; the water is able to bear it: ſo is the heart, be it's ſins never ſo heavy, as the hill of *Baſan*, yet it bears it and feels no weight: but Meditation thawes the heart, and then every ſin pincheth and oppreſſeth. *Is not my word like fire?* as if he ſhould ſay, think of it, and muſe of it, and meditate of it, and thou ſhalt feel it as a fire. Meditation is the often ſmiting of the heart with this hammer: ſo did *Ephraim ſmite upon his thigh*, *Jer.* 31. 19. like a man in a miſerable agony, he thumps his own breaſt, and in a vexation ſtrikes his hand on his thigh. Oh miſerable wretch that I am! So did *Ephraim*, Oh what an unruly Oxe am I? how unwilling am I to bear the *yoke* of the Lord? Oh, and oh the hardneſs of my heart! oh that I could tell how to beat thee black and blue! Many men ſmite their hearts, but they ſmite them not often enough. When *Eliſhah* bad *Joaſh* ſmite upon the ground, *he ſmote thrice, and ſtayed*; The man of God ſaid to him in anger, *Thou ſhouldeſt have ſmitten five or ſix times, for then thou hadſt ſmitten Syria, till thou hadſt conſumed them, whereas now thou ſhalt ſmite Syria but thrice.* 2.*King.*13.19. So men ſmite their hearts twice, or thrice, or ſo; but they will not ſmite their ſins dead: it may be they break the head of their ſins, but they recover again, and grow ſtrong upon them, as at firſt. Thou muſt ſmite five or ſix times, yea fifty times five times, till thou haſt quite broken the impoſtume of thy heart. Meditate on the *mercies* of God, and with them ſmite it often, and often: Meditate on the *juſtice* of God, and with it ſmite it again, and again: Meditate on the *wrath* of God, which is as a conſuming fire, and with it ſmite it ſoundly. Meditate on the *truth* of the Lord, this threatning and that threatning; this commandement and that commandment this promiſe and that promiſe; and with all theſe ſmite it to powder.

The fourth means, *Anticipate and prevent thine own heart*: meditate what thy heart will one day wiſh, if it be not humbled: and tell thy Soul as much; thou wilt one day wiſh, Oh that I had been humbled under the reproofs of the Lord! Oh that I had been wiſe to have underſtood my own mercy! Curſed be the day that ever I neglected the means of grace; ſo the Lord brings in a fooliſh obſtinate ſinner, curſing and banning his own ſoul, ſobbing and howling at the laſt. *O how have I hated inſtruction, and my heart deſpiſed reproof! and have not obſerved the voyce of my Teachers, nor inclined mine eare to them that inſtruct me?*

Prov. 5. 12, 13. I had Miniſters to preach to me, but I would not come at them: or if I did, I cared not for their doctrine, I had friends that adviſed me well; but woe is me damned wretch! I heeded them not. Thus thou wilt caſt the fool into thine own teeth, and fling a thouſand curſes into thine own face, becauſe of thy madneſs. I might have learned but I would not, I might have been humbled, but I would not: *I was almoſt in an evill in the midſt of the aſſembly of the congregation, verſe* 14. I lived where the Saints of God were in whole aſſemblies, but I mockt them, I hated them, I miſliked them for being too preciſe. I was not aſhamed of my ſecurity, no not in thy ſight. Thus thou wilt cry out one day, if thou wilt not yeeld unto meditation, which muſt make this as preſent with thee. Know thou, O my ſoul, the time of thy *viſitation* is at hand, thou wilt curſe thy ſelfe hereafter, if thou doſt not now be moved by Gods mercies, thou ſhalt never ſee mercy more: Now be awaked by Gods judgments, or elſe thou ſhalt feel them for evermore; now or for ever thou ſhalt roar for them. Then thou ſhalt curſe thy gains and thy profits that bewitched thee, thou ſhalt curſe thy pleaſures and delights that beſotted thee, curſe thine one heart, and thine own ſoul, and thine own conſcience that have damned thee. Meditation may tell thee, thus it will be with thee, unleſſe thou obeyeſt now. *Hear ye me now, Oh yee Children and depart not from the words of my mouth*, verſe 7. hear the word now, and obey it, let it not depart out thy meditation. Now be humbled with grace, or then thou ſhalt be humbled with horrour: then thou ſhalt wiſh, Oh that I had been ruled! When thou art in hell, then thou ſhalt meditate, Oh it was good counſel that ſuch and ſuch a Miniſter gave me; good counſel that ſuch a friend, and ſuch a brother gave me; but wretch that I was, I had not grace to follow it. I had more mind of my pleaſures, more mind of my vanities than of grace. Oh if it were to do again, I would not do ſo for a thouſand worlds: but alas, it is now too late. Therefore let Meditation preſſe this upon thee beforehand.

3. Now follows the third thing, how to put life to Meditation. Four duties are to be done to this purpoſe.

1. 1. Let Meditation haunt the heart, let meditation dog thee with the helliſh looks of thy ſinnes, and follow it with the dreadful vengeance of God, haunt it with promiſes, haunt it with threatnings, haunt it with mercies, and haunt it with judgements, and haunt it with Commandments. The heart is like the Beaver, when it perceiveth it cannot poſſibly eſcape from the Huntſman, it cuts off the Member for which it is hunted, and flings it down, and ſo eſcapes (ſaith *Æſop*:) So purſue thy heart with its ſins, with the hue and cry of Gods mercies, purſue it with the bubbub of Gods judgements, let meditation haunt it, and let thy ſoul ſee it ſhall never be rid of the haunt, at laſt it will be content to part with its luſts. Let Meditation ſay, Wilt thou forſake thine own mercies? If thou liveſt thus and thus, If thou prayeſt thus and thus, dead-heartedly, thou kickeſt againſt thine own mercy, wilt thou ruſh upon the pricks? This mercy thou mayſt have, if thou wouldſt amend, that vengeance thou ſhalt have, if thou do not amend: Either cut off thy

ſins

ſins, or elſe God will cut off thy ſoul. *Return, O Shulamite, return, return,* its the voice of Chriſt to thee: Let Meditation ſay, *Return,* O my ſoul, return, return, and thou mayſt be ſaved; return, or elſe thou ſhalt be condemned. Now what was the effect of this haunting meditation? *Or ere I was aware, my ſoul made me like the Chariots of Aminadab.* verſe 12. That is, my ſoul muſing and meditating on theſe and theſe commandments, it ſo humbled my ſoul, that it made me yeeld; yea, and made me run as faſt as the Chariots of *Aminadab, freely* and *willingly to* Chriſt.

Deal with thy heart as *Iunius* his father dealt with him: he ſeeing his Son was *Atheiſtical*, he laid a Bible in every room, that his ſon could look in no room, but behold a Bible haunted him, upbraiding him, Wilt thou not read me, Atheiſt? Wilt thou not read me? And ſo at laſt he read it, and was converted from his Atheiſme: So let meditation haunt thy heart, hold forth the commandements, promiſes, threatnings of the Lord, that thy heart may ſee them, let meditation haunt thee in thy luke-warmneſſe: prayeſt thou thus luke-warm? This prayer will break thy neck one day. Repenteſt thou? This luke warm repentance will cauſe God to ſpue thee out of his mouth. Heareſt thou, ſpeakeſt thou, thinkeſt thou? Theſe luke warm duties wil confound thee ere long, if thou lookeſt not to it.

Let meditations haunt thee, as they haunted *Nehemiah* with warnings, *ten times* (ſaith the Text) they ſent to *Nehemiah, they will be upon thee, Nehem.* 4.12. Beware of the danger, the enemy will be upon thee: ten times they warned him, never giving over till *Nehemiah* looked about him, *verſe* 13. So do thou haunt thine own heart: they will be upon thee, this curſe, this wrath, that hardneſſe of heart, this ſecurity wil be upon thee. Ten times, yea, a thouſand times ten times, never give over thine own ſoul, untill thou haſt made it to ſubmit. Indeed there be ſome, let God ſend Meditations to haunt them, and follow them, ſaying, Repent, leave this or that ſin? why wilt thou be damn'd with this ſin? Oh forſake it, preſently they will gagge the mouth of meditation, and of conſcience, and ſtrike them ſtark dead: as *Abner*, when *Azahel* would haunt him and follow him, and turn neither to the right hand, nor to the left, but follow him at the heels. *Turn aſide* (ſaith *Abner*) but he would not turn aſide from following him. Turn aſide from me (ſayes *Abner* again) or I will kill thee, but he would not turn aſide, he would follow him cloſe: Then he up with his Spear and ſlew him, 2. *Sam.* 2.19.20, 21,22,23. So many deal with the Meditation of conſcience, when conſcience would dogg them, and weary them out of their ſins, they will not, when conſcience would haunt them, they will not be haunted therewith; when conſcience would follow them up with their deſperate wilfulneſſe, they gall, and wound, and murder conſcience to be quiet. But *David* haunted his heart, and would have it haunted.

The ſecond duty: *Let Meditation trace thy heart,* as it ſhould haunt thee, ſo alſo let it trace thee in the ſame ſteps. So would the Church, *Let us ſearch and try our wayes, and turn again unto the Lord:* Lam. 3.40. The word (in the originall, ſayes *Buxtorf*) ſignifies, *track her ſteps, ſtep by ſtep:*

this step was in the ditch, that in the mire, that step awry: track them all, that we may undergo them all again, and turn unto the Lord. Never pray but let Meditation track thy prayer: this passage was right, that passage was amis. Never keep a Sabbath but let Meditation track thy keeping of it, this duty was sincere, that was rotten: Never do any thing, but let Meditation track it. This thought, this word, this action was warrantable; that was out of the way: track thy heart, as the Lord tracked *Eliah*, he trackt him in the wilderness, he trackt him under the juniper tree, he trackt him in the cave; *What dost thou here Eliah? go forth*: 1. Kings 19. *What dost thou here Eliah, go, return.* He tract him in the Mount, *Go, return, what dost thou here Eliah?* this is not a place for thee. So let Meditation wait thee; what dost thou here, O sinner? what dost thou here, drunkard? in thy Cupps, or in thy prophaneness, what dost thou here? this is not a place for thee, unless thou mean to perish. It may be thou art now scar'd out of these sins, and art run into *civil honesty*, let Meditation still track thee. What dost thou do here, O sinner? Civilitie is not a case fit for thee, unless thou wert better, thou shalt be torn in pieces. It may be thou art driven out of thy civility; and art gone further, to the profession of Religion, though it be without the power of it; let meditation still wait thee. What dost thou do here, O sinner? this sorry kind of profession is not a race fit for thee: unless thou be godlier than so, thou shalt be devoured with everlasting fire.

Meditation is like the coursing of a Hare in the snow; the Hare fearing to be taken by the dogs, Here she stops, there she leaps, here she interleaps, there she goes backward, and forward, upward and downward, and all to deceive the dogs, that they may not find her; but they goe, smelling, winding and turning, and track her step by step, till they find her: so meditation is the coursing of the soul, the heart hath a thousand fetches, a thousand Meanders and labyrinths, a thousand crosse windings, and compassings, and deceits, and all to puzle Meditation. But Meditation must track the heart, as God dealt with *Job*, *he counted his steps*, step by step, *Iob* 14. 16. Meditation is the souls bloud-hound, it will never leave howling the wrath of God; till he hath taken the hearts sin for a prey; Meditation haunts it out of one sin, and it runs into another; Meditation haunts it out of that, and it runnes into a third: Meditation is a good pursevant, it prosecutes the sinner, and attaches him.

Now because the heart is most cunning, and hardest to be trackt by its sent, when the heart hath taken up abundance of good duties, and attained unto sundry graces, these good duties and common graces drown the sent of the hearts wickedness. As Huntsmen observe, that the hounds cannot well hunt in the Spring, as *Theophrastus*, and *Pollux*, and others observe: the sweet odors of the flowers and herbs (sayes *Oppian*) hinder the hounds from smelling the hare: so it is with Meditation; it is hard for it to *track* the heart in the green Spring-time of *civill* honesty and formality. And therefore let Meditation make deligent search, saith he.

The third duty: *hale thy heart before God*, and let Meditation bring it before

before his throne, and there powre out thy complaint againſt it before God, out with all thy villany there, and article againſt thy ſelf, and bring as many complaints againſt thy ſelf before heaven, as there be drops in a bucket full of water. So doe the godly: *I powred out all my complaints before him* (*Pſal.* 102. in the preface) I powred out my complaints as a man powreth out water out of a veſſel; generally men are willing to call for mercy, but they are not ſo willing to *bring complaints* unto God againſt themſelves: ye ſhall have them *whiſper* after the Miniſter, as he is begging for pardon and mercy, but they will not do ſo, whiles he is complaining of their ſins, the helliſh and deveiliſh abominations of their heart. Theſe are men of corrupt minds, reprobate concerning the faith, and ſhall never have mercy, till they be as forward to complain of their ſins, as to be plaintiffs for mercy.

When a man in Meditation meets with a hard matter, that he cannot ſufficiently dive into, he breaks it to another: ſo do thou to God; break all thy heart to God, tell him of thy hardneſſe of heart, of the pride of thy heart, of the deſperate prophaneneſſe of thy heart: but take theſe rules with thee;

1. Firſt, thy complaint muſt be *full of ſorrow Pſal.* 55.

2. Secondly, it muſt be a *full complaint* of *all* thy ſins, and *of all* thy luſts, *Lam.* 2. 18, 19. *Poure out thy heart like water before the face of the Lord.* Water runs all out of a veſſel, when you turn the mouth downward; never a ſpoonfull will ſtay behind. The wicked, will not complain of their ſins fully: they make hypocriticall profeſſions. If it be a ſin, I am ſorry for it; (ſays one) if it be naught, I cry God mercy, (ſaith another) when their own conſciences tell them it is is a ſin, yet they will not complain of it abſolutely.

3. Thirdly, thy complaint muſt be with *aggravation*: thou muſt aggravate thy ſins by all the *circumſtances*, that may ſhew it to be odious, as *Peter* did: *When he thought thereon, he wept, Mark* 14. 72. the Originall hath it, *he caſt all theſe things one upon another.* Wretch that I was, Chriſt was my maſter, and yet I denyed him, ſuch a good maſter, that he called me before any of my fellow-Apoſtles, and yet I denyed him; I was ready to ſink once, he denyed not me: I was to be damned once, he denyed not my ſoul, and yet I denyed him; he told me of this ſin before-hand, that I might take heed of it, and yet I denyed him. I ſaid, I will not commit it, nor forſake him, and yet I denyed him: yea, this very night, no longer ago, did I ſay and ſay again, I would not deny him, and yet I denyed him; yea, I ſaid, though all others denyed him, yet would not I; and yet worſe than all others, I denyed him with a witneſs before a maid, before a damſel; nay, more filthy beaſt that I am, I ſaid I did not know the man; nay more, I ſware I did not know him; nay more than all this, I did even curſe my ſelfe with an oath, that I did not know him: nay more, all this evill did I, not above five or ſix ſtrides from my Lord and Saviour: nay more, even then, when if ever I ſhould have ſtood for him, I ſhould have done it then, when all the world did forſake him. O wretch that I was, I denyed him! he caſt up all theſe circumſtances together, and meditating on them, *he went out, and wept bitterly.*

Fourthly, thy complaint must be *a selfe-condemning complaint*: thou must condemn thy self, and lay thy selfe at Hell gates, and set the naked point of Gods vengeance at thy throat. Thus and thus have I lived, damned, cast-away, as I have deserved to be! So did *Ezra* in the behalfe of the Jews, *Ezra* 9.

For 1. He *fell on his face*; he did not bow down on his knees; but like a man astonished, he fell on his knees, ready to fall on the ground in amazement.

2. He *spread out his hand unto the Lord*, *verse* 5. as if he should say, here is my heart-blood, Lord here is my breast, Lord we deserve thou shouldst stab us with thy wrath.

3. He *blushes* to looke Heaven in the face, *verse* 6. so vexed to think on the sins of his people, that he is even confounded to beg mercy.

4. He is (as it were) *dumb* and *speechlesse* before God: *And now our God, what shall we say after all this? for we have forsaken thy commandements*, *verse* 10. Shall I excuse the matter? alas! it is inexcusable. *What shall we say after all this?* Shall we call for thy *patience*? Wee had it, and yet were little the better. Shall we call for *mercy*, Why? we had it, and yet our stubborn hearts would not come down. I know not what to say for our selves: for we have sinned against thee.

5. He declares Gods truth, that he had *warned them by his Prophets*, (*vers.* 11, 12.) but no warning can better us.

6. He *shews how God had punished them*, *yet they would not be humbled*: for all that God had brought upon them *lesse evils than they deserved*, and wrought deliverance for them, wich they could not have expected; *What shall we say, should we for all this break thy commandements? verse* 13, 14. What can we expect but hell and confusion?

7. He is *sensible of Gods Judgements and righteousnesse*: *O Lord thou art righteous*: as if he should say, How canst thou spare us for this sinne? How can it stand with thy righteousnesse? How is it that such hell-hounds as we are, should live above ground, when thou art so righteous a God? It is a wonder that the earth opens not her mouth for to swallow us up quick: for, *O Lord thou art righteous*.

8. *He layes down his soul, and all the peoples souls at Gods feet*; as if he should say, here we be, thou maist damn us if thou wilt; *Behold we are all here before thee in our trespasses: for we cannot stand before thee, because of this*, *verse* 15. Behold here are we: rebels we are: here are our heads, and our throats before thee, if now thou shouldst take us from our knees unto hell, and from our prayers unto damnation, we cannot ask thee, why thou doest so: Oh it's mercy, it's mercy indeed, that we have been spared. Thus Meditation must bring our hearts before God, and there complain against them before heaven.

Meditation should deal with the heart, as the Father did with his possessed child, who carried him to Christ, saying, *Master my child is possessed with*

with a Devill, even *a dumb* ſpirit, *and I ſpake to thy Diſciples that they ſhould caſt him out, but they could not*, *Mark* 9.18. *Bring him to me* (ſaith Chriſt) verſe 19. *How long is this agoe ſince this came to him? Of a child* (ſaith the Father) *and often it hath caſt him into the fire, and often into the water to deſtroy him, but if thou canſt do any thing* (as certainly thou canſt do all things) *have compaſſion on us, and help us*, verſe 22. And then Chriſt helpt him. So let Meditation *drive* thy heart to God, ſaying; Lord here is my heart (I beleeve) poſſeſt with a Devil, for it is a moſt abominable ſinful heart: I brought my heart to thy *Miniſters* to cure it, to *Sermons*, to *Prayers*, to all other good duties, but *they* could not help me, my heart is a devilliſh heart, ſtill my heart is wicked, and rebellious ſtill, the Devil, Oh, the Devil is in it ſtill! Oh, how he tempts me! he holds me, he caſts me into the fire of *this* luſt, and into the water of ever-flowing iniquity. Have thou compaſſion, come and help me, for my heart is miſerably vexed with Satan; when I pray, the Devil ſtuffs me with dead thoughts, and drouſie deſires, the Devil fils me with wandring Imaginations, and I know not what; when I hear the Word, the Devil makes me to riſe up againſt it, or forget it, or not obey it; when the *Sabbath* is come, the devil ſets me on thinking my *own* thoughts, and ſpeaking my own words; when a *Sacrament* is come, the Devil hinders me in *ſelfe examination*, The Devil diſappoints me of my *preparation*: Oh have thou compaſſion on me,

The fourth duty, *Let Meditation, when it hath haled thy heart before God, there caſt thee down before him*: when Meditation hath ſearched out thy caſe, and made it appear how wofull it is, then let it lay thee along before God, with *What ſhall I do to be ſaved?* So it did with them in *Acts* 2.37. as if they ſhould ſay (ſaith *Chryſoſtome*) we have not one jot of hope to find mercy, ſo long as we live as we doe. What ſhall we do? Say what thou wilt, our eares are ready to hear it, command what thou wilt, our ſoules, what ever it be, are willing to do it: bid us ſuffer whatſoever thou pleaſeſt, tell us what it is, and we will endure it. They did not ſay (notes *Chryſoſtome*) *How ſhall we be ſaved*, as wicked men do, they deſire to be ſaved, but their main care is not to ſee *what* they muſt do, they are told what they muſt do, and yet refuſe to do it; but thy *chief ſtudy* muſt be, to caſt thy ſelf down before God with the good Jaylor, *Sirs, What ſhall I do to be ſaved? Acts* 16. 30. First, *What muſt I do?* and then *to be ſaved*. First thy care muſt be what to do to get out of thy ſins, how to be rid of thy luſts, and then to be ſaved, as if he ſhould ſay, I ſee I am at a damned paſſe, and therefore I was a making away my ſelf, the fire of hell did ſlay my ſoul: but now is there hope of ſalvation? is there indeed? Oh tel me, I am willing to do any thing, what muſt I do? Keep nothing back of all the will of the Lord; be it puniſhment to ſuffer, tell me of it, I am ready to bear it; be it precepts for to do, though never ſo irkſome, O let me know it, and I would not refuſe it. *What muſt I do to be ſaved?* When the heart is thus humbled upon ſound Meditation, it's willing to do or ſuffer any thing. *Jonah* is willing to be caſt into the ſea, being humbled, *Jonah* 1. 2. *Here I am, Lord deal with me as thou wilt.*

Motive 1. The firſt Motive. *Is it not a folly not to meditate?* Should a man walk on in his courſe, and not medita e wh ither it will tend? When he falls into miſchief, what will he ſay? I never thought on this before, I never conſidered that this would be the end. Now it is the part of a fool to ſay, *I never thought*, as the Latine proverb hath it; when the Steed is ſtollen, if he ſhould then ſhut the Stable door, what wouldeſt thou ſay, He ſhould have thought of that before. The rich man in the Goſpel had theſe meditations in his heart; he thought within himſelf, What ſhall I do, becauſe I have no room where to beſtow my fruits? He ſaid in his heart, This will I do, I will pull down my barns and build greater, and will ſay to my ſoul, *Soul ſoul, thou haſt much goods laid up for many years, eat, drink, and be merry*; Luke 12. 17, 18, 19, 20. *Thou fool* (ſaid God) *this night ſhall thy ſoul be required of thee, then whoſe ſhall theſe things be that thou haſt provided?* God ſaid thus unto him: not as if God ſpake thus familiarly unto him (ſaith *Theophylact*) but it is a parable, and God ſayes ſo in his word, *Thou fool, this night ſhall they require thy ſoul of thee.* In this night of thy blindneſſe, in this night of thy ſecurity, ſhall they require it: he doth not ſay, I will require thy ſoul of thee, but *they*: he doth not ſay who, but *they*, the Devils in hell. God knows who ſhall come, thou ſhalt dye, and they ſhall fetch away thy ſoul to hell: *they* ſhall *require* it. A goldy mans ſoul is not required, but rather he requires God to take away his ſoul: he is willing to dye, that he may be with Chriſt: but a wicked mans ſoul is required of him: he would willingly not dye, but that his ſoul is required of him, and he muſt dye. Doubtleſſe the rich fool now thought with himſelf, I never thought that I ſhould have dyed ſo ſoon, and therefore now he calls (it may be) to his *Lord, Lord*, and cryes God mercy. But what will they ſay to him? Thou ſhouldeſt have thought on this before.

The wiſe man ſhall inherit glory, but ſhame ſhall be the promotion of fools, Prov. 3. 3. The wiſe and prudent, thoſe that truely meditate of things beforehand, ſhall have glory; but fools that hope to be promoted to to glory and ſalvation, ſhame and confuſion of face ſhall be all the r promotion, and when they come thereto, beſides their expectation; what will they ſay? We never thought it would be thus with us before; but fools as we were, we thought to be promoted to heaven: like *Haman*, when King *Ahaſhuerus* ſaid unto him, What ſhall be done to the man whom the King will honour? O thus and thus (ſaith *Haman*) for he thought, I am the man whom the King intendeth to honour, *Eſther* 6. 6. but when *Haman* was preſently after to be hanged on a gallowes, he might rightly ſay, I never thought of this before. So, what will be done to the man whom the Lord will honour? Thus and thus ſayeſt thou, he ſhall have mercies, bleſſings, heaven: I, for thou thinkeſt I am the man that God intendeth thus to honour; but when thou art come to hell, what wilt thou ſay then? I never thought of this before, that ſo it would be.

Motive 2. The ſecond Motive is, *Thou wouldeſt be loth to have the brand of a Reprobate*: Not to meditate, is that brand, *The wicked through the pride of his countenance, will not ſeek after God; neither is God in all his thoughts,*

Pſal.

*Pſal.*10.4. He ſcorns to be ſo poring upon Bibles, to be ſo wracking his mind with his ſins; *He hath ſaid in his heart, God will not require it, verſ.*13. God requires no ſuch ſcrupuloſity nor ſtrictneſſe.

The third Motive is, *Thou wouldeſt be loth to rob God of his honour*, and the maine part of his ſervice, which is meditation. *Thou ſhalt love the Lord thy God with all thy heart and with all thy ſoul, Matth.*22.38. How can this be true of them (ſaith *Chryſoſtome*) who become *vain in their imaginations?* Thou ſhalt love the Lord thy God with all thy heart, ſoul, and mind: And ſo do I (ſaiſt thou:) So doſt thou? What, and not love God with all that is in thy heart? Thy thoughts are in thy heart, thy meditations are in thy mind; If thy thoughts then, and meditation be not of God, thou doſt not love God with all thy heart: *David* did not onely pray, that *the words of his mouth*, but alſo that *the thoughts of his heart* ſhould be ever *acceptable to the Lord, Pſal* 19.14. not onely that he might be full of heavenly communication in his mouth, but alſo of holy meditation in his heart. *Behold* (ſaith he) *thou requireſt truth in the inward parts, Pſal.*51.5. And meditation is one of the duties of truth in the inward parts.

The fourth Motive: *Thou wouldeſt be loth that all the worſhip thou giveſt to God, ſhould be abominable*: ſo it will be without meditation; meditation *before* it, meditation *after* it.

Firſt, *Thou muſt meditate before thou goeſt about a duty of Gods worſhip*: conſider before thou hear the word of God, meditate what thou art going about, *Hearken O daughter, and conſider, incline thine ear, Pſal.*45.10. Firſt, *conſider and meditate*, and then *incline thine eare*. This is part of thoſe words often in Scripture, *Be ready, be ready*: *Be ready and come up*, ſaith God, *Exod.* 34.2. *Be ready againſt the third day*, Exod. 29. *Gather your ſelves together*, Zep.2.1. that is, *Prepare to meet thy God, O Iſrael*, Amos 4.12.

Secondly *meditate after the duty*. When men part with men, they uſe to give one another a farewell, and not bluntly deliver their mind one to another, and ſo turn their backs one upon another. *Lyſias* could not write a letter to *Felix*, and break up abruptly, but he gave him a *farewel Acts* 23.30. Neither may a man, when a duty is done, go away bluntly from God, but give him a farewell by holy meditation. It's an unſeemly kicking of a duty, as moſt men do when they are come to the end of their prayers, *to whom with the Father and holy Spirit be aſcribed all praiſe and glory, Amen*; Come is dinner ready? or what news do you hear? This is unmannerlineſſe towards the ordinances of God. A man that hath been at a good dinner, will ſit a while at it, or walk a while, he will not preſently run to his work, that the meat may digeſt the better: So when thou haſt been at Gods dainties, ſit after it a while, pawſing and meditating thereof, as often as thou well mayeſt, let it have its working a while.

What is the reaſon thou haſt ſo many by-thoughts in prayer? Becauſe thou doſt not meditate before hand and after. Hence it is, that thine eyes are not directed to the duty, but like a blind Archer thou ſhooteſt but by *aim*; when the good Archer ſhoots, he muſt have the *white* in his

eye ſtill which he muſt levell at. *My voice ſhalt thou hear betimes in the morning, in the morning will I direct my prayer to thee, and will look up*, *Pſ.* 5. 3. How came that? you may look on his *meditations*, *verſe* 1. By meditation he was wont to direct and levell his prayers to God. Wicked men know that God is before them, as a blind man may learn the Butt is before him, but they ſee not God before them to direct their prayers unto him: they pray at rovers. Thou muſt uſe then to meditate of God, that thy prayers may be directed: if thou prayeſt not thus, thy prayers are like them in the Prophet, who *drew near to God with their lips, but their hearts were far from him*, like an arrow beſide the Butt, or far from the mark, either wide or ſhort. *They have not cryed unto me with their hearts, when they howled upon their beds*, *Hoſea* 7. 14. They prayed, but they praied not to me; (ſaith the Lord) as the white may ſay of a bungling Archer, he ſhoots, but not at me when he ſhot, he ſhot another way. God counts all ſuch prayers no better than *howling of Dragons and wilde beaſts*; (ſo the word ſignifies ſaith *Scindler*) God would as lief, and rather to, that a Dog, or a Wolf, or Dragon ſhould howl in his hearing, than hear ſuch a prayer as this is. The onely way therefore to perform duties of Gods worſhip purely, is chiefly *meditation, meditation, meditation.*

THE

THE DANGER

Of Deferring

REPENTANCE

DISCOVERED

In a SERMON preached at *Maidſtone* in *Kent.*

By that Reverend and Faithfull Miniſter of the Word.

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A SERMON OF M. WILLIAM FENNERS at *Maidſtone.*

PROVERBS 1. 28.

Then ſhall they call upon me, but I will not anſwer: they ſhall ſeek me early, but they ſhall not find me.

THere is a good Engliſh Proverb among us, that *he that neglects the occaſion, the occaſion will neglect him. Solomon* wiſely begins his Proverbs with it: for he bringeth in the wiſdome of his Father in theſe five particulars.

First, *making a generall Proclamation* in the 20. verſe, *Wiſdome crieth without, ſhe uttereth her voice in the ſtreets.* He compareth God unto a Cryer going up and down the City from ſtreet to ſtreet, and from door to door, crying his commodity, even the richeſt that ever was, which is a Chriſt, a Chriſt for *redemption*, a Chriſt for *ſanctification*, a Chriſt to *enlighten* thoſe that walk in darkneſſe, and in the ſhadow of death. *Ho, every one that thirſteth*, here is a *Chriſt* for you.

Secondly, here is *a mercifull reprehenſion*, in the 22 verſe, *O ye fooliſh, how long will ye love fooliſhneſſe, and ye ſcorners take pleaſure in ſcorning?* Fooliſh indeed to be without Chriſt: fooliſh to be without grace, fooliſh

liſh to chafer away our ſouls for ſin, *How long ye ſcorners, will ye take pleaſure in ſcorning?* will you *ſtill* perſiſt in your wickedneſſe, and never have done with your ſins? will you never turn back again, but damn your ſouls for ever? *O ye fooliſh, how long will ye love fooliſhneſſe?*

3. Thirdly, here is *a gracious exhortation* in the 23. verſe: *turn you at my correction, lo, I will pour out my mind unto you, and make you to underſtand my words.* As if he ſhould ſay, Do you not ſee how you are going a pace to confuſion; and that the way you take, leadeth unto deſtruction? turn ye therefore, turn ye back again, for there is a Chriſt behind you: O turn ye; for if ye go on in your ſins, you periſh for ever.

4. Fourthly, here is a *yearning promiſe* made unto the world, in the end of the 23. verſe, *Lo, I will pour out my ſpirit unto you, and cauſe you to underſtand my words.* As if he ſhould ſay, Return back again with me, and you ſhall have better welcome than you can poſſibly have if you go on in your ſins: the Devil will never let you gain ſo much by your living in your luſts, as you ſhall do by repentance for them, and forſaking of them. For *behold, I will prour out my ſpirit upon you*, whereby you ſhall be farr greater gainers than you ſhall be by your ſins.

5. Fifthly, here is a *gratious threatning* againſt the world, even all thoſe that have loytered out the day of grace. As time and tyde will ſtay for no man, no more doth the day of grace: *Becauſe I have called, and you refuſed; I have exhorted, but you have not regarded*; I have denounced judgements againſt you for your ſins, but you have hardened your hearts, now a day of woe and miſery ſhall come upon you, a time of vengeance and deſolation ſhall over-take you; there will a day come wherein there will be weeping, and crying, Mercy (Lord) mercy; but I tell you beforehand what you ſhall truſt to: let this be your leſſon, now I call, and you will not hear, now I ſtretch out my hands, but you will not regard: *you ſhall ſeek me early, but you ſhall not find me: and ſhall cry, but you ſhall not be heard.*

The words are underclapt againſt all thoſe that procraſtinate their repentance, and returning home unto God, wherein *note*, firſt, *the parties* themſelves that do prolong this day of grace, *they*: that is, they who when God cals on them, will not hear; when God invites them by his mercies, patience, and forbearance, by his Miniſters and ſervants, by his corrections and judgement, by all fair means and foul means; yet withſtand the means of grace, *they* are the men, *they* ſhall call, but God will not anſwer.

2. Secondly, here is *their ſeeking after God*: they ſhall *call upon me.*

3. Thirdly, here is *their earneſt and diligent ſeeking after God*; they ſhall not only *call*, but *ſeek* too, and not only ſeek, but ſeek as to *labour* to find: nay they ſhall ſeek me *early*: even ſtrive to go about it with all haſte, and flye to repentance, *but they ſhall not find me.*

4. Fourthly, here is *the unſeaſonableneſſe of the time* of their ſeeking, *then*: that is a demonſtrative, *then*; even a time which the Lord appoints ac; as if he ſhould ſay, you ſhall ſee *then* theſe men will be of another mind,

mind *then* they ſhall be glad to be converted, *then* they ſhall be glad to come out of their ſins, *then* they ſhall be glad to get grace, and ſeek reconciliation with God: but alas! they ſaw not this *then*, but God foreſaw it well enough, *then ſhall they call, but I will not anſwer, they ſhall ſeek me early, but they ſhall not find me.*

Laſtly, here is the *fruſtration of their hope*, which hath *two* things in it. Firſt *in regard of themſelves*, in regard of the flaw in their ſeeking, it being not aright. Secondly, *in regard of the Juſtice of God*, who rewards every man according to their works, *But I will not hear them.* Whence obſerve this point of Doctrine.

Thoſe that will not hear when he calleth them; God will not hear them when they call unto him. Thoſe that will not hear the Lord when he calleth upon them by the miniſtery of his Word, and voyce of his Spirit, the Lord will not hear them, when in their miſery they call upon him.

Thus the Lord dealt with the people in *Ezekiels* dayes; the Lord called them to repentance and obedience: but when they ſtood out, and neglected the oppottunity of grace, and ſeaſons of converſion, ſee how God deals with them: *though they cry in mine ears with a loud voice, yet I will not hear them* (ſaith the Lord.) When men have gone beyond *the time* of Gods mercy, and out-rowed the tyde of Gods forbearance, and will not returne, the Lord ſets it down with himſelfe, that his wrath ſhall return upon them, he will no longer forbear: they had *a time* wherein the Lord did pity them, and offered grace, and mercy unto them, but they *neglecting* this ſeaſon, and withſtanding this proffer of grace, God reſolves with himſelfe they ſhall never have it again. There was a time wherein God did pity them, but now he will not pity them any more; *twenty five years* he called unto them, and ſought to bring them home; but beauſe they ſtood out and refuſed, the Lord ſaith, *I will love Ephraim no more.*

Beloved, there is a *double* day, a *white* day, and a *black* day; there is a *day of ſalvation*, *Iſa.* 49. 9. this is the day in the which the Lord ſaid to the priſoners, *Come forth*: and to thoſe that lye in their ſins, *repent* and *beleeve*. Now if any man will come forth and humble his ſoul before the Lord, let him come and welcome, for it is a day of ſalvation. But there is another day of *damnation*, which is a dark day, a black and a duskie day, wherein the Lord will viſit the ſinnes of the world, and revenge the quarrell of his Covenant. *Hoſ.* 9. 7. *The day of viſitation is come, yea the day of recompence; the people ſhall know it; the Prophet is a fool, and the ſpiritu all man is mad.* Beloved, we are fools, and all the ſpirituall men under heaven are mad, that lay not this day to heart. For the day of the Lord is a day of viſitation, and all the world ſhall rue it, though now men ſleep in ſecuritie. If once mercie be rejected, and God turn away his ear from a man, then grace ſhall be no more, the door of life ſhall for ever be ſhut up againſt him: and when once this day comes, he hath loſt his own place, and deprived himſelfe of eternall happineſſe.

Now there are *three reaſons* of this point, the firſt is *the law of retaliati-*

on, of rendring like for like, which is the juſteſt law that can be made with man, for to give unto every man according to his works, to make him take ſuch as he brings (as the Heathen calls it) to give a man *quid* for *quo*. Now if God call upon thee, and thou wilt not hear; it is righteouſneſſe with God, yea equity with God (that is more) that when thou calleſt on him, he ſhould not hear thee. For thus runs the tenor of Gods Word, *Prov.* 28.9. *He that turns away his ear from hearing the Law, euen his prayers ſhallbe abominable.* He that turns away his ear from Gods Law, God will turn away his eare from his prayer. He that *turns*, it is ſpoken in the preſent tenſe, that is, he that *now* turns away his ear, his prayer *ſhall be* abominable (in the future tenſe) that is, the Lord marks what maſter or ſervant, what father or mother, what husband or wife, what man or woman it is, that turns away the ear of his head or the ear of his heart, from hearing his will, and obeying of his Commandements, the Lord takes *ſpeciall* notice of it, and ſets it down in his Calendar, and records it in his Memoriall; keeping a ſtrict account thereof: as if God ſhould ſay, Well, is it ſo: *I now call*, and will not this man or that woman *anſwer?* Do I now ſtretch out my hands; and will not they take care to obey me? Well, let them alone (ſaith God) there is a day coming, that I ſhall be a hearing of them; times of ſorrow and miſery will take hold of them, and then they in their affliction will cry unto me, but I will not hear; they will beg for mercy, but I will not regard: they will *ſeek me early*, but they ſhall *not finde me*.

It was one of the Articles of high Treaſon brought in againſt Cardinall *Woolſey*, that he had the pox, and a ſtinking breath, and yet durſt come into the Kings preſence: So it ſhall be an Article againſt thee of high treaſon before the King of heaven, if thou come into his *preſence* with the ſtinking breath of thy ſins, living in thy luſts and wallowing in thy filthineſſe, all thy prayers are but as ſo many ſtinking breaths in the noſtrils of the Lord; and every dutie that thou performeſt unto the Lord, ſhall be as ſo many Articles of high treaſon againſt thee, to condemne thee, becauſe thou liveſt in rebellion, and a Traitor againſt God.

His prayer ſhall be abominable: he doth not ſay, I will turn away mine ear from hearing his prayer, which turns away his ear from hearing my law (that is the true expoſition of the words) no, but, like for like is ſometimes injuſtice: for if a man ſhould ſtrike a *Magiſtrate* a box on the ear, it were not juſtice for him to give him another: for, it is a greater ſin to ſtrike a Magiſtrate than any other *common* perſon; and therefore a greater puniſhment the Law requireth: So God doth not ſay, he will turn away his ear from hearing his prayer, but will ſerve him in a worſe kind, he will count it abominable, yea *abomination*, (in the abſtract) it ſhall be loathſome, yea lothſomneſſe it ſelfe in the worſt manner. *Galat. As a man ſoweth ſo ſhall he reap, if thou ſow ſparingly, thou ſhalt ſparingly*: if thou ſow a dull ear to Gods Word, thou ſhalt reap a dull ear from God to thy praier: for God will reward every man according to his works.

Motive 2. Secondly, *becauſe of the time of Gods Attributes*, both *mercy* and *juſtice*, have

have their ſeaſon in this life; and when mercy hath acted her part, then cometh juſtice upon the ſtage, and acteth her part; ſo that God will have his attributes manifeſted to all the ſonnes of men, yea to the face of the whole world. There is no market, nor Fair-day that laſteth alwaies: if the countrey will not come in, the Tradeſmen will put up their wares, and be gone; but if they come in time, they may have a penniworth; otherwiſe if they come too late, they will find none. For the Merchant will not alwaies dwel in tents, but away he goeth, and will not ſtay for them. Beloved, *Gods* ſtanding is now open, and his ſhop ſet wide unto the ſons of men; if men will not come in, cheapen and buy without money, whiles *God* offers his wares, he will put them up and be gone. For the Merchant will not loſe his wares, which he ſhould do, if he ſhould alwaies remain in the open air with them; if he alwaies continue in the fields expecting cuſtomers, his wares would ſpoil and rot. So it is with *God*, how many ſweet counſels doth he loſe? how many ſweet exhortations? how many bleſſed Sermons, and holy Sacraments, and Sabbaths doth he loſe? how many checks of conſcience? how many daies of grace, and motions of his Spirit have been ſquandred away in vain? do you think that *God* will loſe all theſe, and let them rot upon the ſtall, with ſtaying for you? No, no: the *day* of *grace* and mercy will have an end, and grace and mercie will have an end; and then the day of wrath and vengeance will ſtep up. *To day if you will hear his voyce, then harden not your hearts*, but they hardened their hearts, and would not be led by *Gods* mercies to forſake their ſins, *Therefore he ſware in his wrath that they ſhould never enter into his reſt*. If it be ſo with you as it was with Iſrael in the wilderneſſe, in the day of temptation, you do not know, but that your ſins may now begin to pluck vengeance upon you. I tell you, if you harden your hearts this day, you do not know but this very day the Lord may clap an oath upon your heads, that you ſhall never enter into his reſt. For, one and the ſelfe ſame occaſion laſts not *alwaies*: as every day is not a market day, nor every week in the year a Fair-week, nor every Seaſon in the year is a time of Spring or Harveſt; ſo every day of a mans life may not claim to be the *day of grace*. Therefore if a man foreſlow it, now, he foreſloweth his own happineſſe, and putteth off his own peace for ever.

Excellent is that annotation of *Gregory* on *Job.* 27. 9. *Will God hear his cry when trouble cometh upon him?* Beloved, now Gods patience is *troubled*, wilt thou not repent? Now Gods Spirit is troubled, wilt thou not obey? Now Gods Juſtice is troubled, wilt not thou relent? Now Gods word is troubled, wilt thou refuſe to hearken? *Will God hear his cry?* He ſpeaketh interrogatively, as if he ſhould ſay, Art thou ſo mad, ſo vain, ſo fooliſh, to promiſe to thy ſelf being an hypocrite, that God will hear thy prayer? Oh no, then juſtice cometh to take place.

Thirdly, it is Gods uſe to do ſo in other things even upon the contempt of temporall bleſſing; and therefore much more in matters of grace and ſalvation. Thus God promiſed to give Iſrael the Land of Canaan, *Num.* 14. 22. but the text ſaith, *They tempted God ten times*, that is, (as ſome expoſitors expound it) many times: or (as others) *ten* ſeveral *Reaſon 3.*

times. But what ever the meaning of the text be, certainly it was very *many* times; ſo long, till at laſt *he ſware in his wrath, that they ſhould never enter into his reſt.* Beloved, though there be many a hot ſwearer that regards not an oath; yet certainly if the Lord ſwear, we may beleeve him: the *Word* of God is as ſtrong as *oaths*: if he ſay it upon his word, we are bound to beleeue it; how much more then, when he confirms it with an Oath? Therefore if the Lord ſwear thou ſhalt not, how dareſt thou, how canſt thou hope or think ever to enter into his reſt? This was almoſt forty years before they died, that the Lord made this oath againſt them, and God knows how many thouſands of them fell ſhort, not only of the Land of Canaan, but alſo of the Kingdom of Heaven.

So God took *Iſmael* an hundred and ſeventeen years before he dyed. *twenty* years God offered him grace and repentance, but he would not take warning, a mocker he was, and a mocker he would be; for he mocked *Iſaac* when he was a child of *ſix* years old; and no means would reclaim him, before he heard the voice, *Caſt out the Bond-woman and her Son*: Out with him, (ſaith God) for he ſhall never be heir with my Son: this was an hundred and ſeventeen years before *Iſmaels* death.

And ſo God took *Saul*, five and thirty, or ſix and thirty years before he died, according to *Joſephus* Chronology, (if it be true;) howſoever, he took him diverſe yeares before his death: for ſo the Scripture makes it plain, 1. *Samuel* 15. 29. *The ſtrength of Iſrael will not lye, nor repent: for he is not a man that he ſhould repent. Therefore becauſe thou haſt rejected the word of the Lord, the Lord alſo hath rejected thee from being a King.*
And do not think that thou by thy prayers, and crying God mercy, canſt ever alter him: for his counſel is *immutable*, and he is ſtrong in his decree, and cannot change. *Hitherto* Grace and Mercy have been offered thee, which if thou hadſt embraced, thou mighteſt have found mercy from the Lord, and the Kingdom ſhould have been eſtabliſhed and confirmed unto thee: but now it is too late: *for the ſtrength of Iſrael cannot lye.*

God took *Eſau fifty* years before his death: for ſo long he lived, after he ſought the bleſſing with tears: but he was a hunting when God was a calling: he was following his prophaneneſſe when God was wooing him to repentance. At laſt when he called for repentance, and ſought it earneſtly, yea his ſoul was carefull for to get it; yet he could never obtain it, though he ſought it earneſtly with tears, fifty years before he dyed.

Now if the Lord ſo ſeverely puniſh contempt of *temporal* bleſſings, O how will he puniſh the contempt of proffers of *grace* and ſalvation! I tel you God wil be more ſtrict in revenging of this ſin, than of any other ſin: he will come with Martial Law againſt all thoſe that contemn the Goſpel, *Jo.* 3. 18. *He that beleeveth not, is condemned already.* Doth Chriſt preach repentance and ſalvation, and the Kingdom of God, and wilt thou not repent and beleeve? Martiall Law (beloved) martial Law ſaith, Hang him up, for he is condemned already. Even like a ſouldier that rebels againſt his General, and forſakes his colours, they do not

caſt

caſt him into priſon, and ſtay for the Aſſizes, or Seſſions, but give him Martial Law, even hang him up; So if the Lord ſound his Goſpel in thine ears, and offers thee conditions of peace, knocking at the door of thy heart by his Spirit, and thou refuſe to open to him, thou art condemned already: for *the Strength of Iſrael cannot lye, nor repent.* Oh therefore take heed now whiles his word ſounds in thine ears, while his Spirit ſecretly whiſpers in thy heart to thee, that thou open to him, for elſe thou art condemned for ever.

Take notice then, that God doth commonly give men a day, and no man or Angel doth know *how long* this day laſteth. To ſome it laſteth to their laſt gaſp; to ſome, to their old age; and to ſome it is cut off in their childhood. God gave the Angels a day, the which becauſe they neglected, they are reſerved in chains of darkneſſe until the great judgement day. God gave *Cain* a day, *Gen.* 4. During all the time of this day, though *Cain* ſinned again and again, and went on in his ſins a great while, yet he heard nothing but a ſtill voice, *If thou do well, Cain, ſhalt thou not be accepted? but if thou doſt ill, ſin lyes at the door.* But when no means will prevail, but *Cain* will go on adding ſinne to ſinne, and murder unto all the reſt of his ſinnes, and ſo let go the ſeaſon of mercy, the Lord tells him from heaven, that the day of grace is paſt, the gate of mercy is ſhut againſt thee; for *thou art now accurſed from the earth.* As if the Lord ſhould ſay, Before I gave thee a day of ſalvation, and offered thee mercy, but thou wouldſt not accept of it; but now I have clapt a curſe upon thy ſoul, that thou ſhalt never claw off. So God gave *Nineveh* a time to repent, *Jona* 3. *Yet forty dayes and* Nineveh *ſhall be deſtroyed.* God gave the Fig-tree a day, even three years before he would have it cut down. God gave the old world a day of an hundred & twenty years; during this time God ſent unto them *Noah* a Preacher of righteouſneſſe, to call upon them to repent, and ſo ſet it down alſo, that *his Spirit ſhall not alwayes ſtrive with man, but his time ſhall be an hundred and twenty years*: yet one writes, that the Lord cut off twenty of the hundred and twenty years, becauſe of their iniquities, which were ſo grievous, and provoked him ſo much, that they haſted him to come before he would have done it. In all this ſpace, if they had repented, they ſhould have found mercy from the Lord: but when this time was gone, and the *day* of grace was out, the Deluge came in upon them, and God by his judgements overthrew the whole World.

You may aske mee *when this day or ſeaſon of grace doth end*, or ceaſe. I anſwer, that *neither men nor Angels can tell*; but this I ſay, *it may be this day of grace laſteth unto thee*, now it may be God ſpeaketh home to thy ſoul, now it may be God warms thy heart, and gives thee good purpoſes and reſolutions: now it may be the Lord Jeſus paſſeth by thee in a good thought and deſire; laie hold on it, *for thy day may ceaſe this very night*, for ought thou knoweſt. *Luke* 17. 22. *The time ſhall come* (ſaith Chriſt) *when you ſhall deſire to ſee one of the days of the Son of man, and ſhall not ſee it.* Now is the *day* of Chriſt upon you, now is Chriſt offering and preaching himſelf to you: but if you let *this* day paſs, thou maiſt deſire to have one of the drops of that blood that hath been offered to thee

and yet never have it: thou maiſt deſire to feel one rap of his Spirit that hath knockt at thy heart and yet goe without it, thou maiſt intreat for one dram of that mercie that hath been offered, and thou haſt rejected, but it ſhall never be granted to thee: God may clap that fearfull ſentence upon thee, *Now henceforth never grow fruit more on thee*, never repentance come into thy heartmore. If now thou wilt not repent and be converted, the Lord may ſet it down in his decree from this day forward, that thou maiſt fumble a bout thy ſins but ſhalt never get victorie over them: thou maiſt ever be mourning for thy corruptions, but never mourn aright for them: thou maiſt blunder about repentance, but never *do the work*.

Ezekiel 24. 23. *You ſhall not mourn nor weep, but you ſhall pine away for your iniquities, and mourne one towards another*; There is many a ſoul for contemning of God, and not taking up repentance while he may have it, upon whom this plague of God is come, that they are ever repenting, and are never able to repent, ever poring upon their ſins, but never able to come out of them; they pray and pray againſt them, but their praiers moulder away under them: for they ſhall *pine away for their iniquities*. What is the reaſon? he ſheweth in the 13 verſe: *Becauſe I would have purged thee, and thou waſt not purged, thou ſhalt not be purged any more*. Becauſe I gave thee *line upon line, precept upon precept*, motion upon motion, Sacrament upon Sacrament, Sabbath upon Sabbath, and Ordinance upon Ordinance, becauſe I uſed all fair means and foul means, I awaked thy conſcience, and ſtirred up the motions of grace in thee; but becauſe I would have cleanſed thee, and thou waſt not cleanſed, thou ſhalt *never* be cleanſed. A fearfull ſentence it is, if mens hearts were ſoundly opened to conſider rightle of it.

And as there is a *perſonall* day, ſo there is a *nationall* day; if the Nation turn unto God during that time, then that Nation ſhall finde mercie; but if they neglect that day, then God will hide thoſe things from their eys that belong to their peace, as Chriſt ſaith of Jeruſalem, *Luke* 19.42. *O Jeruſalem, if thou hadſt known in this thy day thoſe things that did belong to thy peace! but now they are hid from thine eyes*: in this *thy day*; if thou hadſt known it during *that day*, it had been happy for thee; but now the of grace is gone, the Lord hath concealed it from thee, and thou ſhalt never perceive it any more.

Some mens day of grace God endeth even in their very *childhood*; therefore if there be any little ones, any children here in this congregation, that are of age to know what belongs unto an exhortation, to them I ſpeak, that they take heed how they rebell againſt the commandement of a Father, or a Mother, or Maſter, againſt the teaching of Gods Word, for though you be children, yet God may inflict judgements upon your heads, for not only the day of *grace*, but alſo the day of *life* may be cut off from children; 2 *Kings* 2.24. two and fortie were torn in pieces for mocking the Lords Prophet. Some mens daie of grace is not ſhut up until their *youth*, ſome not until their old age, ſome not until they are a *dying*; and if they refuſe then, they are like, yea, ſure to periſh for ever; I know the day of grace may have ſeverall returns; but at laſt Gods Exchequer will be finally ſhut up.

May

May not a man be called at the eleventh or twelfth hour of the day? The day of grace lasteth not alwaies; and doth not the Apostle call the day of *life*, the day of *grace*? 2 Cor. 6. 2.

It is true, *the Lord calleth men at the eleventh and twelfth hour*; but *yet*, look and you shal see in the twentieth of *Matth.* that they were not called at the first hour, nor at the second, nor third hour, nor at the sixth & ninth hour, he doth not say he found the *same* men that he found at the first, & third, sixth and ninth hours, but he saw *others* standing idle: No, those that were *called* at the first hour, *came* in at the first hour; and they that were called at the third hour, came in at the third hour; and they that were called at the sixth and ninth hour, came in at the sixth and ninth hour. Well, doth God call thee in thy childhood, in thy youth, or in thy middle age, now at the first or sixth, or ninth hour, *now* come in and labour in Gods Vineyard, *and work out your salvation with fear and trembling*, and make use of the season of grace, now whiles it is upon you: for if thou be called the *first* hour, the *sixth* is for *another*, and not for thee; if thou be called the sixth hour, the ninth hour is for others, and not for thee; if thou be called the ninth hour, the eleventh hour is for others, and not for thee; The Text saith, *He came and found others standing idle in the Market place, and said unto them, Why stand ye here idle? And they said unto him, No man hath hired us*: as if they should say, We never had any means of salvation, we have had no Ministers to preach vnto us; but *now* God calls upon *thee* to come in, *this is thy hour*, look unto it. If God call thee, see thou come in, whether it be at the first or third hour, at the sixth or ninth hour, lest the Lord in his wrath clap hardnesse of heart upon thy soul.

But you will say, *that the day of life*, and the *day of grace are paralleld and likened one to another, and therefore there is hope so long as a man remains in the Congregation of the living.* *Object.*

I answer, it is true indeed, that *the day of grace lasteth so long as the day of life*, 1. *In regard of others*, for others are so to esteem of it, the Ministers to look to his people, as to a people *to be converted* as long as they live. *Answer.*

2. *In regard of a mans own self, he is so bound to believe*, for the commandment of faith standeth in force on a man, so long as he liveth, and therefore infidelity and despaire cease not to be sins, till a man be *actually* in hell; when he is in hell, then they are no sins, because then he is not commanded to believe, but are part of the *punishment* of the damned: but whilst a man lives it is a *sinne*, for men are now bound to lay hold upon Christ, and to believe at what hour of their life soever.

3. It may be said to last all a mans life long, *because it is bounded within the compasse of life*: for no man hath a day of grace after this life.

But what is the meaning of all those Scriptures which shew how God doth *deliver up men* unto the *Spirit of giddinesse*, and unto the *Spirit of slumber*? And what means the *hardning of mens hearts, and searing of mens Consciences*, but only to shew that the day of grace may

end unto a *particular* man, ten, twenty, nay, forty years before his death.

1. Becauſe *God may harden a mans heart, Jerem.* 13. 10. and deal with them as with Iſraell in the Rock, ſo ſhut up their hearts, that they ſhall never melt at any Sermon, never be wrought upon by any judgement, God having cloſed them up in a rocky heart, that he ſaith of them, *Can the Blackmore change his skin, or the Leopard his ſpots? then may they do good that are accuſtomed to do evill.* The blackneſſe of a Black-more is only in the out-ſide of the skin, yet all the Art under the heavens cannot blot it out: So if once hardneſſe *poſſeſſe* thy ſoul, all the preaching of the Miniſters, and all the means of grace in the world can never bring it unto that frame and temper, as to make it melt under the hand of *God*; I tell thee, thou that uſeſt to come unto Sermons day after day, and refuſeſt to repent, living ſtill in thy ſinnes, there is no hammer nor beetle in the world more hard than thy heart: as thoſe men and women that ſit under the preaching of the Word, and hear the doctrine of life, like rain from above, beating and knocking on their conſciences, and on their hearts, to awaken them out of their ſins, and yet notwithſtanding will not repent, at laſt they prove to be *deaf Adders*, that ſtop their ears againſt the Word, charm the Charmer never ſo wiſely.

2. *God may ſear mens conſciences*; Doth thy conſcience tel thee that thou art a lukewarmling, and wilt thou not be reformed? Doth thy conſcience tell thee that thy prayers and all thy religion is rotten and unſound, and that thy repentance is hypocriticall and naught; and that for all thy vain hopes, thou art but a diſſembler, and yet remaineſt in thy ſinnes, and wilt thou not be bettered hereby? Take heed; for that man that runs on in his ſin againſt the voice of his own conſcience, that man ſins the ſin of *Saul*, 1 *Sam.* 13. 8. *God* bad him ſtay ſeven daies until *Samuel* came: *Saul* ſtaies full *ſeven dayes* within *one hour*; at laſt his luſt began to bawl: What? ſhall I ſtay for a Prophet thus long? Stay, ſaies his conſcience; Why? (ſaies *Saul*) I waited for him ſo long, even ſeven daies, lacking but one hour: Stay (ſaith *God* to his conſcience) for the Word of *God* bids thee ſtay ſo long: he ſtayed one day, and two daies, and ſix daies and ſeven daies but one hour; Stay (ſaith his *conſcience*:) no, he would not; but *I forced my ſelf*, (ſaith the Text) as if he ſhould ſay, I hardened my heart to do it, though the word of the Lord, and my own conſcience bad me ſtay and not do it, yet *I forced my ſelf* to do it: What was this mans ſin? Was it his offering of Sacrifice and calling upon *God* by prayer? No, the Lord commands us to call upon him in the time of diſtreſſe; and being commanded, it was lawful. Was it his ſin to meddle with the prieſts office? No: for he did but appoint the Sacrifice, the Prieſt offered it. What? was it the breaking of one hours time? No: for he had ſinned more againſt *God* than ſo: but this was his ſinne, that *he went againſt his own conſcience*, when *God* ſtood in the way, when conſcience ſtood in the way, conſcience ſaid ſtay, but he would not ſtay, *God* bid him ſtay, but he would not ſtay. And this is the ſinne of many thouſands among us; mens *conſciences* tell them that they muſt not be *drunkards*, mens conſciences tell them that they muſt not

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be *worldlings*, they muſt not be *ſwearers*, they muſt not be *luke-warm* profeſſors, they muſt *pray better* than they do, and have *other faith* than yet they have, if ever they mean to be ſaved; wilt thou yet againſt thy conſcience force thy ſelf to go on in thy ſins from day to day, and never be reformed? take heed leſt the Lord be provoked to ſet thy fiſt upon thy head, and ſhut up thy heart, and conclude thy eternall deſtruction.

Suppoſe I go on in my ſins, and follow my wicked courſes now, what if I ſeek him hereafter, and humble my ſoul before him with faſting and prayer, and when I lie upon my death-bed, I ſend a ticket unto my Miniſter to pray for me, will all this do me no good? Object.

Surely no, (ſaith God, *Jer.* 15. 1. *Though Moſes and Samuel ſtood before me, yet my affections could not be towards this people: caſt them out of my ſight.* Doſt thou lye ſick upon thy death-bed? were *Samuel*, *Job*, or *Daniel* the miniſter of thy Pariſh, and thou ſhouldeſt ſend thy ticket unto them, deſiring them to remember thee in their prayers; if *Noah* ſtood in the Pulpit, and *Job* and *Daniel* were here before the Lord to plead for thee, yet he would not hear thee. Anſwer.

But, *ſuppoſe I humble my ſelf by faſting and prayer, will not God hear that?* Object.

No, if thou neglect the day of grace. *Jer.* 14. 12. *When they faſt, I will not hear them: and when they offer oblations, I will not accept their cry: but I will conſume them by the ſword, by famine, and by peſtilence.* You may ſet up your faſtings, prayers, and humilitations, you may lament and mourn, and pine away your ſelves in your ſins; but it is not *all your prayers, and faſtings*, it is not all your *lamentations and mourning*, that will doe you good, ſo long as the counſel of the Lord is rejected. *Becauſe I called and you would not anſwer*; therefore *you ſhall call, but I will not hear*; they thought that the Lords ears would alwaies be open, and that when they called, the Lord would have anſwered, and that the day of grace would ever remain; but God ſaith, *I will not hear* them: they would never have ſought if they thought the Lord would not hear them, but all their ſeeking was in vain. Anſwer.

You will ſay, At what time ſoever a ſinner repenteth, he ſhall have mercy. Object.

It is true, if thou *repent from the bottom of thy heart*; but thou maieſt come with many a degree of repentance, and yet never repent whilſt thou liveſt: if thou repent from thy heart, and root out thy ſins, then God will put away thy ſinnes; but thou maiſt go on in repentance and calling upon God, and performing many duties of Religion, and yet be hardened; look how much Religion will ſtand with *ſelfe-love*, ſo much thou maiſt have after the day of grace is *gone*. Self-love makes a man flie to prayer, and run after Sermons, and go on in many holy duties, and give over many ſins; look how far ſelf-love may drive thee unto *holy* duties, ſo far thou maiſt goe, and *yet* notwithſtanding remain hardned. O therefore let us not delay, nor put off the time of grace, nor let go ſalvation while it may be had: *then* ſhall they call, but I will not anſwer: he doth not ſet down *when* this time is; it may be it is Anſwer.

now, it may be not this ſeven yeers, it may be not till thy death.

Doctr. 2. Doctr. *It may be, this very day, even this very Sermon, this very hour may be thy day, that thou art now in thy ſins, that if thou repent not at this very one Sermon, thou neglecteſt eternall life for ever*; loſe the benefit of *this* Sermon at *this* time, and thou maiſt loſe eternall ſalvation, and never have it more. The thief that robd this day, how doth he know but this one robery may bring him to the gallows? So the man that ſins this day, how doth he know but *this* very days work may bring him to hel? Deu. 35. 32. *To God belongs vengeance: their feet ſhall ſlide in due time.* Therefore if a man ſin againſt him, he may ſtand to day, and to morrow, and many days; but when the *due time* comes, even the time which God hath ſet, then up goes his heels, he ſhal ſlide and break his neck: thy hourglaſs runs in *heaven*, and thou ſeeſt not when the ſand comes to the bottom, but when tis out, then down thou goeſt to hell for ever.

There was one reſolved to kill *Julius Cæſar* ſuch a day; the night before, a friend ſent him a letter to acquaint him with it: but being at ſupper and buſie, I will not look upon it now (ſaith he) to morrow is a new day. The next day when he ſhould have read his letter, he was ſtabd; Whence this Proverb came in *Greece*, *To morrow is a new day*. God ſends thee a letter and a meſſage from heaven to *day*; hear his voice *to day*, repent and come out of your ſins, or for ever to hell; to day be converted and ſanctified, or for ever be hardned. Doſt thou refuſe to *hearken to day*, and putteſt it off untill to morrow? it may be to morrow may be a day of Gods wrath, and then thou maiſt be hardned, ſeared and bound over unto the great day of Gods vengeance; to morrow God may ſet the decree upon thy ſoul, that thou ſhalt never repent. Therefore if thou refuſe *this day*, thou refuſeſt all; for what knoweſt thou, but this very day may be *thy day*?

The reaſon is, becauſe *Gods patience is in his own breaſt*; and who can tell how long it will laſt? Haſt thou *Momus* his glaſſe-window to looke into Gods ſecret counſell? haſt thou a key-hole to look into Gods treaſury? canſt thou ſtand on tiptoe, to look over Gods ſhoulder, to look into Gods *decree*, to ſee *how long his* patience will laſt? It may be God hath ſuffered thee till this day, thou art guilty of ten thouſand ſins, and yet he is patient towards thee; God hath ſtayed thus long for thee, that haſt ſworn I know not how many oaths, God hath born thus long with thee, that haſt told I know not how many lies, prophaned I know not how many Sabbaths, contemned I know not how many ordinances, and ſlighted I know not how many judgements, yet Gods *patience* is in his own breaſt, it is the *long-ſufferance of God*. Thou maiſt ſay, I would fain have it to morrow, and this ſeven years, but alas, it is *his* long ſufferance and not *thine*: and how doeſt thou know when he will conclude it? it may be this day as well as to morrow. *Joel* 2.13. *Rent your hearts and not your garments* (ſaith the Prophet) *for the Lord he is gracious, and mercifull.* This word [*for*] hath a great deal of force in it: *Firſt*, It is a *deſcription* [*for*] for he is a gracious and a mercifull God: therefore rent thy heart, and let thy ſoul burſt within thee, that thou haſt ſinned againſt him: for he is a mercifull God, and it may be he will

pardon

pardon all thy ſins, and heal all thy rebellions committed againſt him.

Secondly, it is *an upbraiding* [*for:*] upbraiding thee for thy ſins: rent thy heart therefore; why? he is a patient God; wilt thou go on in thy ſins, againſt ſuch a *patient* God? and rebel againſt ſuch a loving Father, that hath loved thee with ſo much compaſſion? Rent thy heart, for he is patient.

Thirdly, it is a *comforting and encouraging* [*for:*] rent thy heart for there is encouragement for thee to repent, give over thy ſins, and go to the throne of grace; For there is much mercy to welcome thee, and and great patience to bid thee come home, and abundance of grace to encourage thee; therefore rent thy heart and come home unto the Lord, for he is patient and long-ſuffering.

Fourthly it is a *fore warning* [*for:*] rent your hearts, for the Lord is gratious and mercifull, ſlow to anger, and of great kindneſſe; *yet* his mercy laſteth, *yet* his patience endureth, *yet* he hath all his attributes, and *yet* he is pleaſed to manifeſt the ſame, ſtill tendring grace and mercy unto thee. O turn unto him, while theſe endure, or elſe thou ſhalt periſh for ever.

Fifthly, it is a *threatning* [*for·*] *now* he is gratious, *now* he is mercifull, but his mercy will end, his patience will end, and then if thou haſt not *rent* thy heart before, it will be too late then. Therefore as ever thou loveſt thine own ſoul, *now* rent thy heart and turn unto God.

It is Gods own proclamation; *The Lord, the Lord, ſlow to anger, and of great mercy, forgiving iniquity and ſin.* Yea what man ſoever it be, that humbles his ſoul before him, he ſhall find grace and mercie with him; yea abundance of mercie, pardoning iniquity, tranſgreſſion and ſin; yea any thing: Let but a ſoul come proſtrate before him, humbling his ſoul, he will pardon his ſin. But as it followeth in the words, *He will by no means clear the guilty*; if notwithſtanding all Gods patience and mercie, thou go on in they ſins, the Lord will never forgive thee, but will viſit thy ſins upon thee unto the third and fourth generations, becauſe thou haſt withſtood the day of grace. Beloved, men run on in their ſins, as if Angel from heaven ſhould cry unto them, and tell them, yet God will be good unto them, yet God will ſhow them mercie, and forbear them. Beloved, let your conſciences anſwer, if you ever heard the Lord God ſay to any of you, Thus long I will forbear you. No, Gods patience is in his own breaſt, and therefore no man knows how long it will laſt.

A ſecond reaſon is, *becauſe Gods patience giveth no mark nor inkling of it, before it ends:* commonly when God ſtrikes a man with death, he giveth ſome ſigns and warnings of it before, as ſickneſſe, and pains, and grey-hairs, and many ſorrows, &c. Now becauſe thy life is in Gods hands, thou careſt not for it, but ventureſt to go on in thy ſins, hoping to have ſome warning, though thouſands be cut off without it; but the day of grace may come to an *end*, and yet thou never have any inkling or *warning* of it before-hand. Commonly when God ſtrikes a man with death, he tels him of it before hand by aches, and pains, as if the Lord ſhould ſay, Now thou ſhalt dye, now will I take thee out of the world. But *Reaſon 2.*

when the Lord taketh away the day of grace from a man, though the ſpirituall man may take ſome notice of it, yet there is no ſenſible apparition of it, but after the day of grace is ſet upon a man, he may be as ſtrong and luſty as before, he may come to Church as well after as before, perform religious duties, and do many good things as well after as before; as *Saul* went on in duties of Religion, as well after *Samuel* had pronounced the Lords doom upon him; how many times was he offering Sacrifices unto the Lord after the Prophet told him, that he was a man *rejected?* how many good ſpeeches came from him? as when *Samuel* met him, he ſalutes him with theſe words; *Bleſſed be thou of the Lord, I pray thee turn again with me, that I may worſhip the Lord.* A man would have thought that *Saul* had been a good convert. No, no, before all this his judgment and doom was ſet upon him; God ſteals upon him and ſaies nothing; he claps his plague upon their ſouls, and holds his peace.

Iſaiah 42. 14. *I have a long time held my peace, I have been ſtill, and refrained my ſelf; now will I will cry like a travelling woman, I will deſtroy and devour at once.* The Lord ſhews here how he deals with men, they go on in their ſins, but the Lord holds his peace; they provoke him every day, but the Lord refrains his anger: but now all at once his wrath breaketh forth upon them, *Pſal.* 64. 7. *God will ſhoot an arrow at them ſuddenly,* their ſtroke will be at once. The Lord ſuddenly ſhoots a ſwift arrow at thee; no ſooner it is ſhot, but it enters into thy bowels. When the Lord comes upon a man, he comes ſuddenly; when he ends the day of grace upon him, he doth it ſuddenly. He ended the day of grace on the Scribes and Phariſees, even in the very Sermon time, while Chriſt was preaching unto them they were delivered up to hardneſſe of heart: ſo, many were delivered up to hardneſſe of heart in the time of *Hoſea's* prophecie, *Hoſ.* 4. 17. *Ephraim is joyned to Idols; let him alone* (ſaith God,) as if he ſhould ſay, Sermon, let him alone; Preacher, let him alone; Spirit, let him alone; Chriſt, let him alone. Beloved, if we ſtand out againſt God, and reject the day of grace, the Lord may ſay, Word, let ſuch a man alone, and never convert him; Chriſt, let ſuch a man alone, and never redeeme him; Spirit, let ſuch a man alone, and never ſanctifie him; Sacrament, let ſuch a man alone, and never ſeal up any comforts unto him: a fearfull ſign that men are come to this hour; do we not ſee that men come to the Word, and the Word lets them alone in their ſins? do not men come to the Sacrament, and the Sacrament leaves them ſtill in their filthineſſe? men come unto good duties, but good duties let them alone, and do them no good, and this is the condition of many thouſands in the world; Therefore, O think upon this, you that have made a league with your ſins, and an agreement with hell: hear this delivered to you this day, that the day of grace may be ended, and God may come and clap his curſe upon men, and never give them any inkling of it at all.

Reaſon 3. A third reaſon is, becauſe *God reckons up every hour;* if God kept not a ſtrict account of time, how many Sermons you have heard, how many mercies you have enjoyed, how many croſſes he hath warned you by, if God kept not a true tale and account of every hours time, you might rub on many dayes and moneths, and years, and ſpend much time

time in fulfilling your luſts, but God keepeth a reckning of theſe things, yea of every hour, and of every minute. *Acts* 17.30. *The times of ignorance God regarded not; but now he admoniſheth all men to repent.* Alas, when men live in their ſins through blindneſſe and ignorance, and know not God, the Lord takes no ſuch ſtrict notice of them, but lets them go on longer and longer; but when the Lord ſends them his Word and Goſpel, and affords them the means of grace, he doth the more ſtrictly look upon them, and takes the more exact account of them; before they had the means of grace, the Lord *winked* at them, and did not ſo narrowly watch them, but looked over mens ignorance, (as the originall hath it) but now God ſends the Word and Goſpel, *he admoniſheth all men to repent*, he winks at never an hour, but ſets down how oft thou haſt an exhortation from thy Miniſter, how often thou haſt had warning by ſickneſſe and afflictions, how often thou haſt had checks from thine own conſcience, how many admonitions thou haſt had from thy friends, how many times thou haſt had the ſound of the Goſpel to ſound in thy ears to bring thee home unto God, *John* 2.7.11. *This is the firſt beginning of miracles that Jeſus did, John.* 4.58. *This is the ſecond miracle that Jeſus did*, ſaith the Text, God ſets down, this is the firſt, this is the ſecond time: *this is the ſecond epiſtle I wrote to you*, ſaith *Paul*, *Oh this is the third time I wrote unto you*, 2. *Cor.* 13, that when I come I will not ſpare: ſo God ſets it down in his catalogue, this is the firſt time that I have warned this man, this is the ſecond time, this is the third time, that when I come I will not ſpare; the Lord accounts how long he hath ſought unto thee, and intreated thee by his mercies, how long he hath allured thee by his Word, how long he hath warned thee by his judgements, how oft he hath ſmote thy heart with fears, and thy conſcience with terrors. Now if for all this thou wilt not return, juſt is it with God to caſt thee down to hell for ever.

The fourth Reaſon and laſt: *It is a wonder that the day of grace is not ended already, and that thou art not now in hell.* When a thing in this kind is looked for to be done, it is a wonder that it is not done: It is a wonderfull mercy of God unto this Kingdom, that *yet* the day of grace is continued amongſt us, in regard of our long fear and expectation of the contrary. For from the higheſt to the loweſt we have highly revolted more and more, and provoked God to his very face. What contempt of Gods word? what neglect of Gods Ordinances? what prophanation of Gods Sabbaths? what ſcoffing and deriding of Gods ſervants? how doth wickedneſſe and prophaneneſs ſtand up in the higheſt room, climb up into the higheſt chambers? But as a whore condemned to die being with childe, is reprieved for a time, untill her childe be brought forth: ſo this Land hath gone a whoring from God, yet ſo long as God hath ſome children to be brought forth, which are not yet come unto the birth, he lets his grace and Goſpel continue, untill theſe children be brought forth. Therefore now (beloved) if we ſtick at the birth, and come not forth, a hundred to one but we ſhall miſcarry. Reaſon 4.

When Chriſt comes firſt to the ſoul, he witneſſeth grace and mercy

to thee, if thou wilt repent and amend; yea he witnesseth forgivenesse of sins, redemption and salvation, if thou wilt beleeve; but if not, he will be a *swift witnesse against thee*, *Malachy* 3.5. if thou continue and goest on in thy sins: *Agree with thine adversary, while thou art in the way quickly*, *Matth.* 5.25. Now God is in the *way* with thee; Christ and his Spirit are in the way with thee; thou needest not now say, *who shall go up to heaven and bring down the Spirit* to thee; Christs Spirit is now knocking at thy heart, and now God offers his mercy to thee, now thou art in the way, now he calls unto thee to accept of his mercy, now he commands thee to take Christ, now hear him calling to thy heart, now he renders grace unto thee, embrace it; now now receive Christ and make up thy peace with him: remember the saying of the Apostle, 2 *Cor.* 13.5. *Examine your selves whether ye be in the faith; prove your selves, Know you not your own selves, how that Jesus Christ is in you, except you be reprobates?* As if the Apostle should say, I have been an Apostle to you this year and half, I have preached thus and thus long unto you, I have wrote one Epistle to you to reforme those abuses that were among you, and now I write the second Epistle, to declare the whole will and counsel of God to you. Now cast up your reckoning, examine your selves, and make up your account: see if you have gained Christ. O, I have Christ (saith one) I have Christ (saith another,) I, but *prove*, it saith the Apostle, and try your selves: know ye not that by this time Christ is in you, or else ye be *reprobates?* As if he should say, if yet Christ be not in you, and grace wrought in your hearts, if yet you lye festred in your sins, and go on in your wicked ways, it is to be feared you are reprobates, either you or we are reprobates, you for not obeying, or we for not delivering the truth of God unto you. *But I trust that ye shall know that we are not reprobates, verse 6.* God forbid that this word should be ever spoken unto any soul in this congregation: but this let me say, Is there any man here that goes on in his lusts, and in his carnall course of life, in pride, security, hardnesse of heart and impenitency, that hath not the soundnesse of grace? he hath a fearfull sign and brand of a reprobate, whose conscience is stifled: it is a fearful sign, if he be not a reprobate before God, yet that he is one that is not *approved*, but for the present in a wretched and miserable condition. *Now* is the time of grace wherein God hath spoken to your souls, remember that vengeance that is coming toward you if it be rejected; now the Lords fatlings are ready; his Oxen, and Sheep are slain, and laid upon the board; Christ is sacrificed, and his blood is shed, and the grace of the Lord Jesus Christ is tendred to you; you that have grace, get more grace; you that have no grace, get grace and Christ, and take heed of neglecting *any* opportunity of grace, for that may come unto thee in one hour, that will never come again.

VAIN

THOUGHTS

ARRAIGNED

At the Barre of Gods JUSTICE.

SET FORTH

In a SERMON preached at *Linton* in *Kent.*

By that Reverend and Faithfull Minister of Gods Word,

WILLIAM FENNER, B. D. Sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late Pastor of *Rochford* in *Essex.*

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A SERMON

OF

M. WILLIAM FENNERS,

Preached at *Linton*, September 9. 1629.

PHIL. 3. 18, 19.

For many walk, of whom I have told you often, and now tell you weeping, that they are the enemies of the Croſſe of Chriſt, whoſe end is deſtruction, whoſe belly is their God, whoſe glory is their ſhame, and who mind earthly things.

THE Apoſtle in the cloſure of this Chapter, ſetteth out unto us a two-fold kind of life: Firſt, the life of the Godly, and that 1. by way of Exhortation, verſe 17. *Brethren, be followers together of me, and mark them which walk ſo as you have us for an example:* 2. By way of declaration, verſe 20. *But our converſation is in heaven, whence alſo we look for the Saviour, even the Lord Jeſus Chriſt.* Then *ſecondly* he ſets forth unto us *the life of the wicked*, which walked otherwiſe than the Diſciples and Apoſtles of Chriſt walked, in theſe words read unto you. The Apoſtle warned thoſe wicked men again and again; but they would not take warning, neither did they think themſelves ſo bad as he made them, and therefore they thought they ſhould ſpeed well enough; he preached to them in

the Pulpit, and wrote unto them, though he were six hundred miles and more distant from them (and that *weeping* too) that they were *enemies to the Crosse of Christ, whose end is destruction, whose God is their belly, who mind earthly things.*

These words may be construed two waies; either as being meant, 1. *Of severall wicked men*, as first of Heterodox walkers, such as walk contrary to the Apostles: or, 2. *Of wicked persecutors* of the Gospel, enemies to the Crosse of Christ: 3. Of *Drunkards and Hypocrites, whose God is their belly*; 4. Of *Ambitious and proud persons, whose glory is their shame*: and 5. *Of covetous and carnal-minded men, who mind earthly things*: or as *Chrysostom* expounds the words (and so it seems is the meaning of them) to be meant of *one sort* of men, *who mind earthly things*, they are such as walk otherwise than the Apostle walked. Who are they that *mind earthly things?* they are *enemies of the Crosse of Christ:* Who are they that *mind earthly things?* Whose hearts and affections run more after the things of this life, than after the crosse of Christ; Their *God is their belly*. Who are they that *mind earthly things*, and think only how to increase their living and enlarge their estate, and make them sure unto themselves? their *glory is their shame*. Who are they that *mind earthly things?* that give their hearts (the flower of man) and their affections (the flower of their Souls) unto the world, and unto the base things of the world, still they are they that mind earthly things, which set either their loving thoughts, or their raking and caring thoughts, or their fretting and vexing thoughts, or the eager, covetous and vain thoughts on earthly things, they are they that walk otherwise than the Apostles of Christ walked; These are are those that are *enemies to the Crosse of Christ, whose God is their belly, whose glory is their shame, who mind earthly things, whose end is destruction.*

Hence then will we observe this point;

That *those whose minds and hearts run habitually on earth, and earthly things, their end must needs be destruction.*

Jeremiah 9.19. *Hear O earth* (saith God) *behold I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkned unto me, but rejected my Law.* Wherein we may see three things, 1. That the curse of God is the desert of cursed evil and vain thoughts: 2. That the plague and curse of God is the event of evil and vain thoughts; evil thoughts do not not only deserve Gods plagues, but also bring them: 3. Here is notice given to all the world; *Hear, O earth*: as if he had said, here is a reckoning that you little dream of, I will bring a plague upon you, not only for your idolatry, for your whoredom and fornication, but even for your vain thoughts, *Prov.* 24.9, *The thoughts of the wicked are sin*; The Lord doth not only condemn the actions and courses of of wicked men, but sets his curse upon their very thoughts. Sin is of an homogeneal nature, of which every part of a thing is the whole, every piece of a stone is stone, for it hath the nature of the whole: even so it is with sin, the least part of sin, the least thought of sin, the least shiver of sin, is sin, and abominable before God.

Reason. 1. The reasons why those whose hearts and thoughts run habitually on earth

earth and earthly things, must needs end in destruction, are 1. *That mans end must needs end destruction, that never repents:* Now, so long as a mans thoughts run usually and habitually on the things of the world, that man never repents; repentance not only cleanseth the out-side of man, but the inside also, even the heart; repentance goeth as far as the Law of God goeth: where the word of God begins, there repentance must needs begin; now the word of God begins and strikes at the heart, as saith the Apostle, *The Word of God is sharp & powerful, sharper than any two edged sword, peircing to the dividing asunder of the soul and Spirit, the joynts and marrow, and is a discerner of the thoughts of the heart, Heb.* 4.12. Now then, if the word of God strike at the thoughts of the heart, then repentance must go and teach so farr to reform and amend the things of the heart, or else he never repents. Let a man sweep his house never so much, yet it is not clean so long as there remains one Cob-web in it: so if thy heart be swept from drunkennesse, whoring, and swearing, and yet if the old Cob-web of vain thoughts remain in any corner of thy heart, not washed out, nor swept down, thou hast not as yet repented. *Oh Jerusalem* (saith God to his Prophet) *wash thy heart from wickednes, that thou mayest be saved: how long shall thy vain thoughts lodge within thee? Jer.* 4.14. Mark how the Lord *inforceth* his exhortation: see how he backs his counsell [*that thou maiest be saved:*] as if he had said, thou canst not be saved, unles thou wash thy heart from vain thoughts: *how long shall thy vain thoughts lodge within thee?* He doth not say, why do vain thoughts *come into* thee? for they will come into the best and most holy heart; but how long shall they *lodge* within thee? If vain thoughts do lodge in man, and take up their nest in his heart, if a man let his thoughts *dwel* upon vain things, and he give away unto them, and use them as his market, trade and recreations, he cannot be saved; it is an *emphaticall* kind of speech; as if the Lord should say, *O Jerusalem, thou never considerest this*, and thus he doth as it were pitty and compassionate them in their blindnesse and ignorance, and horrible bestottednesse, that think that thought is free. Beloved, when the Lord comes to reckon with the world, he will not only reckon with them for their pounds and shillings, for their hundreds and thousands of sins; for their murders, whoredomes, blasphemies, &c. but he will call them to an accompt for their least sins, the pence and farthing sins, even their very thoughts: *agree with thine adversary quickly, while thou art in the way, lest he deliver thee up to the Jayler, and thou be cast into prison: thou shalt not come out untill thou hast paid the utmost farthing*; thou must deliver up thy farthing as well as thy pound sins, or else thou never *agreest* with thine adversary. When the Lord by his prophet calls upon his people, exhorting them to repentance, he willeth and exhorteth them to *change their thoughts*, Isa. 55.7. *Repentance* is the *change of the thoughts*, according to the English Proverb (*I have changed my thoughts:*) *Look unto thy feet when thou goest into the house of God, Eccles.* 5.1. Thou canst never go into the House of God without thy *feet*, the thoughts and *affections* of the heart, are the feet of the soul, and thou canst never go to God without them; and therefore if thy heart and affections run *habitually* on earthly things, thou didst never *repent*, and so thine end is damnation.

The ſecond reaſon is, *that mans end muſt needs be deſtruction that hath no Chriſt in the world*: now ſo long as thy thoughts run habitually on earthly things, thou haſt no Chriſt. It is not enough for a man to hang on Ghriſt, for many a man doth ſo, and yet is cut off from Chriſt, and periſheth for ever: thou muſt not onely hang upon Chriſt, but thou muſt alſo *get into* Chriſt. As in the old world, when the deluge came, and the waters increaſed ſo greatly, that the mountains and high hills were covered with them, and the people could not ſave themſelves by getting unto the tops of the mountains, no queſtion but many ſeeing the *Ark* ſwim above the water, did climb up and hang upon the ſides of the Ark, thinking to ſave themſelves, yet none of them were ſaved, but thoſe that were gotten into the Ark: ſo, many a man will catch hold of Chriſt, but his hold will be gone, and he periſh for ever, unleſſe he get into Chriſt. Now a man can never get into Chriſt, unleſſe his heart be purged from vain thoughts, For Chriſt when he entreth into a man, cleanſeth his heart from vain thoughts, 2 *Cor.* 10.5 If Chriſt once come into the heart, he will ſet up his throne there: he will hold his Scepter of Righteouſneſſe in it: when Chriſt cometh, ſee what a work he will make in the heart, he will not ſuffer a proud thought to remain there to upbraid him; but he will *caſt down every imagination, and all high things that exalt themſelves, and he will bring every thought into ſubjection unto himſelf.* Therefore if thy thoughts run after the luſts of thy own heart, thou hadſt no Chriſt in thee: for Chriſt (beloved) will never dwell in a foul houſe: I know there is no wheat without ſome darnell, no gold without ſome droſſe, no wine without ſome lees, ſo there is no man but hath ſome ſin, no man ſo clean, but hath ſome defilements of ſinne upon him; yet if a man have not this cleanſing *grace* of Chriſt in him, cleanſing the heart from vain things, there is no Chriſt in him: for Chriſt wil never dwel in a foul heart. Now beloved, the very vain thoughts of a man defile him: as Chriſt ſaith, *Mat.* 7.21.22.23. *Out of the heart proceedeth evill thoughts, and they are they that defile a man.* All theſe, not only *murder and adulteries, and uncleaneſs*, and all other abominable ſins, which mens conſciences ſtartle at, but *evill thoughts* defile a man: Aſſure thy ſelf, that ſo long as the league of theſe evill thoughts is not broken, thou haſt no Chriſt *as yet*, within thee. Hence is that exhortation of the Apoſtle, *Col.* 3.12. *If you be riſen with Chriſt, then ſeek thoſe things that are above.*

Brethren, you muſt remember that there be *two kinds of exhortations*, in the Scripture: the one, *if a man do them, bleſſed and happy is he*: the other, *if he do them not, yet he may find mercy*; it wil be a griefe and a ſorrow to him, but it follows not that he ſhall miſcarry. But there are exhortations that tie to obedience, that muſt be obeyed, or elſe there is no ſalvation; as this exhortation of the Apoſtle, it is not left to our choice to do, or not to do, but *if a man be riſen of Chriſt* he muſt do it: he muſt *ſeek the things that are above*: that man, then, that hath his thoughts run habitually on the world, that man hath no Chriſt in him, and therefore his end muſt needs be deſtruction.

Thirdly, *that mans end muſt needs be deſtruction that loves not God*; now ſo long as thy thoughts run habitually on the things of the world, thou

thou haſt no true love of God in thee. For thus runs the Commandement of love, *Thou ſhalt love the Lord thy God with all thy heart, with all thy ſoul, and with all thy might*, Matth. 22. 37. It is as if Chriſt ſhould have ſaid, thou ſhalt love God, *with all thy heart, and with all thy heart, and with all thy heart*: for the *ſoul, mind, and heart*, are all one; that no man might dare to keep any part of their heart from God. Every one will ſay, I love God with all my heart, I go to Church and ſerve God with all my heart; I hear the Word and pray with all my heart, I receive the Sacraments with all my heart: Doſt thou ſo? and yet let thy thoughts *run* upon the world? doſt thou pray, and yet let vain thoughts lodge within thee? doſt thou hear the Word, receive the Sacraments, and yet letteſt vaine thoughts *diſtract* thee? Doſt thou walk in thy calling, and yet letteſt vain thoughts ſteal away thy heart, and yet ſayeſt thou, I love God with all my heart, when thou takeſt away thy heart from God? How doſt thou think thy thoughts? with thy heels, or with thy heart? Surely thou ſayeſt, with thy heart: Why then if thou loveſt God with all thy heart, thou muſt give thy thoughts unto God; God that cals for thy heart, cals for all thy heart: now the heart is nothing but all a mans heart; all the affections and deſires, all turnings and windings, all thoughts that are in the heart do but make up the heart: and therefore when God calls for thy heart, he calls for all the powers and faculties of the ſoul. And therefore, the Prophet *David* would bleſſe God *with his ſoul and all that was within him*. Pſal. 103. So thou muſt give thy thoughts, and all that is within thee to God, or elſe thou giveſt God nothing; therefore that mans end muſt needs be deſtruction that loves not God.

Fourthly, *that mans end muſt needs be deſtruction, that never gives over his ſinne*: and ſo long as thy thoughts run after the world; thou canſt never forſake ſin: thou maiſt reſolve and think on the contrary, yet ſo long as thy thoughts run habitually on the things of the world, thou doſt not forſake ſin. Wicked and carnall men may have the eyes of their conſciences opened, and their hearts awakened, whereby they may ſee their ſins, and the helliſh evill and danger of them: whereupon they may reſolve and purpoſe to forſake them, and then they will make a covenant with God that they will not do thus and thus; I have been touchy and cholerick, but I will be ſo no more; I have been a prophane ſwearer and blaſphemer of the name of God, but I will be ſo no more; I have been a drunkard, and an unclean perſon, but Lord thou ſhalt ſee a reformation in me. Nay it may be he will tell his miniſter of it, and his father and his mother, his wife, his children, and all his friends too of it: but when he comes to his cold blood again, and theſe cold graces which flattered ſo, come to be cold in him, ſo that his heart comes to it ſelfe again, then vain thoughts reſt in his heart, and he returns to his old ſins again, as the dog to his vomit, and the ſow being waſhed, to the wallowing in the mire.

The Apoſtle excellently deſcribes a man that can never depart from his ſins: *They have eyes full of adultery, which cannot ceaſe from ſin*: 2. Pet. 2. 14. where the Apoſtle ſpeaks not only of that adultery which is a breach of the ſeventh Commandement: but of ſuch an adultery which is a

perfect breach of *every* commandement, when the heart runneth a whoring after every ſin and vanitie: when the eye of the ſoul is full of adultery, the heart cannot ceaſe from ſin; when the eye cannot ſee an object of gain or profit, but the mind is preſently engaged and runs after it, when it cannot ſee an object of delight and pleaſure, but it is ſtraightway caught by it: when he cannot ſee any wrong or injury done unto him, but preſently he is inflamed with revenge, and his heart runs after it: I ſay, that if thy eye be thus full of adulterie that thou canſt not ſee the occaſions, and hints of ſin, but preſently thou art inſnared, and thy ſoul is taken by it; thou art the man that canſt not ceaſe to ſin: therefore untill thou turn the eye of thy ſoul, which is the thoughts and affections of thy heart, another way, thou wilt never ceaſe to ſin. For whereſoever thou lookeſt, thou wilt be inſnared, ſo long as thy thoughts are evil and vitious; either upon pride, or covetouſneſſe, or ambition, or envy, or delights; thy ſoul will look aſquint on God: and untill theſe vain thoughts of thine be crucified, thou wilt only look upon the ſatisfying of theſe vain luſts of thine.

Prov. 3.6. *In all thy way wayes acknowledge God, and he ſhall direct thy paths.* In all thy waies think on God, or elſe thou maieſt go to many duties in Religion, but never be direct in thy going; thou maieſt pray a thouſand times, but never be eſtabliſhed in thy prayer: thou mayeſt go from Lecture to Lecture, and yet never be eſtabliſhed in thy ſervice: thou mayeſt go about many things, and never be eſtabliſhed in any thing, unleſſe God be in all thy thoughts: a man may go on in a courſe of Religion, but it is a hap hazard he is inconſtant, and unſteady in his his courſe, unleſſe in his heart he think upon God, and therefore his end muſt needs be deſtruction.

This then may ſerve, firſt, for *humiliation* to the godly: ſecondly, for *matter of condemnation* to the wicked.

Firſt for *humiliation*, Are vain thoughts thus damnable, that when they bear ſway in the heart, they make that mans end to be deſtruction? How then ought this to fill the faces of them that have the Spirit of Chriſt, with ſhame and confuſion, and to make them in a holy manner to be confounded in themſelves, and to think of the emptineſſe, naughtineſſe, and vanities of their hearts? Beloved, thou canſt not go to prayers, but abundance of vain thoughts will be about thee, like waſps to aſſault thee; thou canſt not go to the Word, but theſe vain thoughts will be a humming in thy ears; thou canſt not go about the works of thy calling; but vain thoughts will haunt thee, and creep into thy meditations, and take away the main burthen of the work all the day long. Beloved, this ſhould make a godly man aſhamed, and confounded in himſelf, in the conſideration hereof. The Prophet *David* was ſo confounded and aſhamed hereat, that had not God poured in mercy and comfort into his ſoul, he had been diſtracted, and ſhould have deſpaired, conſidering the company of vain thoughts that lodged within him, *Pſal.* 94. 19. where he ſhews what abundance of diſtracting thoughts he had; that if God had not ſuſtained him with comfort after comfort, he had been overwhelmed in deſpair by them.

Auguſtine

Auguſtine ſaith, a mans thoughts are not in his own power: the heart of man is like tinder; and if the Devill caſt a ſpark into it, thou canſt not hinder it from *taking fire*; but thou mayeſt hinder it from burning further. A ſhip may have leakes in her, and thou canſt not hinder the coming in of water into her; but by thy pumping and induſtry thou mayeſt ſave her from drowning in the water; even ſo evill thoughts, though they be rooted out, yet they will come in again; a mans heart is like to to the fig-tree that grew out of the ſtone wall, which *Epiphanius* ſpeaketh of; the branches were lopt off, and it grew again, the boughs were lopt off, and it grew again; they cut down the body of it, yet it grew again; they pluckt up the roots of it, yet it grew again: till at laſt the ſtone wall and all was fain to be pulled down: Even ſo it is with vain thoughts in the heart; a man may lop them off by *godly ſorrow*; he may cut them down, and root them up by *mortification*, and yet they will be ſprouting up, and riſing up again; till the whole body of ſin be pulled down, and deſtroyed in a man. *Gregory* ſpeaks of them, and ſaith man may pluck them up, but yet not ſo, but that they will riſe again.

The conſideration hereof ſhould humble us, and make us low in our own eyes. Oh then think with thy ſelf and ſay; Oh that my thoughts ſhould be ſo baſe, earthly and vain! what, have I not a God, a Chriſt, a heaven to think upon? have I not excellent Commandements of God, and thouſands of ſweet and precious promiſes in Scripture to think upon? and muſt I be thinking on every bable? of every ſtraw, not worth the thinking on? Take the Apoſtles exhortation, *Whatſoever things be true; whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are of good report: if there be any vertue, if there be any praiſe, think on theſe things*, Phil. 4.8. what, are there ſo many vertuous things, ſo many holy and pure things, ſo many admirable and glorious things, ſo many heavenly graces, and divine promiſes, ſo many bleſſed paſſages of holy Writ to take up my mind? and ſhall I ſpend my thoughts and time upon ſuch vain and curſed things as will yeeld me no profit? this ſhould aſtoniſh the hearts of Gods people, and greatly humble their ſouls.

The ſecond uſe may ſerve for *matter of condemnation* unto the wicked: let this doctrine ſtrike terrour into the hearts of thoſe men, that ſuffer their hearts to be taken up with vain thoughts: as *Peter* ſaid unto *Simon Magus*, ſo let me ſay unto them, *Repent of this thy wickedneſſe, and pray unto God* (verſe 8) *that if it be poſſible, the thoughts of thy heart may be forgiven thee.* The Apoſtle doth not only wiſh him to repent of his ſimony and bribery, but alſo of the leaſt vain thoughts of his heart: pray pray unto God, if perhaps the very thoughts of thy heart may be forgiven thee: for, beloved, the very leaſt vain thoughts that thou thinkeſt, without repentance are impardonable: there is an impoſſibility of remiſſion of vain and idle thoughts without true repentance.

Oh what fearful news is this to the world of men that lay not this to heart! Beloved, may we not run into the ears and hearts of all earthly men with this point, whoſe minds and thoughts are earthly? Is it ſo that

he whose thoughts run *habitually* on the world, his end is destruction? Then they that make *no conscience* what their thoughts are, what their imaginations are, what they think of as they go up and down, how can such escape the vengeance of hell? Tell me then what thy thoughts are; are they not of thy hawks and hounds, of thy cattel and grounds, of thy gardens and orchards, rather than of Christ? When thou walkest in the streets, whereon run thy thoughts, but on thy pleasures, and profits, and earthly delights? yea of every vanity, and every delight canst thou think, rather than of God and his Commandements. Thou comest to Church, thou prayest, and heares the Word of God; but do not vain thoughts come along with thee? thou goest home again, but do not vain thoughts haunt and dog thee?

It is the brand of a wicked man, *not to have God in all his thoughts*, Psal. 4.10. when goods and cattel, plough and cart, pleasures and outward contentments are in his mind and thoughts; when ruffs and cuffs, houses and dishes, tables and fair hangings, or any thing but God can take up their thoughts; they can have thoughts of every thing, but of God they can think none; this is the brand of a wicked man, that he hath no blood of a Christian in him.

It is a true description of a Pagan and Infidel, that hath no knowledge of Christ, *to be vain in his imaginations*: Rom. 1. 21. *When they knew God, they glorified him not as God, but became vain in their imaginations*: vain in their disputes, vain in their reasonings, vain in their thoughts, in their carriages and disputations; so then though thou knowest God, and hast things enough in thy mind, that convince thee that this God is to be worshipped; and understandest the worship of God, and the commandements of Christ: yet if thou glorifiest him not as God, giving thy heart and affections to him, but art vain in thy imaginations, thou dishonourest God. Hear what God saith unto such, *All the day long have I stretched out my hand unto a rebellious and gain-saying people, which walk in a way that is not good, but after their own thoughts, a people that provoke me continually to my face*, Isa. 65.2, 3. As if God had said, I sent Prophet after Prophet, Minister after Minister, to instruct them in the knowledge of my wayes, I laboured to convert them, and to bring them home unto my selfe, and to work better thoughts in them; but still they are a people that *walk after their own thoughts*, that *provoke me continually unto my face*. There is never a thought of thine, but it is in the very face of God, both thought and imagined.

But some man may say, I think of God, and of Christ, of faith, and repentance, and of calling on God, of mending of this and that course, I think of death, and of my last account, and every foot I have holy thoughts in my mind.

But beloved give me leave, I pray you, to speak something unto you, which, it may be, may stick upon you while you live: I will propound these *four* things, and distinctions unto you, which I will use:

First, *What? dost thou think of God and of heaven? then tell me whether thy thoughts be injected thoughts into thy heart, or thoughts raised by the heart,*

heart; for there is a great deal of difference betwren thoughts *injected* and thoughts *raised*: God casts good thoughts into a godly mans heart, which being fit soyl, it fructifies, and brings forth fruit. Again, God casts good thoughts into a wicked mans heart, but because his heart is not sanctified, and therefore no fit soyl to harbour in, they dye and vanish: God casts in, and they cast out, God casts in again, and they cast out again; therefore if thou hast good thoughts, examine and try whether they be thoughts raised from the heart or no; see whether thy heart be a *renewed* heart, a sanctified, an holy heart, fit to bring forth good thoughts every day. Beloved, a wicked man may have a thousand good thoughts, and yet go to hell in the midst of them all. God cast a good thought into the heart of the King of *Assyria* to go against *Judah* and *Jerusalem* to punish his people for their sins, and to avenge himselfe on them for the breach of this Covenant: but what saith the text? *Howbeit he thought not so. Isa.* 10. No, his onely aim was how to get honour, how to inrich, to enlarge his territories, and to bring down the Nations under him, and to make his name and fame to be spread, and declared through all the world. So God casts many good thoughts, into many a wicked mans heart to repent, and to leave his drunkennesse, his pride, his swearing and whoring, to be holy and religious: howbeit he thinks not so, but he thinks how to eat and drink, how to be proud and haughty, how to be rich and great in the world, how to be vain and licentious, yea his thoughts are vile and vain all the day long.

Oh that men were wise, *truly* to understand this! the want whereof is the cause why many thousands go to hell and are damned for ever. I will make it plain to you: a wicked man reasons thus with himselfe; I confesse, and it is true, I sinne every day against God, and sometimes drink a pot with my friend, though sometimes I let fall an oath, and am overtaken with my infirmities, yet I thank God, he hath sanctified my heart; For I think of God and of Christ, and I oft call upon his name, and let my thoughts runne on good things; God and heaven are many times in my mind, and I am sorry when I do amisse, and the Lord hath blest me with a large portion of outward things. Besides, I see these and these signs of grace in me, and therefore I think my case to be happy. And thus securely they live, and so they go on, and so they dye, and so go to hell and perish for ever and ever. Here is the misery of it, many think of God, and of Christ, of death, and of their last account, of heaven, of hell, of faith and repentance, of leaving sinne, of crucifying their lusts, and practising of holinesse. Now men think that their thinking of these things, is a part of their discharge, when indeed they are Additions to, and pieces of their talents, which increase their judgements. God casts in a thought of repentance, holinesse, of the remembrance of death, and last account: Dost thou find thy heart never the better, and holier by them? Then know, it is only Gods hanting of thy heart, and Gods calling upon thee, and Gods inviting thee unto repentance, to leave thy sinnes, to come out of thy deadnesse and formality, to prepare for thy death and judgement; and therefore I say, if thy heart now think not so, if thy heart do not repent, beleeve, and grow more zealous, and

thou art not drawn the neerer to God; I say then, that the more of these good thoughts that thou hast had, the greater thy doom will be: if thou hast had ten thousands of them, if they have been only Gods haunting of thy heart, think thou then now of grace, of God, of thy poor soul, which is not bettered by them, nor made holy, then know they are pieces of thy talent, and it doth make thy torments in hell the greater.

Secondly, *thou hast good thoughts, but the question is, whether they be fleeting or abiding thoughts*: Many think of God, of grace, of heaven, of the word of God, and when they hear a Sermon they will think of God; but these thoughts, though they come into their minds, yet they go away presently, they are in and out at an instant, in a trice, they passe away and are gone. Beloved, there are two kinds of vain thoughts, 1. vain, because the *substance and matter* of them is vain, and so all worldly thoughts are vain: 2. or else for their *want of durance and lasting*, and so are all thoughts of heaven, of God and grace, and of Christ, if they vanish away, they are all vain thoughts, though they seem otherwise. Hear what God saith *Gen. 6. 5, God saw that the wickednesse of man was great upon the earth, and all the imaginations of the thoughts of his heart were only evill continually*: [all the imaginations] great is the emphasis of this word [*all*] all the thoughts: yea all universally, are only evill continually.

But you will say unto me, Doth not a wicked man think that there is a God? why, that is a good thought; doth not he think that this God is to be observed and worshipped? why, this is a good thought; doth he not think that sin is to be forsaken? that is a good thought; doth he not think of heaven, and of Christ? how then are their thoughts *only evil* and that *continually*?

I answer, Because all the thoughts of a wicked mans heart are vain, that is vanishing thoughts; not vain for the *matter*, which sometimes may be good and holy, but vain because *they soon vanish away*; thoughts that come and tarry not, that leave no impression in their hearts behind them, these are all vain thoughts, according to that of the Apostle, *The Lord knoweth the thoughts of the wise that they are vain*: 1 *Cor.* 3. 20. Beloved, in a godly mans heart, when a good thought comes, it abides and dwells a good while in him; and when it goes away it leaves a good impression behind it, it leaves a sweet smell and savour in the heart after it is gone, its made more holy and sanctified by it. When a good thought comes into a godly mans heart, it leaves the print of it behind: when a wicked man hath a good thought, he tosseth it up and down, and suffers it not to stay, but presently puts it away: let a thought of the world come in, and he can give it entertainment for seven days, yea for seven years, yea all his life he sets his heart as a wide gate open to receive them and to entertain them: but if a thought of God, or of repentance, of holinesse and salvation come into his mind, he is tyred out with it, and it soon vanisheth away; therefore so long as thy thoughts are thus vain, though for the matter good, if thou hast never so many of them, yet if they *abide* not, but thou thinkest and unthinkest them again;

if

if they come and give thy Soul a jog, and ſo away; the more I ſay thou haſt of them, though thou haſt many millions, the greater will be thy doom at the laſt day.

Thirdly, *Thou thinkeſt of God, but the queſtion is, whether thy good thoughts be ſtudied, or accidental thoughts.* A wicked man that runs gadding in his thoughts here and there, over the whole world, upon this and that, and I know not what, in the midſt of a lottery of thoughts, he cannot chuſe but ſtumble upon ſome good: he thinks on God, he thinks on Chriſt, he thinks on Heaven; but it is by the by-gone, theſe thoughts of his are not *naturall*; but if he think of the world, of his pleaſures, of his outward delights, and contentments, theſe thoughts ariſe naturally out of his heart, they are his own. Now it may be a thought of God comes by the way; But a godly man not only thinks of God, but he *ſtudies* how to think of God; it is his continuall endeavour to bring his mind to be *fixed* upon God; it is his whole care to have good thoughts to *dwell habitually* in him. There is an excellent phraſe uſed to ſet it forth, *Malac.* 3. 16. *They that feared the Lord ſpake one unto another, and the Lord hearkned and heard it, and a book of remembrance was written before him of all them that feared the Lord, and thought upon his Name.* Where I pray you to mark, that *thinking upon Gods Name* and *the fear of God* are joyned together: for thinking on God, comes from the fear of God; a godly man thinks upon God and fears him; he thinks that God is alwayes with him in every place, and he trembles before him: he thinks God beholds all his thoughts and affections, and trembles at him: he thinks as he walks up and down in his way, as he he is imployed in his calling, as he is performing of any duty of Religion, that Gods eye is upon him and beholds him: and therefore he fears to offend and diſpleaſe him. A wicked man will ſwear and blaſpheme the Name of God, and by and by it may be he will cry God mercy, and ſo he thinks of God. The man breaks out it may be into wrath and malice, fury and paſſion; and then it may be a thought will come into his mind to cry God mercy for it, and thus he thinks of God. The man is careleſſe, earthly, dead, and lukewarm in the performance of good duties, and becauſe his Conſcience tells him it is not good, he will ask God forgiveneſſe: he will be proud, vain and rotten in his ſpeeches, and then it may be a thought will come into his mind to ask God forgiveneſſe, and ſo he thinks of God; he will think of the world, of his pleaſures, profits, of his luſts and ſins, and then it may be a good thought will come into his mind, and then it may be he will think a little of God too. Beloved, this is carnal and devilliſh thinking of God; thy thoughts then of God muſt be joyned with the fear of God.

Fourthly and laſtly, *thou thinkeſt of God, but the queſtion is, whether thy thoughts of him be profitable or unprofitable thoughts*: a godly man thinks of repentance, and repents upon it; he thinks of calling on God more faithfully and fervently then he did before, and he *accompliſhes* his thoughts: for he goes about it, and his heart is the better for it. Thus it was with *David* when he ſaid, *I thought on my way ways, and turned my feet unto thy teſtimonies*, Pſalm 119. 59. *I thought on my wayes* (there was

his good thoughts) *and turned my feet unto thy teſtimonies* (there was the profit of his good thoughts:) but on the contrary thou thinkeſt of God, but God hath never the more ſervice of thee; thou thinkeſt of leaving of thy good fellowſhip, and merry companions, but for all thy thought, thou retaineſt them ſtill: thou thinkeſt to give over all thy deadneſſe and luke-warmneſſe, and ſo get more zeal & fervency: yet day after day, and year after year, thy heart is as dead, vain and ſecure as before, as ever before. Examine thy ſelf and ſee, thou haſt good thoughts (thou ſaiſt) but where is the profit of them? thou thinkeſt of leaving thy wrath, and of bridling thy filthy paſſions, but art thou enabled by thy thoughts, to put up an injury the better? it may be thou thinkeſt of death; but is thy life the more *holy* and *ſanctified* by it? Thou thinkeſt of Chriſt and his blood; but is thy heart purged by it? Oh the wretched miſery of the moſt men in the world, becauſe of the unprofitableneſſe of their thoughts! they have many good thoughts, but they want the profitable uſe of them, they get no good by by them.

There is an excellent deſcription of the thoughts of wicked men (though it be Apocrypha,) *The heart of the fooliſh is like a Cart-Wheel, and his thoughts like the rowling Axeltree.* As the Cart-wheel goes round all the day, and yet remains on the Axeltree; ſo is it with wicked men, their thoughts wheel, and wheel them up and down a thouſand thouſand times, their thoughts run upon this thing, and then upon another thing, and ſo they rowl up and down continually, yet their heart is at the ſame paſſe it was ſtill; an *earthly* heart it was, and ſo it is ſtill, a *prophane* heart it was, and ſo it is ſtill; a *carnall* proud heart it was, and ſo it remains ſtill; But let theſe know, that the time haſtens wherein God will judge them, even for their very thoughts.

Where are they then that ſay *thought is free?* It is true indeed, *it is free from mens knowledge, and from mens Courts, but not from Gods,* they are not free from Gods all-ſeeing eye and knowledge, *Thou haſt tryed and known me* (ſaith the Prophet) *thou underſtandeſt my thoughts afar off*, Pſal. 139. Beloved, as you are in the Ale-houſe, or gaming houſe, as you walk abroad in the fields, as you are imployed in your callings, or about any holy duty, God ſeeth all thy thoughts, what is going in, and what is coming out: there is never a thought in thy heart, but God ſees it; how then can thoughts be free? *God will weigh the thoughts of men*, Prov. 16.2.

Beloved, what a fearfull day will that be, when God ſhall take his Scales and weigh (not mens bodies and eſtates, for then it may be that rich men, and fat, and groſſe men will out-weigh them that are better:) but he will take mens thoughts and weigh them, he will weigh their ſouls: he will take mens good thoughts, and put them in one ſcale, and their bad, earthly, carnal and unprofitable thoughts, into another ſcale, and to try which weighs heavieſt: Now if thy earthly and ſinfull thoughts weigh heavieſt, then down thou goeſt into eternall damnation.

2. Secondly, *as thoughts are not free from Gods knowledge, ſo are they not free from Gods Word*; for Gods Word can meet with them; for it is *lively* and

and mighty in operation, and is a diſcerner of the thoughts and intents of the heart, Heb. 4. 12. Doth the word of God diſcern the thoughts of mens hearts? Then much more doth the God of this word, and therefore how can thoughts be free?

Thirdly and laſtly, *they are not free from the condemnation of hell and damnation. I am he* (ſaith God) *that ſearch the heart and reins, and I will give to every one of you according to his works*; or as ſome tranſlations have it, *according to your thoughts*, *Revel.* 3. 23. Now if God will ſo ſeverely puniſh thoughts, take heed then, how thou retaineſt any evil thoughts. 3.

I ſhould here give you ſome *meanes* in the uſe, that ſo you might rid your ſelves from vain thoughts.

Means 1. First, *love the word of God*, if ever thou wilt come out of them; prize the truth of God, and labour to get thy mind and thoughts to be ſet on better things, and then the thoughts of the world, and all vain things will vaniſh away. This courſe the Prophet *David* took, *Pſal.* 119, 113, *I hate vain thoughts, but thy Law do I love*, How came it to paſs that he *hated vain thoughts*? namely, by *loving Gods Law*: if he had not *loved* Gods Law, and thoſe excellent things therein, and ſet his heart on them; he could never have *hated* vain thoughts. The way then to break off thy league with vain thoughts, is to be in league with good thoughts. Doſt thou complain of vain thoughts in prayer, in hearing the word, in receiving of the Sacraments, and art thou ſtuffed and filled with them, that thou canſt not think upon God and holy things? thou doſt hereby bewray thine own rotteneſſe and corruptions. And therefore know, that if thou loveſt the Lord and his Word, and didſt ſet thy thoughts upon him, thou wouldeſt never have them ſo much imployed about ſuch baſe things.

Secondly, if ever thou wouldeſt rid thy heart of vain thoughts, eſpecially when thou art in holy action, *thou muſt go unto God by prayer*; there is no greater bridle to reſtrain a man from vain thoughts, than this conſideration, that he is to *goe to God*. I ſpeak not this to the men of this world: *Carnal* men, who can ruſh into Gods preſence hand over head, without any fear or reverence, they can ſet upon any duty without any preparation: but I ſpeak it to the godly man, whoſe heart dreads and ſtands in awe of God: Wilt thou let thy mind rove and run all the day on worldly things? how then wilt thou call upon God? Doſt thou not know that this is the cauſe of thy dulneſſe, thy deadneſſe, and wandrings of thy heart, when thou art about any good duty? namely, becauſe thou ſuffereſt thy heart to be laſhing out, and roving abroad on the world all day, no marvell if it keep his haunt at night, and therefore thy heart being vain, God will never hear thy prayer, *Job* 35. 13. *God will never hear vanity*. Comeſt thou to God with a vain prayer? God wil never hear it. Comeſt thou with a vain ear to the hearing of the Word? God will never hear it, or with a vain heart to the Sacrament? God will not regard it. Lay this ſeriouſly to thy heart, if ever thou wouldeſt have thy heart to the duty thou art about, buſie thy mind upon good things, for if thy heart be accuſtomed to vain and worldly things all the

day, it is no marvell if it return to its haunt again at night.

Thirdly, consider that you have not *so learned Christ*. It is the Apostles argument, *Ephes.* 3. consider then what you have learned of Christ; hath Christ taught you so? hath Christ taught you such a love, and given you such a liberty, that you should love the world more than him, and imploy and bestow all your thoughts wholy in seeking after vain things? Hath Christ taught you such a faith as this? Hath Christ taught you such a repentance as this, to have your thoughts more upon the world than upon Christ? to repent of sin, and yet never *forsake* sin? Have ye so learned Christ? Hath he not taught you such a faith as purifieth the heart? such a sanctification as cleanseth the soul and the mind? such an obedience as bringeth every thought into subjection unto himself? Therefore, if now thou shouldest still retain thy vain, dead, earthly and carnall thoughts, it is not to learn Christ: Christ teacheth thee no such doctrine, nor giveth thee any such licencious liberty; but thou learnest of the Devil, and of thine own heart: for *all evil and vain thoughts* arise from these *three* heads;

1. First from the *variety and abundance of the thoughts of the world*, which our Saviour calls *the cares of the world*.

2. Secondly, from *the fountain of corruption in mans heart*, the heart of man being alwayes like a sink, naturally running with filthinesse, or like a living quickset, always bearing: so it is with the heart of man, always imagining vain thoughts.

3. Thirdly, from *the damned malice of the Devil*, and his fearful suggestions and temptations both within and without: the Devil is fitly called a *tempter and tryer*; for by his suggestions and temptations he seels and tryes mens hearts; and thereby knowing to what they are most *inclined*, and which way they are soonest overcome, accordingly he fits his temptations to intrap them. Now these thoughts are infinitely variable, according to the *constitutions, place, quality, passions, affections and conditions* of men: as of the poor man in his beggary, of the rich man in his abundance, of the Minister in his calling, of the Majestrate in his, and so of all other men. Now the whole world is not able to fill the heart; how then shall we number the thoughts of it? But for the better understanding, we will rank them into these four heads, to shew how *thoughts become vain*;

1. 1. *Materially*, mens thoughts are vain, when the matter of them is vain.

2. 2. *Formally*, when though for the matter they are never so good, yet the *manner* of thinking them is evil.

3. 3. *Essentially*, when the man that thinks them is vain.

4. 4. When it is a thought that might become the best Saint upon the earth, or a glorified Angel in heaven; yet *the drift of the soul being carnal and vain*, the soul thereby becomes vain also.

1. First, then *material* vain thoughs, are all *thoughts of the world*, of the works of thy calling, of thy recreations, eating, drinking, sleeping, thoughts of thy wife and children, and the like; they are vain thoughts, not sinful necessarily, yet they may come to be sinfull five manner of ways;

First,

First, *when we think of them primarily*, that is, in the first place, when we think of them before we think of God. Tell me then, what are thy first thoughts in the *morning?* Hereby a man may know his thoughts whether they be good or evill. Consider, I say, what is that first presents it selfe unto thy thoughts: certainly, that which the heart is most haunted withall, and most taken up with, is most naturall unto it: If the heart be carnall and earthly, it will have carnall and earthly thoughts; if it be a godly and gracious heart, it will labour to make God the first in his thoughts. I know the godly man fails in many things, and many unruly thoughts in him may *rebell*, but it is the very grief of his soul, and he will never rest nor be at quiet, till he hath got Balme from *Gilead*, strength from Christ for the *subduing* and crucifying of them, even of those vain and sinfull thoughts that stick closest unto their hearts, and are most prone unto them naturally: so that it is the practice of a godly man first in the morning *to lift up his heart with his hand unto God*; and when he is up, his thoughts are wholly upon God. See this in *David*, who considering that the Lord was present every where, made this use of it, *When I awake, I am present with thee*, *Psal.* 139. 18. His heart was lifted up to God, he did endeavovr to shake hands with God (as it were) in his holy meditations, worshipping and adoring God with his first thoughts; he would be sure to give God the flower and Maidenhead of his first service and thoughts: as soon as ever he was *awake*, his heart was in heaven. This shews, that the thoughts of men that live in their sins, are damnable thoughts; Thou that art a drunkard, a swearer, a prophane person, a carnall worldling, that never hast repented, I tell thee, that the very thinking of thy meat and drink is damnable, the very thoughts of thy recreations and of thy sleep, are damnable thoughts: to think of the works of thy calling, yea of setting thy foot upon the ground, or of any thing that God hath commanded thee to doe, are all damnable thoughts. Why? Because thou giveſt not God thy first thoughts. Wilt thou think of thy belly, and back, before thou thinkest of *God*, and how to be converted unto him? Wilt thou think of thy Markets and Faires, before thou thinkest of thy reconciliation with God? The first thing that every soul is bound to doe, is to get in with God: *First seek the kingdom of God* (saith our Saviour) *and the righteousnesse thereof*, *Matth.* 6. 35.. Where our Saviour doth not forbid our taking of thought for the things of this life, but that they should not be sought after in the *first* place, so that our first thoughts and endeavours should be after the Kingdom of heaven. Therefore all thoughts whatsoever, which are conceived before a man be converted, and so thinks of God, are all damnable thoughts. *Manner* 1.

Secondly, all worldly thoughts are sinfull, *when we think of them too u-sually* (as *Chrysostome* speaks) because we think of the universality of them. Beloved it is lawfull to think of the world, and to think of our trade and imployments, to think of our corn, of our cattell, fields, barnes, wives, children: For if God have *commanded* or commended *these* things unto us, then surely he gives us leave to think on them, that so we may accompliſh our buſineſſe the better; but let us take heed they be not *Manner* 2.

too usuall with us: for we have souls as well as bodies, and there is a heavenly as well as an earthly businesse to think upon: thou art not to live here alwayes, therefore take heed that thy thoughts be not too usuall and common upon the things of the world, let not earth and earthly thinhs have too much of thy thoughts. As the Prophet *David* seeing the thoughts of wicked men wholly to runne after the things of the world, he tells them, *all their thoughts perish*; and so I tell you; if that your thoughts on the world run together with heap and croud, and then you bundle them in bundles (as it were) they all prove damnable, and shall perish.

Manner 3. Thirdly, worldly thoughts are sinfull and damnable, *if thou thinkest of them too savourily*: a carnall-minded man thinks savourily of the things of the world, the thoughts of earthly things are savoury unto him: a wicked man wil think of God and of the world; but which is the *savouryest* thought to him? He wil think of Christ, of Heaven, and of the Word of God, and of such a Sermon he heard, but alas, he finds no savour, taste, nor relish in them; he finds no sweetnesse, joy, or delight in them; but when he thinks of the world, of his gold and silver, of his lands and livings, Oh these are merry thoughts unto him, these are sweet unto him, and pleasant to him, and his heart is now at home in his own nest; He can think of these, seven dayes, nay seven moneths, nay seven years together, and yet never be weary, but his thoughts as full and as fresh as at the first: But bring him to a Sermon, or to a Prayer, and he is jaded presently, his heart is empty, and his thoughts are at an end. For (saith the Apostle) *they that are after the flesh, savour the things of the flesh. Rom.* 8. 5. It is a *true* note of an earthly, carnal, fleshly heart, to be thinking on earthly and vain things savourily. Thou maist *think* on the world, but it must be only with a *cast of thy thoughts*, as one that looks upon a thing *with a squint eye*; but when thou art to think on God, or on the things of God, then thou must *gather all thy thoughts and affections*, thou must lay *all* the powers of thy soul together, and thou must imploy them *only* to this work.

Manner 4. Fourthly, worldly thoughts become sinfull, *when we think of them without counsel*; then (saith *Solomon*) *they come to nought*; when a man considers not afore-hand what thoughts are necessary and needfull, and so restreines and keeps off all impertinent thoughts, then his thoughts will prove distrustfull, carking thoughts, caring for the morrow, contrary to the rule of Christ, *Matth.* 6. 33. *Take no care for to morrow, let to morrow care for it selfe.* He doth not forbid here Christian *provident* thoughts; for, godly, honest, and sober thoughts are fitting and necessary; but he seems hereby to cut off all *distrusting* carking thoughts.

Manner 5. Fiftly, worldly thoughts come to be sinfull, *when they are thought needlesly*: And here I will shew how far a man may think of the world; namely, so far as his *necessary* businesse requires. Suppose a mans businesse be upon merchandise, it is lawfull to think of it, and of his shop and wares; but if thou wouldest know *how far*; why, so far as it is for thy *businesse*; But if thou hast so many of them, that thy heart is *taken up* with

with them, and thy mind *ſtill* on them, then they are ſinfull thoughts. There is many a man that in following of his buſineſſe beſtowes more thoughts upon it than his buſineſſe requires, he hath ten thouſands of ſuperfluous thoughts; but let ſuch remember the exhortation of the Wiſe man, *eſtabliſh thy thoughts by counſell*; counſel wil tell a man when he hath thought *enough*, and what thoughts are *fit for his* imployment. Not that any man can carry himſelfe *alwayes* in that golden mediocrity or mean; but a Chriſtians care muſt be dayly more and more to *pare off* all *ſuperfluous* thoughts of earthly things.

Now we come to the ſecond thing: 2. *Thoughts are vain formally*; *when though the matter of them be never ſo good, yet the manner of thinking them is evill.* It is poſſible that a wicked man goe to hell, though he performs the ſame things, for the *matter* of them, that a godly man doth; a godly man *comes to Church*, ſo doth a wicked man: a godly man *prayes in his family*, ſo doth a wicked man; a godly man *reads the Scriptures*, ſo doth a wicked man; a godly man *repeats Sermons*, and conferres of good things, ſo doth a wicked man. There is no work that comes to the *outward* act, that a godly man doth, but a wicked man may doe the ſame; here only is the difference, in the *manner* of working. I will ſet it out to you by a place of Scripture; *In a great houſe* (ſaith the Apoſtle) *there are not onely veſſels of gold, and of ſilver, but alſo of wood and of ſtone, ſome to honour, and ſome to diſhoneur*, 2 *Tim.*2.20. Mark how the Apoſtle here ſets out the reprobate and the elect, comparing them to veſſels of honour, and diſhonour: the veſſels of diſhonour are of the ſame matter that the veſſels of honour are of: ſuppoſe it be pewter, or ſilver, caſt it into an honourable form, and it wil be a veſſel of honour; but caſt it into a diſhonourable form, and it will be a veſſel of diſhonour, for baſe and mean ſervice; even ſo it is between a true Chriſtian and a meer formall profeſſor, the *matter* of their ſervice is one and the ſame; ſuppoſe it be hearing the Word, or receiving of the Sacraments, prayer, or the like, the ſubſtance and action is the ſame, but take the ſame prayer, and let a godly man caſt it in his form, and it is holy and prevails with God: let a wicked man take the ſame prayer, and caſt it into his diſhonourable form, and it becomes ſinfull, not regarded, and abominable in Gods eyes. For hearing of the Word of God, the godly mans hears, and the wicked man hears; the *matter* in both is the ſame; the godly man he caſteth the Word into a godly mould, he hears the Word, and he trembles at it; he hears the Word, and believes it; he hears the Word, and his heart bowes to it, and reſolves to practiſe it: a wicked man he hears the Word too, but he caſteth it into a diſhonourable mould, he hears it with deadneſſe and dulneſſe, without trembling, without faith and obedience. So a godly man may think thoughts of God, and ſo may a wicked man think thoughts of God, the *matter* of both is good; yet the thoughts of the wicked are vain, though he thinks of God, yet, becauſe he caſteth it into his diſhonourable frame, he fears not God, his heart trembles not at God, but his heart is as full of dead earthly affections as before; he thinks of hearing the Word, but it is after this own faſhion, he thinks of praying,

2.

ing, but he prayes with his own ſpirit, and not with the ſpirit of Adoption.

The Pſalmiſt tells us, that the whoremaſter, the drunkard, and the thief, thinks of God, it is after his own faſhion: *Pſal.* 50. 21. *Theſe things haſt thou done* (ſaith God) *and I held my tongue, and thou thoughteſt that I was even ſuch a one as thy ſelf.* A wicked man goes on in his ſins, and thinks that they are not ſo deviliſh and abominable, as ſome ſay they are, and he thinks that God thinks ſo too; he is earthly, carnall, lukewarm, and dead-hearted, and if he repent at the laſt, he thinks all will be well, and he thinks God is of the ſame mind too; he goes on in his drunkenneſſe, ſwearing, pride, and hypocriſie, and he thinks if he do but remember to ask God mercy, and to cry, Lord receive my ſoul, when he is going out of the world, he thinks he ſhall not go to hell, but be carried to the joyes of heaven, and he thinks God is of his mind, that God thinks ſo too: But mark what the Lord ſaith, *I will reprove thee, and ſet thy ſins in order before thee. O conſider this you that forget God, leſt he tear you in pieces, and there be none to deliver you.*

Thirdly, mens thoughts are vain, when the heart that thinks upon them is earthly and vain; wherefore if all the wicked men in the world ſhould lay their heads together to think a good thought, yet they cannot: for their hearts are vain hearts, ſinfull hearts, they may think of excellent propoſitions concerning God, his worſhip, his word, and ſervice; but ſo long as the heart that thinks upon them is carnall and vain, they cannot ſpeak that which is good, as ſaith our Saviour: *Matthew* 12. 34. *How can you ſpeak good things?* Why, may ſome men ſay? *may not a wicked man read a Chapter in a Bible, are the words ſo hard to be underſtood, and pronounced? cannot a wicked man take a Sermon and read it, and hear a Sermon and repeat it? What? are Letters and ſyllables ſo hard to be pronounced?*

Object.

Anſwer.

I anſwer, (beloved) that is not the meaning of our Saviour, [*How can ye that are evill ſpeak good things*:] no, no, a wicked man may read Gods word, and propound good queſtions as well as a true Chriſtian: but he cannot ſpeak good words, that is, he cannot ſpeak them from a *good heart*; and therefore his heart being carnall and vain, good words in his mouth are as a Jewell in a ſwines ſnout: it is a word indeed, but not a ſpeech, when he reads or pronounceth Gods word. *Ariſtotle* ſaith, that ſpeech is nothing but the expreſſion of that that is within the heart. Now then, if the word and truth of God be not ingraffed in thy heart, if thy heart be not heavenly when thou ſpeakeſt of heavenly things, thou doſt pronounce them, but not ſpeak them. But when thou ſpeakeſt of earthly things, then thou ſpeakeſt to the purpoſe; becauſe thy heart is ſet upon them, and thy mind and thy tongue go together, there is no jarre nor diſcord betwixt them: but if thy heart be not pure, though thou ſpeakeſt good things, or holy things, yet in Chriſts ſenſe thou ſpeakeſt them not. For (ſay I) how can a vain, evill, corrupt heart think good thoughts? *An evil tree cannot bring forth good fruit*, (ſaith our Saviour) he doth not ſay, that an evill tree cannot be made good, for it may be grafted into another ſtock, divers ways

there

there are to make it good: but so long as it is a corrupt tree, it cannot bring forth good fruit; *Do men gather grapes of thorns, or figs of thistles?* Dost thou go to a drunkard, and thinkest there to find any religion in him? or to a whore-master to find grace in him? Dost thou go to a swearer or a prophane person, and thinkest thou to finde any fear of God in them? Indeed sometimes there may be some morall good found in them, but they are as a pearl in a dunghill, out of its place.

Fourthly, *all mens thoughts come to be vain when the drift and end of the heart and soul in thinking of them is vain.*

But thou wilt say unto me, *The end of my thoughts is Gods glory. What? is it not to Gods glory that we go to the Word and Sacrament, that we pray and give almes?*

I Answer, The end of every good work in *it selfe* is Gods glory; but is it the end of *the worker*, speaker, or thinker? I make no question but the end of a good action in it selfe is the glory of God; so, the end of prayer is the glory of God, the end of all preaching and Sermons is the glory of God, the end of giving of almes, and of all good thoughts, is the glory of God, but the end of the man that prayes and preaches, what is that? the end of the hearer and giver of almes, what is that? the end of him that speaks well, what is that? Beloved, most men have false and *corrupt ends*, which we will branch out into these *three* heads;

For the first, *men will be thinking and plodding from morning till night of their wordly businesses: Now because they know they must think on God, to make God amends, perhaps they will think on him at night, when they have dishonoured him all the day.* So men will swear and swagger, drink and be drunk, and when they have done, say, Lord have mercy upon me, and so they think to make God amends. What (beloved) will yee swear, swagger, drink, be drunk, and lye, be secure and worldy, and and then ask God forgiveneſſe to make him amends? This is to break *Priſcians* head, that you may give him a plaiſter. Will you treſpaſſe your neighbour, that you may ask him forgiveneſſe? This is a damned and devilliſh religion; yet this is the religion of many men in the world; you ſhall have them keep daies and weeks and years in the obſervation of the times of Gods worſhip; they will keep the Sabbath in coming to Church, and they will hear Sermons, pray and think of God: but all this is to make God amends for the wrong that they have done him: they know they have offended God, and therefore they will doe ſomething to make him amends like thoſe wicked men in *Jeremies* time, who did *ſteal, murder, commit adultery, ſwear falſly, and burn incenſe unto Baal, and walk after the Gods they knew not*, and then come and ſtand before God in his houſe, which is called by his name, and ſaid, *We are delivered though we have done all theſe abominations.* As if God ſhould ſay unto wicked men, What, will ye ſwear, ſteal, lye, and be earthly, giving up your ſelves to all manner of lewdneſſe, in the breach and contempt of my commandements, and then think by making a prayer unto me, and by lifting up your eyes unto me, and by giving your ears to hear my

word, thereby to make me recompence? No, no, *I have ſhewed thee, O man, what is good, Micah* 8.

Secondly, *the end of mens thoughts is commonly to collogue with God.* Let a man be under the croſſe, in calamity, pain, and miſery, *then* God will hear of him often, then he will think of God, and of his ſinnes: Nay, the beaſtlieſt wretch in a whole Pariſh, upon his ſick bed, then, Oh how will he call upon God, then ſend for the Miniſter, let him pray for me, read a chapter or ſome good book; then God ſhall have ſervice upon ſervice, then he ſhall have the firſt, ſecond, and third courſe. But all this is but to be raiſed up again; and then when he hath received a little ſtrength, he falls off again: like the Jews, who when *God ſlew them, they ſought him: and they returned and enquired early after God; nevertheleſs they did but diſſemble with him with their mouths, and flatter him with their double hearts, Pſal.* 37.34. There is many a man that ſeeks to God, yea, that ſeeks to him with tears, and performs many a good duty, and yet he doth but flatter with God, he doth it but to curry favour with him, is afraid of ſickneſſe, croſſes, plagus, and death, and curſes upon him, if he ſhould not do ſo: and therefore to prevent this he will diſſemble ſome ſervice to God.

Thirdly, *to ſmother and choak their own conſciences*; their hearts think and tell them, they muſt think of God, their conſciences tell them, that they muſt have ſome holineſſe, ſome religion, that they muſt keep the Sabbath in ſome ſort, that they muſt pray and go to Church: and hence it is, that the drunkard, ſwearer, whoremaſter, will ſometimes have thoughts of God, and wil be performing ſome outward acts of Religion. Why? his conſcience otherwiſe would not let him be at reſt, but is as the Devils ban-dog to drive him to it.

Thus when the Prophet commanded the people to worſhip the Lord; to reverence his name, to hallow his Sabbaths; their conſciences told them that they muſt do ſo, or elſe all the threatnings of wrath, and vengeance donounced by the Prophets would come upon them. Hence it is that the Lord by his Prophet exhorts, ſaying, *Ariſe ye, and depart, for this is not your reſt*; your mind hath another haunt, you have this and that black luſt, this is not your reſt. Doth thy heart reſt on God and good things? If thy heart be good and holy, ſo that it takes up its reſt in God, and in Chriſt, then it is well; but if thou only turneſt aſide to good duties, and falleſt, as it were, by chance upon holy things, away, away (ſaith God) this is not your reſt. *Ariſtotle* ſaith, that *the being of a thing conſiſts in the end of a thing*. Therefore if the end of thy thoughts and courſes be earthly and vain, then certainly thy religion is earthly and vain. Thou goeſt up and down; what is it that thou looſt after? Is it that thou maiſt have grace, or that thou maiſt follow thy calling, and get thy living? is it this that thou wouldeſt have, for which thou keepeſt ſuch a digging and ſcraping, and ſuch a laying up? Then thy end is carnall and vain, and thy drift and end declareth the truth of thy ſoul, that it is carnall and vain.

THE

THE

JUDGEMENT

OF THE

WORLD

By *SAINTS* at the laſt day.

DELIVERED

And learnedly diſcovered in a

SERMON preached

By that Reverend and Faithfull

Miniſter of Gods Word,

WILLIAM FENNER, B. D. Sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late Paſtor of *Rochford* in *Eſſex*.

London, Printed by *E. T.* for *John Stafford*.

THE

JUDGMENT

OF THE

WORLD

By JESUS CHRIST at the last day:

DELIVERED

And learnedly discovered in a

SERMON preached

By that Reverend and Faithfull

Minister of Gods Word,

WILLIAM PERKINS, B. D. Sometimes
Fellow of Pembroke Hall in Cambridge,
and late Pastor of Rocksford in Essex.

Printed by E. T. for Felix Kingston.

A SERMON

OF

M. WILLIAM FENNERS,

Upon this enſuing Text.

1 Cor. 6. part of the 2d. verſe.

Know ye not that the Saints ſhall judge the world.

THE Corinthians, though *Paul* had converted many poor mean men amongſt them, Chapter 1. 26, 27. *God hath choſen the fooliſh things of the world to confound the wiſe, and the weak things of the world, to confound the things that are mighty:* yet the Nobles, the Lawyers, the Counſellors, the chief men in the City, the Apoſtle had not converted one of them, or at the leaſt very few. Brethren, you ſee your calling, who they are that be converted to the obedience of the Goſpel of Chriſt from the evill of their wayes: not many wiſe men after the fleſh, no many rich, not many nobles, ſome few there be, here and there one; but for the moſt part they are a company of poor beggarly Chriſtians: now (it ſeems) theſe poor Chriſtians have controverſies one with another, went to Law among themſelves, and that before unbeleevers. The Apoſtle condems this their *going to Law*, and would have them ceaſe their ſuits and quarrels, one againſt another, before the unjuſt and unbeleevers, and that by *four* Arguments.

1. Firſt, *by the ſhamfulneſſe of it*, verſe 5. *I ſpeak it to your ſhame*; as it he ſhould ſay, Are you ſuch fools, that you cannot take up theſe matters among your ſelves? that you cannot make references of your wrongs to mediate one to another, but that you muſt goe to Law before unbeleevers?

2. Secondly, *from the ſcandalouſneſſe of it*. It is a thing ſo ſcandalous and offenſive to thoſe that are without, that I wonder any of you dare be ſo bold as to goe to Law one with another. What will the world think? What? Are *theſe* the men that profeſſe the Goſpel? Are theſe they that have the *Wiſdom* of God in them, and that are led by the Spirit of God? And have *they* no more underſtanding in them, than when they have any matter of controverſie, they cannot end it among themſelves, but muſt goe to Law before *the unjuſt and unbeleevers*? (as they term them.)

3. Thirdly, *from the unſeemlineſſe of it*, in the ſecond verſe. *Doe you not know that the Saints ſhall judge the earth?* What? hath God made you Judges of the world, and do you go to be judged by the world? Or as *Ambroſe* ſpeaks, hath God appointed you to be Judges of the *men* in the world, and are you not fit to be Judges of the *things* of the world?

4. Fourthly, *from the ſtrangeneſſe of it*; *Dare any of you?* He ſpeaks interrogatively (verſe 1.) It is a ſtrang thing that you ſhould come to that impudency againſt the Goſpel of Chriſt; one would think that you would tremble and quake at ſuch a thing as this is. What is there never a wiſe Chriſtian amongſt you? never an underſtanding Profeſſor, that is able to take up a controverſie, or decide and judge between his brethren? what a ſtrange thing is this? Then he backs it with *four* Arguments.

1. 1. *Becauſe they were brethren*, verſe 6. *Brother go to Law with brother?*

2. 2. *Becauſe it was about things of this life*. What? hath God made you Judges of *heavenly* things, of *Angels*, and are you unfit to judge of the *things of this life?*

3. 3. *It was about ſmal matters* (verſe 2.) whereas you ſhall ſit upon *men* and *Angels*, and the weightieſt matters in the world, the greateſt things of Gods Law, judging them to the greateſt penalty and puniſhment, even to eternal damnation: and are ye *unworthy* then *to judge* even of the *ſmalleſt matters?*

4. 4. And laſtly, *Becauſe it was about ſuch things; as the meaneſt Chriſtian in the town might have taken up*, and have ended: *Set up them that are leaſt eſteemed.*

Do you not know that the Saints ſhall Judge the world?

I need not go far for a point, the word affords it, The Doctrine is, That *the Saints ſhall judge the world.*

Doctrine. It is an old truth, yea as old as the World it ſelf: you may read it in the fourth verſe of *Judes* Epiſtle. That *Enoch the ſeventh from Adam propheſied, ſaying, Behold the Lord cometh with ten thouſands of his Saints.* God will not only come to judgement himſelf, but he will come attended

attended with all his Saints, even with all the godly, *to execute vengeance upon all the world*, So our Saviour told Saint *Peter*, and not only him, but all that follow him in the regeneration: *They ſhall ſit on thrones, judging the twelve tribes of Iſrael*, Matth. 19. 28. *They ſhall judge the Nations, and have dominion over the people*, Wiſ. 3 8.

And now becauſe doubt is the beſt way to attain unto knowledge, let me anſwer a doubt, that may creep in by the way, *How ſhall the Saints judge the world?* Object.

Anſ. Not by pronouncing of judgement upon the world, for that Chriſt only ſhall doe, *Then ſhall the King ſay to them on his left hand, Depart ye curſed*, Matthew. 25. But *the Saints ſhall judge the World theſe four waies:* Anſwer.

1. *They ſhall judge the world, by their conſent unto Chriſts judgement.* God trains up his children in this world, and educates them, and teacheth them how they may judge the world hereafter; he teacheth them in this life how to aſſent with his proceedings in the world; to that they are able to ſay, *Righteous art thou O Lord, and juſt are thy judgements*, Pſal. 119. 137. Now if the Saints be trained in *this life* to aſſent unto Gods proceedings with the world, much more then will they be able to know and conſent unto Chriſts judgement, when he ſhall come with his Saints *to judge the world*: Now the Law ſaith, that *conſenters are agents*, and therefore becauſe the Saints ſhall *conſent* to the judgement of Chriſt, therefore they are ſaid to *judge* the world. 1.

2. *The Saints ſhall judge the world by their applauſe of Chriſts judgement*: they ſhall not only give conſent unto the judgement of Chriſt, but they ſhall alſo applaud it and commend it: when God ſhall ſay to all drunkards, ſwearers, lyers, Sabbath-breakers, and to all unbeleeving impenitent and graceleſſe ſinners, *Depart ye curſed into hell fire*, then though it was his own father that begat him, or his mother that bare him, though it were his own brother or ſiſter, wife or child, that hath been as dear as his own life and ſoul to him, yet they ſhall clap their hands for joy, and applaud the moſt righteous ſentence of God upon them; and they ſhall ſing *Hallelujah, ſalvation, and honour, and power, be to the Lord our God, for true and righteous are his judgements.* Rev. 19. 1, 2. Let them go accurſed as they are; for it is a righteous ſentence paſſed on them. 2.

3. *They ſhall Judge the world by their Majeſty*; they ſhall not only ſtand againſt the wicked, and conſent to, and applaud that ſentence that Chriſt ſhall paſſe againſt the wicked, but they ſhall be inveſted with robes of majeſty, and with a diademe of glory: then ſhall the righteous ſhine as the ſtars in the firmament, and the wicked ſhall be amazed and aſtoniſhed at the ſight of them: as you may read in the platform of judgement, *Matthew* 25. where Chriſt ſets his Saints over againſt the world, that ſo the world may look upon them, and be confounded at their ſight. 3.

4. *They ſhall judge the world by their lives and converſation*; (as *Ambroſe* ſaith rightly) then is the world judged by them, when as the courſes and manners of the world are not found upon them. Therefore it is a 4.

pretty obſervation of *Hilary* (if it be the meaning of the Text) (I will not ſay it is) upon the 2 *Pſ. Be wiſe ye judges*: God hath appointed you to be Judges, to ſit on his bench with his Sonne, learn then to be wiſe, get to be indued with ſpirituall wiſdome and underſtanding, and to ſhine in all integritie and righteouſneſſe, and then turning his ſpeech to the wicked, he ſays, *Kiſſe the ſonne leſt he be angry*. However it be, yet this is a truth, that by the *lives* of his Saints, he wil judge the world, their faith ſhall judge the worlds infidelity: their repentance ſhall judge the worlds impenitency; their accepting of, and taking the Lord Jeſus, ſhal judge their rejection and neglect of Chriſt Jeſus; their zeal ſhall judge the worlds luke-warmneſſe, and their holineſs ſhal judge the worlds prophaneneſſe.

Reaſon 1. 1. *Becauſe of the myſticall union that is betwixt Chriſt and his Saints*; he is the *head* and they are his *members*, now that which the head doth, we aſcribe it to the whole body; when the head ſpeaks, the whole body ſpeaks; when the head ſees, the whole body ſees: ſo when Chriſt judgeth the world, the whole body of Chriſt may truly be ſaid to judge the world. *In as much as you did it unto one of theſe* (ſaith Chriſt) *you did it unto me*: ſo, in as much as Chhiſt paſſeth ſentence, even all the members of the myſticall body of Chriſt judge with him.

Reaſon 2. Secondly, *in regard of compaſſion*: I ſpeak not of the word [*compaſſion*] as it ſignifies [*pity*] but of *compaſſion, of ſuffering with Chriſt*, ſeeing that Chriſt was reproached, contemned, hated, miſuſed, and condemned by the world, the Saints are likewiſe with him; ſeeing *they* partake of the afflictions, humiliations, and debaſements of Chriſt here, *they* ſhall alſo be made partakers with Chriſt in his glory. Here the wicked judge the Saints, and call them hypocrites, and diſſemblers, and laugh and ſcoff at them, and wonder at them, as the Prophet brings in Chriſt ſpeaking, *Iſaiah* 8. Behold, *I and the children that thou haſt given me, are for ſigns and wonders in Iſrael*: The wicked count them for wonders and monſters in the world, judging them hypocrites and lyers, which have nothing in them but rottenneſſe and diſſimulation. Now the rule of like for like ſhall take place here, and as they were judged by the world, ſo they ſhall be Judges of the world.

Reaſon 3. Thirdly, *for great terror to all wicked men at the day of judgement*: for as it is with a thief, not onely when the Judge ſhall command to hang him, but all the Juſtices, and all the Country ſhall cry out, Hang him, hang him, he is judged the more terribly; ſo God will not only ſay of all wicked and ungodly ſinners, Damn them, damn them, but he will have all the Saints in heaven, and all the Saints on earth to cry out, Away with them, away with them, let them be damned, *Pſalm.* 50, 4, 5. This will make their judgement ſo much the more terrible.

Reaſon 4. Fourthly, *The Saints ſhall judge the world becauſe God ſhall ſo convince them, that their mouth ſhall be ſtopped*, they ſhall have never a ſyllable to to excuſe themſelves withall, when they ſhall ſee men, fleſh and bloud as themſelves are, when they ſhall ſee men and women, that have lived in the ſame town, enjoyed the ſame Ordinances of God, lived in the ſame family, that did partake of the ſame bleſſings, and of the ſame croſſes

croſſes and afflictions with themſelves, ſubject alſo to the ſame corruptions and ſins as themſelves, when they ſhall ſee theſe at Chriſts right hand, they ſhall have never a word to excuſe themſelves withall: as when the Apoſtles had healed the creeple (*Acts* 3.) if the people had judged them for wicked and peſtilent men, the creeple would have convinced them, and ſhewed that they were of God; if they ſhould have cryed, Root them up, the creeple would have condemned them, and told them, that they did good. And when the wicked ſhall ſee the Saints at Gods right hand, would they call them hypocrites and diſſemblers? they themſelves ſhall ſee, that they are ſincere; will they call them Puritans? why, they ſhall then ſee that their purity ſtands them in good ſtead: then the *ungodly ſhall not ſtand in judgement, nor the ſinners in the congregation of the righteous*, *Pſal.* 1.6. Thus the point is clear.

The firſt Uſe then is for *inſtruction*, whereby we may learn, that *the Saints by their now being Saints, doe now judge the world*: if by the lives of Saints then God doth judge the world, then there is never a Saint in a Town, or Citie, or Pariſh in all the Countrey, but he judgeth all the wicked that are about him: How? By living godly, by hating the ſinnes of the times, by keeping his or their garments clean from the pollution of the world: For by doing this he judgeth the world. See it in *Noah*, *Heb.* 11.7. *By faith* Noah *being warned of God, as yet moved with fear, prepared an Ark for the ſaving of his houſe, by which he condemned the world.*

But ſome men will ſay, *Could* Noah *be ſaid to condemne the world by making the Ark?* all the world did not ſee him when he did it. *Object.*

Beloved, *Noah* was making the Ark an hundred and twenty years, though it was not ſeen of all, yet all the world muſt needs hear of it, it being ſuch a ſtrange thing. Now he *condemned the world* in that the whole world did not come unto *Noah* to inquire of him in ſober ſadneſſe, but rather mockt him for building the Ark; they thought him to be a *peeviſh melancholy man*, and not well in his wits, and ſo ſcoft at him, ſaying, *Will he make an Ark to ſwim upon dry land?* whereas they ſhould have ask'd him ſoberly the *cauſe why* he did it; and if they had done ſo, *Noah* no queſtion would have told them, that the wrath of heaven was upon the World, and that the floods of Gods vengeance were ſhortly to be powred down upon us: and, *becauſe my heart hath been naught, and I have ſinned and provoked the Lords wrath, I fear if I get not into this Arke which the Lord hath commanded me for to make, I ſhall periſh.* Now becauſe they would not come unto *Noah* to ask him this reaſon, therefore the world was *condemned* by him: even ſo the Saints, by making an Ark for their poor ſouls, even by getting into Chriſt, (as the Ark was a type of Chriſt without whom none can be ſaved) the Saints, I ſay, by getting into Chriſt, doe judge the whole world, when they hear there be men that be no ſwearers, and no drunkards, and that there be men that will pray, read, hear the word, confer of God and of Chriſt, and that weep and mourn for their ſins, that ſpend their times in mortification of *Anſwer.*

their luſts, and endeavour after holineſſe and ſanctification; the whole world, I ſay, is judged by them. How? why, they ſhould ſay: Sirs, what is the matter that you do ſo run after Sermons? that you keep ſuch a ſtirr about getting faith and repentance, more than other men? that you pray, weep, faſt, and mourn, and are ſo ſtrict in your works? If thus men would but come unto Gods Saints, and ask them the reaſon of all theſe things, the Saints of God would tell them, that the wrath of God would come upon them, if they did not thus, they would never be ſaved; if they did not thus beleeve, and thus repent, and thus pray, and walk thus holily and preciſely, they ſhould be all damned. But the world it falls a mocking and a ſcoffing at them, and never ſeeks to prevent the wrath of God; but it ſuddenly ſeiſeth on them to their deſtruction.

Secondly, this teacheth us, that *when there is one ſinner converted from the wickedneſſe of his wayes, and is become a Saint, then all the world may know that there is a new judge come to ſit upon them.* Seeſt thou a drunkard, a ſwearer, a prophane perſon converted from his ſinnes, and now walks ſoberly, holily and purely? ſeeſt thou a man or a woman ſtruck at a Sermon? Then know, that unleſſe thou comeſt out of thy ſinnes, unleſs thou doeſt repent, and walk holily, there is a new judge added to the reſt, that ſhall judge thee. As our Saviour told the Phariſees, *If I through Beelzebub caſt out Devils, by whom doe your children caſt them out? Therefore they ſhall be your judges*, Matthew 12. 27. where Chriſt tels them, that their children who were his Diſciples, (for ſome of the Phariſees children did beleeve in Chriſt and follow him, and had power from Chriſt to do the ſame works that Chriſt did;) Now they liked it well enough in their owne children, but they could not endure it in Chriſt: and therefore he tells them, that their children whom God had converted, and to whom he had given power to do the ſame works that he did, even they ſhall be their Judges to condemn them: and even ſo may it be with thee, thou art a father or a mother, God having converted any of thine owne children, that childe ſhall bee thy Judge and condemne thee, if thou repent not. It may be God hath converted thy brother and ſiſter, and thou art not not converted; thy own brother and ſiſter ſhal condemn thee, if thou do not repent and come out of thy ſins.

3. Thirdly we may learn, that *it concerns all the world to take notice of every grace in Gods children*; There is never a grace of God in any of his Saints but it ſhall condemn the world if it be voyd of it. The wayes of the Lord are all judgements, becauſe they judge them that will not walk in them. Every grace, yea the very thoughts of the righteous are called *Judgements* by *Solomon*, *Prov.* 12. You may know a crooked thing by laying it to a ſtraight line, and by that it is judged to be crooked: ſo the thoughts of the righteous which are right, holy, and pure, ſhall judge the impure, unholy and crooked thoughts of wicked men. Is the child of God humble? His humility ſhall judge thy pride. Is the child of God meek and patient in ſuffering wrong and injuries? His meekneſſe and patience ſhall judge thy choler and revenge. Hath the

the child of God faith given him to beleeve in the Lord Jeſus? his faith ſhall judge thy infidelity. Hath the child of God the Spirit of prayer given him? it ſhal condemn thee that prayeſt only with thine own ſpirit. Hath he zeal? His zeal ſhall judge thy lukewarmneſſe. Doth his ſpeech and communication adminiſter grace to the hearers? It ſhall condemn thee that ſpeakeſt of vain and idle things. Yea, all the actions of the godly ſhall judge the wicked: and hence the Saints are ſaid *to do Gods judgements*, Zep. 2.3. that is, they do according to Gods judgements whereby he wil judge the world: Thus they that do mourn, do judge them that do not mourn; they that bewayl their wickedneſſe, and the ſins of the times, judge them that do not: they that faſt, weep, pray, and humble themſelves for the miſeries of the Church in theſe dreadful daies, they judge them that make no good conſcience of their duties.

Fourthly, learn hence, that *all the texts of Scripture, all the whole word of God, that is it that begets theſe Saints, and therefore they muſt needs judge the world*, the word of God begets mens hearts unto ſanctification and holineſſe, whereby they become Saints: and therefore if they, then much more ſhall the word it ſelf judge the world: and hence it is that all the words of God in the Scripture, are called *Judgements*, Pſal. 105. 5. And our Saviour ſaith, *The word that I have ſpoken, the ſame ſhall judge you in the laſt day*, John 12. 48, *The word that I have ſpoken*, where mark, he doth not ſay, *The word which you have heard*: No, there are many ſwearers, and drunkards, and prophane ungodly wretches, that will not come to Church to hear the word; there are many wicked men, and dead-hearted worldlings, and rotten livers, that will not be brought to heare Gods word: it may be at this preſent, there are many whore-mongers, drunkards, and wicked perſons, that wallow in their filthineſſe; in the Ale-houſe, Game-houſe, or Drab-houſe, or in the fields, or beds, or at their ſports. Well, this word that is now a preaching, whether they will hear it or no, ſhall judge them at the laſt day. Now all the wicked in *Aſhford*, that hear the word of God calling upon them to repent, and to come out of their ſinnes, but will, not or out of contempt of Gods word, will abſent themſelves from it, this word ſhall judge and condemn them. There is never a drunkard, ſwearer, or prophane perſon, though his pew be empty, but this word of God that denounceth the eternal wrath and vengeance of God upon them, if they come not out of their ſins, this word ſhall riſe up in judgement againſt them, and condem them eternally. Oh that they could but hear it! but the word that I have ſpoken ſhall judge you, whether you hear it or not. 4.

Fifthly and laſtly, hence it followes, that *all the miniſters of the word of God ſhall alſo judge the world. Son of man* (ſaith God to the Prophet *Ezekiel*) *wilt thou judge the bloody City? Yea, thou ſhalt ſhew her all her abominations*, Ezek. 22, 2. as if he ſhould have ſaid, Sonne of man, they are drunkards, wilt thou not tell them of it? They are whoremaſters, wilt thou not tell them of it? They are filthy idolaters, wilt thou not tell them of it? They live in their ſins, and in their abominations, and wilt thou not tell them of it? Son of man, tell them of all their abominations, and 5.

tell them that they ſhall goe to hell, if they repent not, tell them that they are damned men if they go on, and come not out of their ſinnes: *Wilt thou judge them (ſon of man?)* Beloved, there is never a Miniſter in *England*, nor ever a Sermon that is preached by them, but it judgeth every Pariſh, and every man and woman in the congregation, that do not labour to do what is commanded them, and leave undone what is forbidden them: I ſay, it *judgeth them*, or elſe it is a *judgement unto them.*

Uſe 1. This then ſerves to condemn three ſorts of men in the world: Firſt, *All thoſe that deſpiſe the Saints, and that ſee not amiableneſſe in their faces.* All the Countrey doth reverence the face of the Judge, when he rides his circuit; Let the Judge come into the Countrey, and all the Knights, Juſtices, and Gentlemen in the Countrey will go out to meet him, and bow unto him; yet theſe Judges are but Judges of a few rogues, malefactors, and peaſants in the Country: Alas, they are far from the dignitie of the Saints? for the Saints ſhall judge Saints and Angels: All the world, Kings and Queens, Lords and Nobles, and Captains of the Earth, the pooreſt Saint in Chriſtendome ſhall judge them. The Apoſtle, or rather, our Saviour ſaith, *To him that overcometh, and keepeth my words unto the end, to him will I give power over the Nations*, Rev. 2. 26. Whatſoever he be, if he do the works of Chriſt, and walke in the ordinances of Chriſt, he ſhall have power over the *Nations*, not only to condemn their pomps and vanities, their luſts and corruptions, but alſo to *convince* their conſciences, and to condemn their ſouls for ever.

2. 2. Shall the Saints judge the world? Then *what fools are the wicked that prepare not for theſe Judges?* When the Judge comes to an Aſſiſe, all men prepare for him; the Conſtables make ready their Preſentments, the Juries are warned, and the Clerks make ready their Bills, &c. leſt the Judge ſhould clap a fine upon them: and ſhall the Saints be Judges, and doſt thou not prepare thy heart by grace? Doſt thou not get purity and holineſſe againſt that day? Surely, if thou doſt not, the very Saints will judge thee unmeet for heaven, and fit only to have thy portion in hell. When Chriſt ſaid, *To him that overcometh will I grant to ſit with me in my Throne*, Rev. 3. 21. He adds, *Let him that hath an ear, hear*: Will God make his Saints to judge the world? Then let all wicked men give ear and hear what God ſaith of his Church: *The Saints ſhall judge the world*: Therefore let all men *take notice* of it, and prepare themſelves for their judgement.

3. Laſtly, *It condemns all thoſe that do not ſee glory and majeſty in the faces of Gods Saints.* There is majeſty in the face of a Judge; yea a man may diſcover in them a kind of ſoveraign majeſty. Even ſo the Saints of God have a majeſty in their courſes, in their looks, in their thoughts, and in all their wayes? and in all theſe they ſhall judge and condemn the wicked. The wicked may give the Saints nick names, and ſcorn, flout, condemn, and deride them now in this life, but let me tell them, that how *lightly* ſoever they eſteem of them, they ſhall be their *Judges*: They may cry out againſt the Saints, as long ſince the wicked *Sodomites* did againſt good *Lot*, *Gen.* 19. 9. *This fellow* (ſay they) *will be our Judge*: Why,

Why, what had *Lot* done with them? Alas, he did nothing, but when they would have done that Sodomitiſh villany againſt the two Angels that came to him, *Lot* went to them and ſaid, *I pray you my Brethren do not ſo wickedly.* So let the godly be in the company of wicked men, that abuſe the good creatures of God; ſay, I pray you my brethren, do not ſo wickedly, be not drunkards, be not ſwearers; brethren I pray you do not ſo vainly, nor ſo prophanely uſe the name of God in your mouths; I pray you my brethren, do not prophane Gods *Sabaths*; do not lye, do not cheat, nor cozen, if you do theſe and theſe things, the *wrath of God* will plague us for it; Oh then preſently they cry out, *Who made you our judges?* As once the Hebrews did of *Moſes*, *Acts* 7.39. Doſt thou call *Saints* hypocrites and diſſemblers, men that judge before the time? Thou fool, wert thou not as good to ſuffer the *Saints* to judge thee now, whereby thou maieſt ſee thy wretchedneſſe and miſerie, and by faith and ſpeedy repentance prevent that doom, which otherwiſe they tell thee will come upon thee, as hereafter, when if thou haſt not repented, thou ſhalt never eſcape that doom and vengeance, to which the *Saints* will judge thee? What, wilt thou not ſuffer them to call a drunkard, a drunkard? or an adulterer, an adulterer? a blaſphemer, a blaſphemer? a carnal man, a carnall man? or a worldly man, a worldly man?

It is a pretty obſervation out of *Cyprian*, that becauſe Chriſt did reprove all ſorts of religions, and ſpared none, he reproved the Scribes, the Phariſees, the Lawyers, the Souldiers, &c. and yet doth not reproye the Prieſts, becauſe they were Judges of the people, not becauſe he durſt not, but he would not: If thou revileſt the Saints, thou revileſt thy Judges. Take heed then, how thou caſt the *leaſt* aſperſion upon the Saints; do not ſay, they are raſh Judges, uncharitable cenſurers, diſſembling hypocrites; for they ſhall be your Judges. O that the people would hearken and be admoniſhed in time, to prevent this judgement. Our *Saviour* ſaith, that *this is the condemnation, that light is come into the world, and men hate it. Joh.* 3. 19. But the children of God, whom God calls *the light of the world*, theſe lights are come into the world, and men *love darkneſſe more then the light.* How can the wicked eſcape damnation that have ſo many thouſand Judges to condemn them? If the malefactor that is indicted for murther or felony, cannot eſcape condemnation, that hath but one Judge to ſit upon him: thou that art a wicked man, living in thy ſins without Chriſt, how canſt thou eſcape, that haſt ſo many millions of *Saints* to judge thee, yea from *Adam* the firſt, till the laſt *Saint* that ſhall be upon the earth? Surely the wicked ſhall never eſcape condemnation: for,

1. *God the Father*, who judgeth by way of *authority*, he will condemn thee; all judgement cometh originally from him; he that hath often commanded thee to repent, and come out of thy ſins, he ſhal condemn thee, becauſe thou haſt not obeyed him.

2. *God the Son*, he will judge thee, who judgeth by way of *diſpenſation*, *Acts.* 10. Firſt, Chriſt preacheth to thee repentance and remiſſion of ſins, to which if thou yeeld not, then know, that there is a day appointed, wherein he will judge thee. That *Saviour* that thou ſayeſt thou deſireſt, if thou part not with thy luſts, he himſelfe will be thy Judge that will condemn thee.

3. *God the holy Ghoſt* will judge thee; that Spirit that now ſtrives and wreſtles with thee, that ſuggeſts good motions into thy heart, that puts thee in mind of repentance, bidding thee leave and forſake thy ſins, and live holily, but if thou wilt not, this Spirit ſhall judge thee by way of conviction.

4. The word of God ſhall judge thee, and that by way of *form*, it being the platform, according unto which Chriſt will judge the whole world. Now ſuppoſe there be forty priſoners in the Jaile together, one in for murder, another in for theft, another for treaſon, (that man that knows the Law, if there be equity and Juſtice in the Aſſiſe) he, I ſay, that knows the Law, knows who ſhal be hanged or quartered, or burned, or ſet free; even ſo, Beloved that man that looks through the Scriptures, that reads this or that Chapter, this or that ſentence, may know that as this man will to hell, if he repent not. Say I this of my ſelfe? or ſaies not the Scripture as much? *The fearfull, and unbeleeving, and all that love and make lies, ſhall be caſt into that lake that burneth with fire and brimſtone for ever*, *Rev.* 12.8. By this text the Lord Jeſus will come and judge the world: and therefore for all ſuch as live and dye in their ſins, we may all know, that they ſhall be all damn'd in fire and brimſtone for ever. Hereby I know that all they that make no conſcience of *idle*, vain and earthly ſpeeches, and reproachfull words, they ſhall give an *account* for them by this Text. *Mat.* 12. 36. Doth the Scripture ſay, that *all the wicked ſhall be turned into hell, with all the Nations that forget God*? I know it ſhall be ſo by the text. *Pſal.* 10. For all things ſhall be done according to the Scriptures. *Romans* 2. 16. *In that day* (ſaith the Apoſtle) *when God ſhall judge the ſecrets of mens hearts by Jeſus Chriſt according to my Goſpel*; that is, juſt as Gods Miniſters preach, juſt as you find it written in the ſame Scriptures, ſo will he judge at that day.

Beloved, there is never a Text throughout the whole Scripture, that commands you to leave and forſake your ſins, but it ſhall judge you, if you do not: there is not one Text of Scripture, that commands performance of any holy duty, but it ſhall riſe up in judgement againſt thee, if thou perform it not. Doth the Scripture ſay, *Be not drunk with wine wherein is exceſſe*? *Ephe.* 5. 18. It ſhall judge and condemn the drunkard that drinks exceſſively. Doth the Scripture ſay, *Mortifie the members which are upon the earth, fornication, uncleanneſſe, inordinate affection, evill concupiſcence, and covetouſneſſe, which is Idolatry*? *Col.* 3. 5. If notwithſtanding theſe ſinnes live in thee, this Text ſhall riſe up and condemn thee to hell. Doth the Text ſay, *That the father to the children ſhall make known Gods truth*, Eſay 28. 9. *Eph.* 6. 4. *Parents bring up your children in the nurture and information of the Lord*? It ſhall riſe up in judgement and condemn thoſe parents that have not inſtructed their children to feare God. Doth the Text ſay, *Thou ſhalt teach the word of God unto thy children*, and that *thou ſhalt talk of it when thou ſitteſt in thy houſe, and when thou goeſt by the way, when thou lyeſt down, and when thou riſeſt up*? Deut. 6. 7. It ſhall judge thee, becauſe thou makeſt no conſcience of *holy* conference. All theſe and the like Texts of Scripture, ſhall riſe up and ſtand in rank to condemn thee, that haſt not ſwayed thy heart, and framed thy life according to the Scriptures.

5. All

5. All the *Ministers of God* shall sit as Justices in common, from the first preacher of righteousnesse unto the last, *Moses* shall judge thee, *Joshuah*, *David*, *Esay*, *Jeremy*, *Hosea*, *Daniel*, *Paul*, *Peter*, &c. they shall all judge you: just as Gods Ministers judge you here, so will God, he will take all his Sermons and clap them upon the heads of all rebellious hearers, and so damn them for ever.

Lastly, *The Saints* shall judge you; yea, all the Saints from one end of the world to the other, they shall assist the just Judge of heaven and earth, and they shall be interpretative Judges.

Beloved, how can the wicked escape condemnation, that have so many thousands of judges, so many thousand exhortations and reproofs, so many thousand admonitions and invitations, so many thousand mercies and proffers of Christ? When God the Father, Sonne, and holy Ghost, shal judge them, when heaven and all the Angels in heaven, and all the Saints on earth, shal judge them, and condemn them? How canst thou escape? Is there never a drunkard in this congregation? is there never a swearer? never a prophane person? never a mocker? never a railer in this town, that refuseth to hearken to the word? the men of *Ninivah* shall rise up in judgement against them and condemn them, because they still live in their sinnes, notwithstanding they have had not *three* daies preaching, nor *forty* dayes space only for repentance, *but many years of grace* calling upon them. The Queen of *Sheba* shall condemn many that live in their sinnes, who went many hundred miles to hear the wisedom of Solomon (for going and coming it was well-nigh two thousand miles) but you have the word of Christ preached in your ears, and saying, The Kingdome of God is come among you; but you will scarce step out of your doors to receive it, or take any pains for it. This one woman shall judge them. There will be no way for the wicked to put off their judgement: then the sonnes of Eli shall have none to advocate between God and them, none to cloak or cover their wickednesse; they shall then have no excuses for themselves: for, would they excuse themselves? the Saints shall judge them: would they send out excuses? the Saints shall cut them off.

Would they in the first place say, Alas! I was *ignorant*, I knew not how to pray, or to read, or to meditate on the Scriptures, nor to catechize my family; I was dull and blockish to conceive such points as were taught me; and if I did live in sinne, it was ignorance that taught it me, I was never book-learned? Saith *Augustine*, this *Ignoramus* that was as ignorant and as little book-learned as thou, he eschewed those sins that thou livest in, got the anointing of Gods Spirit to anoint his eys, to see and know the things of God, which thou hast neglected to get; he shall condemn thee.

A second excuse is *poverty*. I have no means to live on, if I should run after Sermons, I should beg my bread: I have a great charge to keep, and nothing but my labour to maintain them: and therefore I cannot spare time, for *meditation*, I have no while to study the Scripture, to pray and to mourn for my sins, and to get grace. Well, the poor Cobler that liveth next door to Saint *Anthony*, shall rise up and condemn thee, he was as poor as thou, and had as great a charge to keep as thou:

thou: yet he mourned and wept, he got grace, and he set time apart for prayer, reading, meditation, holy conference, he shall judge and condemn thee.

Thirdly, they shall have no excuse by *imployment*; I am a servant, I am commanded to doe this or that, I find so much businesse to follow, that I cannot find any time for such things. Another saith, I have great imployment, I have many irons in the fire, and therefore God, I hope, will be mercifull unto me. Well then, *Cornelius* that had as many and as great imployments as thou, and *Eleazar* (*Abrahams* servant) who was a servant as well as thou, yet in as much as they walked with God, and waited upon him in his ordinances, they shall judge thee.

Fourthly, they shall have no excuse from their *callings and trades*; I am an Inne-keeper, and if I should not suffer drinking, and swearing, and gaming, I should not live. Another saith, I am a tradesman, and if I should ask at first just so much as I could take, I should never bring customers to my price, and so I should not live of my trade. Well, *Rahab* was an Inne-keeper, as well as thou, and yet she lived by faith, and did not suffer such wickednesse in her house. So many a tradesman, that had the same trade, and the same imployment with thee, and as great a trade as thou, and yet have avoyded these sins and evils that thou fallest into: they shal judge thee.

Fifthly, they shall have no excuse from the *times they live in*; Alas (saith one) I live in wretched times, all the world is given to sin. Therefore if I should be so strict and *precise* in my wayes, if I should run after sermons, pray, sing Psalms &c. all the world would be against me. There are no professors of religion but are reproached and miscalled, I should lose all my friends, I should be hated and opposed, yea, it may be (the time being such) I should be accused to Councils, and have my life questioned; there is nothing but disgrace and reproach, and persecution, wherefore I was afraid, and did dispense with my conscience. Ah wretch! that man that lived in those wicked times, in the same town with thee, that had the same hatred and reproach that thou wast afraid of, that hath endured all the rebukes of Christ that thou wast ashamed of, yet he went on, and continued unto the end, *he shall* judge thee.

Use 3. The use is for the *just reproof of many of the Saints of God, because they are not so circumspect* and watchfull over their wayes, as they ought. *Dost thou judge others* (saith the Apostle) *and yet dost the same things thy selfe?* Romans 2. 2. So may I say to all such, Will you give way to sin? will you suffer your lusts and corruptions to sway you, and not endevour to root out or kill them rather? how wilt thou then judge the world? How wilt thou then be able to rise up in judgement against the wicked, to judge them for such sinnes wherein thou alloweſt and livest thy self? Surely God will never account thee for a *Saint*, if he cannot *judge the world* by thee. Oh this should rend the heart and bowels of those that go for Christians, that go for Saints, yet *live* not as Saints should live. If God cannot take thee, and judge the world by thee, if he cannot take thy life, and judge the life of the Pagans, infidels, all lukewarm earthly and secure sinners, he will not account thee for a *Saint*.

This

This then first condemns all unholinesse in the lives of them that be Saints. Beloved, if we did but live like the Saints of God in holinesse and purity in the ways of God, the Lord would put such splendor and glory upon us, that would even daunt the very face of our enemies, and make them stand amazed at Saints. But it is the contrary with us, the glory of God is departed from us, *Spain*, *France*, and other Nations fear us not: Why? the righteousnesse and purity of *Religion* is departed from us. For you shall have a Saint come into the company of a wicked man, and yet the swearer will not be afraid to swear before him, the drunkard will not be afraid to be drunk before him, the filthy speaker will not be afraid to utter rotten speeches before him, the lyer will not be afraid to lye before him, the worldly man will not be afraid to discover his vanities before him by his carnal and filthy conference. Beloved, all this is, because the Saints have lost their glory, if they did live as Saints ought to live, the wicked would tremble to work wickednesse before them. Though a wicked man be a drunkard, & abuse the good creatures of God when no Saint is in his company, yet if a Saint were present, he would tremble and not dare to do it. Though he were a swearer, a filthy talker, a vain worldling amongst his *companions*, yet if he come in the *Saints* company, and the Saints stand in Gods counsel, then would the wicked tremble and quake to do such things: then would they lick in their tongues, and not dare to speak any such blasphemous oaths, such vain and unprofitable words, filthy lyes and slanders; It is said of those that gladly received the Apostles words, and were added to the Church, that *the fear of them came upon the world*, Acts 2. 41. Why, did the Disciples go with swords and guns, &c. to keep men in awe thereby? No, *they continued in the Apostles doctrine and fellowship*, and did live according thereto, and this made all the world afraid of them.

Secondly, *this condemns the little difference that is betwixt the wicked of the world, and some Saints, in their lives and manners*: Beloved, is there so little difference between the Judge and the prisoners, that any one need to come and say, I pray you Sir, shew me which is the Judge, and which is the malefactor? is there not a plain difference both in apparell and carriage? the one is in rich apparell, and the other in stinking and filthy cloaths, having his hands manacled, and his legs chained. But it is to be feared, that many of the Saints have neglected holinesse and purity in their carriage and actions which they perform, that one can hardly tell which is a Saint, and which is a reprobate. If a man deal with a Saint, and deal with a wicked man, he seeth no difference between them. Let a Saint do any action, either pray, hear, or conferre, let a wicked man do the like, there is such deadnesse, such carnality, such worldly-mindednesse, such lukewarmnesse of affection, that one can hardly tell which is the Saint, and which is the hypocrite. Beloved, if the Saints did live like Saints, there would be as plain a difference between a Saint and a wicked man, in in their lives and behaviour, as is betwixt the Judge and the Rogue that is to be judged by him. *Hast thou not considered my servant* Job, (saith God) *how there is none like him in all the earth?* Job 1. 4. 8. If

a man come to be a Saint indeed, there is never a wicked man in the Town and Coun rey, that lives and doth as he doth, and walks as he walks, nor prayes as he prayes, nor hears the word as he hears it, nor that confers or meditates as he doth, that believes and repents as he doth, that ſtrives againſt his luſts as he doth: there is none like him in all the world.

Thirdly, *it condemns the ſcandalouſneſſe of many Profeſſors in their behaviours and actions.* Oh how do wicked men inſult and exclaim hereupon, to ſee a Profeſſor led away and overcome by ſome luſt! What (ſay they) are theſe they that are led by the Spirit of God? are theſe your devout men? Why they can covet and ſcrape as well as others; they can couſen and lye as well as others. I, thoſe that are your great Profeſſors, and hot-ſpurrs, they are as coveteous, as worldly, as cruel as others, though they will not be drunk, nor ſwear, yet they will couſen and lye, as well as others. The conſideration whereof, made the Prophets heart to bleed in him, and to pray, O purge me from my murder and adultery, and all other my ſecret ſinnes, leſt I caſt mire and dirt in the faces of thy children, cauſing them to bear the reproches of my ſinns. *Oh let not thoſe that ſeek thee, be aſhamed for my ſake,* Pſalm. 69. For thy ſake that liveſt ſcandalouſly and offenſively, for thy ſake that liveſt covetouſly, and ſcraping after the world, that art ſo unjuſt in thy dealings and promiſes, mire and dirt, ſcandals and reproaches are caſt upon the children. For thy looſeneſſe, yea for thy carnal liberty it is that the true profeſſors of Religion are reproached, ſuſpected, and hardly cenſured in the world. What did *Jacob* when he was to walk with the people of the Land? *Geneſis* 35. 5. 6. he purged his houſe, and (ſaith the Text) *the terror of God was upon all the City,* he made them all to tremble at him. I tell you, all the wicked in *Aſhford* would tremble at the Profeſſors that live therein, if they did live and carry themſelves like *Saints indeed.* Oh if all thoſe that did profeſſe themſelves to be Chriſtians, were Chriſtians indeed; and that profeſſe themſelves to be Saints, were Saints indeed, living in the power and ſanctification of holineſſe; then men would ſay of themſelves, of a truth God is in theſe men, Chriſt dwels in them, and the Spirit of God leads and governs them indeed. If thou wouldeſt judge the world, take heed how the world judgeth thee, leſt thou with the world be condemned eternally. It was ſaid that *Herod feared* John, *becauſe he was a juſt man,* Mark 6. 23. So if all thy neighbours did know that thou wert a juſt man, a holy and conſcionable man in all thy wayes, and in all thy actions, and that cannot endure ſwearing, lying, and deceit, but did ſee that thou waſt juſt, and one that feared God truly, they would all fear thee.

THE

THE PUNISHMENT

Of Unworthy

COMMUNICANTS

AT THE

TABLE of the LORD:

DELIVERED

In a SERMON preached,

By that Reverend and Faithfull Minister of the Word,

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A SERMON

OF

M. William Fenners,

Upon this enſuing Text.

1 Cor. 11. 30.

For this cauſe many are weak and ſick among you, and many ſleep.

THE Apoſtle, in this Chapter, taxeth two abuſes which were then amongſt the *Corinthians*: Firſt, *the unſeemly habit of women* in the congregation, from the 1 verſe to the 17. Secondly, *the prophane uſage of the holy Communion*, both by men and women, from the 17 verſe to the end of the Chapter: and herein, from the 23. verſe to the end of the 25 he ſets down the Inſtitution of the Lords Supper; and thence raiſeth a point of *Doctrine*;

That *whoſoever would come to this holy communion, they muſt examine themſelves*, that ſo they may come worthily; elſe it were better that they never came. Doctrine 1.

So we may read in the 28 verſe; *But let a man examine himſelfe, and ſo let him eat of that Bread and drink of that Cup:* As if the Apoſtle had ſaid, Unleſſe a man *examine* himſelf, and ſearch his own heart, and find out his ſins, and dive into the ſecrets of his ſoul, to bring out his hidden corruptions, confeſſing them, and judging himſelfe for them before the Lord, let them never preſume to come to the holy Sacrament.

And then he proves it by three Reaſons.

Reaſon 1. The firſt is taken from the *end of the Sacrament*; for it is the remembrance of the death and paſſion of Chriſt: ſo it is in 26. verſe. *So often as you Eat of this Bread and Drink of this Cup, you ſhew forth the Lords death till he come.* It is a reaſon that the men of this world are not acquainted withall, and therefore it was a good wiſh of a Reverend Father, that the Sacrament ſhould never be miniſtred but there ſhould be a Sermon, to teach men the nature of it, and to inſtruct them in the Myſtery thereof. We approach unto the Sacrament hand over head, living in our ſinnes, not ſhewing by our coming that Chriſt is dead; we ſay, & we profeſs that Chriſt dyed for our ſins, and yet notwithſtanding our ſins live in us, as if Chriſt had not died for us, or as if we would proclaim, that his death had no effect in us. For were we dead with Chriſt, then ſin and the living occaſions of ſin, would be dead in us alſo. My beloved, we ſhould never come to this Sacrament, but we ſhould ſhew forth the Lords death thereby, that is, that Chriſt is dead (or rather dyed) for ſin, and that ſin is alſo dead in us.

Reaſon 2. The ſecond reaſon is taken from *the damned wrong we offer unto Chriſt*, if we come in our ſins, for we are *guilty of the body and bloud of Chriſt*, as it is in the 27. verſe; nay, thou ſinneſt againſt the Lord Jeſus Chriſt not a jot leſſe, than *Pilate* that condemned him, than *Judas* that betrayed him, and the *Jews* that cryed out, *Crucifie him, crucifie him*: yea thou art as much guilty, as if thy own hand in thy own perſon had been imbrued in his bloud. Now we know it is a horrible ſin to be guilty of the blood and murther of an ordinary man, yea of a very rogue; how much more is it a great and fearfull ſin to be guilty of the body and bloud of the Lord Jeſus Chriſt, the onely and eternall Sonne of God? Yet comeſt thou to this holy Communion, and bringeſt no leſſe than the guilt of the Body and bloud of Chriſt upon thy ſoul?

Reaſon 3. The third Reaſon is taken from *the wofull wrong and injury that man brings upon his own ſoul, that comes unpreparedly without examination of himſelfe*; in the 20. verſe, *he eateth and drinketh his own damnation*; that is, he maketh himſelfe guilty of, and lyable to the ſame vengeance that the crucifiers of Chriſt had inflicted on them. *Good had it been for that man* (ſaith Chriſt of *Judas*) *if that he had never been born*: So may I ſay, Good had it been for that man and that woman, if they had never been borne, who come unworthily unto the Table of the Lord: for when they eat of that Bread, they eat their own bane; and when they drinke of that Cup, they drinke their own damnation.

Uſe 1. Then commeth he to make ſome uſes of this point; and firſt *he condemns thoſe that as they come, ſo they goe away from the Sacrament*; no more holy, no more gracious, than before; but as they come in their ſins, ſo they go away in their ſins; they came drunkards, and they go away drunkards; they came worldlings, and they go away worldlings; they came mockers, and they go away mockers, they came in their wrath, anger, malice, deadneſſe, hypocriſie, and luke-warmneſſe, and ſo they go

goe away ſtill, never the better, but living in them as they did before: As in the 17 verſe. *You come together* (ſaith the Apoſtle) *not for the better, but for the worſe.* Whereas if they would have come worthily, they ſhould have gone away the better, they ſhould have received more grace and holineſſe to walk with God, more power and ſtrength againſt ſin and corruption; yea, the Lord would have ratified and confirmed his Covenant with them; whereas living in contention, and not coming with *preparation*, they grow the worſe by the Sacrament. The *Corinthians* thought that the Apoſtle would have praiſed them for their coming to Church, and receiving the Sacrament: *Shall I praiſe you?* (ſaith the Apoſtle) *in this I praiſe you not.*

Secondly, He makes *an uſe of terror againſt all thoſe that dare come in their ſins unto this holy Sacrament of the Lord*, for that man that cometh in his ſins unto the Table of the Lord, 1. Though he may think he receives the Communion, yet he doth not: for this is not the Table of the Lord, but the Table of devils. It is true, thou receiveſt the Sacrament of the body and blood of Chriſt; but yet coming in thy ſins, thou receiveſt not his body and blood, as of a Saviour to ſave thee from thy ſins: Indeed thou receiveſt the body and blood of Chriſt ſacramentally, but it is as the Judge to condemn thee unto the pit of deſtruction, for thy damned impudency in coming ſo unworthily unto this holy Sacrament. For that man cannot eat the body of Chriſt, that is not a member of Chriſt; therefore thou muſt be a limb of Chriſt, if ever thou wilt receive worthily. *Uſe 2.*

2. If a man come unto the Sacrament, and come in his ſins, he cometh to his own *deſtruction*: for though it be a ſweet banquet to refreſh an humble and weary ſoul, and to make it walk more cheerfully in the wayes of God, all the dayes of his life: yet he that cometh unto it in his ſins, and receiveth it in his uncleanneſſe, ſpeedeth thereby, his own damnation, and receiveth it as his *viaticum* to hell. The Apoſtle compares *Baptiſme* to the *Red Sea*, 1. Cor. 10. from which place *Cryſoſtome* ſaith, that as the Red Sea was a way for the Iſraelites to paſſe through to *Canaan*: ſo it was as a grave to ſwallow up the Egyptians to their deſtruction: So the Lords Supper is as a grave, an open pit whereby many plunge themſelves into eternall deſtruction, but as a chariot to the godly to carry them to heaven.

Thirdly, by *coming in thy ſinnes, thou makeſt thy ſelfe lyable to Gods temporary plagues and judgements*, as appears in my Text, *For this cauſe many are ſick and weak among you, and many are fallen aſleep*, [For this cauſe] which is not only a note of concluſion, but of the cauſe: *For this cauſe*, namely, becauſe they examine not themſelves, but come in their ſins and receive it unworthily. One man hath a diſeaſe in his body, that he liveth not out halfe his dayes; another is ſick and weak neer unto death; a third is fallen aſleep. Wherefore? why (ſaith the Apoſtle) for this cauſe of receiving unworthily the Sacrament of the Lords Supper. *Uſe 3.*

Fourthly, *for inſtruction*, that becauſe the people of God as well as wicked men, are guilty of unworthy coming to the Lords Table, *Uſe 4.*

therefore

therefore *he exhorts them, that if they would not have the Lord judge them, that they would judge themſelves*, as in the 31. verſe. *For if we would judge our ſelves, we ſhould not be judged of the Lord.* If we would ſit down and ſearch our own hearts, and try our own ſpirits, and pry into our owne boſomes, and out with our old corruptions, and unclean luſts, and enter into a new covenant with God, of holy walking before him for after-time, if we would thus judge and condemn our ſelves, and mortifie our ſinnes, comming with grace unto this holy banquet, that we might come with comfort unto this bleſſed Sacrament, aſſuring our ſelves that we ſhall eſcape the judgement of the Lord. For thoſe of the Corinthians whom God ſtruck with ſickneſſe, weakneſſe, and death, it was to inſtruct others that are well and in health, that they venture not to enter upon theſe holy myſteryes with unholy hearts, and unclean hands.

Fifthly, he concludeth with an *uſe of exhortation* in the 33, and 34. verſes: *Wherefore brethren when ye come together to partake of the holy Communion, tarry one for another*: As if he ſhould have ſaid, Away with all your diſorders, and come not with a temporall, but with a ſpirituall appetite; provide not thy teeth, but thy heart for theſe dainties: for this is not a feaſt for the body, but for the *ſoul*; therefore away with all your diſorders and unſeemly coming unto this bleſſed Sacrament, take heed and repent of this ſin among you, and of all other ſins which you know your own conſcience to be guilty of, and ſo come unto this holy communion.

Now, *the verſe that I have read to you, is a part of that uſe of terror which the Apoſtle makes againſt the unworthy receivers of the Sacrament*, and it contains Gods ſevere hand and puniſhment againſt thoſe that come unworthily: wherein note three things.

1. Firſt, *the cauſe of their puniſhment*, which is the unworthy eating of the Communion: *For this cauſe* many are ſick and weak among you and many are fallen aſleep.

2. Secondly, *the puniſhment inflicted for* this ſin, *weakneſſe, ſickneſſe, and mortality*: For it ſeems (ſaith *Peter Martyr*) that the Lord ſent a ſore plague and peſtilence among them, to revenge himſelf of them for their abuſe of the Sacrament, for this cauſe.

3. Thirdly, there is the *Delinquents*, which are you Corinthians: *Many are ſick and weak among you*, and in them all others that come unprepared-ly to the Sacrament.

Chryſoſtom notes here, that our Apoſtle doth not fetch here an Argument or example of judgement from others, as he had done in the former chapter; but he brings it from themſelves, who ſenſibly felt the wrath of God upon them for this very ſin: As if the Apoſtle ſhould have ſaid, How is it, O *Corinthians*, that you dare venture to come unto the Communion ſo unpreparedly, and that you have no more regard of ſo weighty a buſineſſe as is the receiving of the body and blood of the Lord Jeſus Chriſt? See you not the wrath of God upon your dwellings, and the curſe of heaven to take hold of your town? you ſee it this very time, that ſome are weak and very ſick amongſt you, near unto death, and

others

others have been ſtruck with death before your eyes, and the wrath of God is not removed; but lies yet upon you: What will you *alwayes* goe on, and never ceaſe to provoke the Lord to indignation and wrath againſt you for your ſins, until his jealouſie hath utterly conſumed you, and clean cut you off? and howſoever many of you may think that this ſickneſſe, weakneſſe, and mortality comes upon you by chance, as from the *infection of the ayr*, or other *ſecundary* cauſes, I tell you nay, but it is for this cauſe onely, even *your unworthy coming to the Supper of the Lord.* Whence we may obſerve this point of inſtruction:

That *God doth moſt ſeverely puniſh the unworthy receivers of the Sacrament of the Lords Supper.*

He puniſhed the Corinthians here with ſickneſſe, weakneſſe, feavers, peſtilence, death temporall, and God knows how many with death eternall. *Theodoret* obſerves, that the Apoſtle told them of a thing that was acted amongſt them, for if he had told them of ſuch judgements as had been hid from them, and not manifeſt before their eyes, as if they had not felt the ſickneſſe in their bodies, and heard the bels tolling dayly in their ears, they might have thought that the Apoſtle had but lyed unto them. So the people of Iſrael, as we may read in 1 Cor. 10. 2, 3. verſes, *they were baptized in the Cloud and in the Sea, and they did all eat the ſame ſpirituall meat, and drink the ſame ſpirituall drink*; yet, as it is in the fifth verſe, *with many of them God was not well pleaſed.* Nay God was ſo wroth with them, that within the ſpace of forty years, many thouſands of them were deſtroyed by death here, and God knoweth how many thouſands of them in hell. For God ſpeaketh of *hell*, as well as of *death*, and their ſin was ſo great, that it made God confirm it with *an oath*, that they ſhould *never enter into his reſt.* And Saint *Cyprian* ſaith, that the Lord hath ſhewed many miracles, and declared many fearfull judgements upon the unworthy receivers of the Sacrament.

Judas, who *Ambroſe* thought received the Sacrament (though *Hilary* and others that he did not, but only that he did eat the Paſſeover, and was coming to the Sacrament alſo) but ſee his doom, *Joh.* 13. as ſoon as ever he received the ſop, *the Devil entred into him*; and ſo it is with all ſuch as come to the Communion in their ſins without repentance, and unfeigned reſolution of walking ever after worthy the Sacrament; I ſay unto all and every one of them, that as ſoon as ever thou receiveſt the Bread and Wine into thy mouth, thou receiveſt the devil together with it; as ſoon as ever it goeth down into thy bodie, the Devill goeth after it, and taketh more full poſſeſſion of thy heart and ſoul.

Now the reaſon why the Lord doth ſo ſeverely puniſh both with temporall judgements and with ſpirituall curſes, the unworthy receivers of the Sacrament, is, *in regard of the author of the Sacrament*, who is Chriſt: and that not only as he was *man*, (as the Papiſts would make us beleeve) but Chriſt as he was *God* did inſtitute the ſame. So ſaith the Apoſtle in the 23. verſe, *The Lord Jeſus Chriſt in the ſame night that he was betray'd, took bread and brake it, when he had given thanks, and ſaid, Take ye, and eat ye, for this is my body which is broken for you.* Now if the Lord Jeſus did inſtitute it, what an accurſed thing is it for any to defile it, and

ſo ſin againſt Chriſt? it is a damnable thing to ſin againſt *God*; but to ſin againſt *God, as he is God in Chriſt*, is damnably damnable. The holy Ghoſt in the ſecond Pſalm exhorts *to kiſſe the Son leſt he be angry, and ſo thou periſh*: as if he ſhould ſay, Adore the Son, Adore the Lord Jeſus Chriſt, and ſo come and eat of this bread, and drink of this Cup: for if he be angry, thou wilt ſurely periſh: If thou ſin againſt God and ſo go out of the way, Chriſt upon thy repentance will ſet thee in again; but if thou ſinneſt againſt God in Chriſt, who is the Way, the Life, and the Truth, thou ſhalt ſurely periſh from the right way: for there is no other way to bring thee in again, *Acts* 4. 12. Therefore wofull is thy caſe, and miſerable is thy condition, if thou ſinneſt againſt Chriſt, prophaning his holy Ordinances which he himſelfe hath inſtituted, and abuſeſt and deſpiſeſt that bleſſed Spirit of his, that comes to ſeal unto thee the redemption that he hath purchaſed by his bloud. Better had it been for thee that thou hadſt never been born: for if he be *wroth*, *bleſſed* only *are all they that put their truſt in him*, and come *prepared* unto his holy Ordinance, and that by faith imbrace the Lord Jeſus Chriſt, but woe unto all prophane perſons that live in their ſins: if his wrath be but a little kindled, then woe to all drunkards, ſwearers, and unclean perſons; but bleſſed is that man that is come out of his ſins. For if his wrath be ſo terrible when it is but *a little* kindled, O how much more fearfull will it be when it is deeply incenſed! Therefore if thou comeſt unto this holy Sacrament in thy ſins, without due *preparation* and *examination*, what doeſt thou but even ſet the wrath of God burning upon thy ſoul and body from the very bottom of hell?

When the Lord delivered the *Law* upon Mount *Sinai*, he commanded the people to *ſanctifie* themſelves; yea if a beaſt did but touch the mountain, he muſt dye for the ſame, even be ſtoned to death, or thruſt through with a dart, *Heb.* 12. Much more then now, when the Lord doth deliver the *Goſpel*, eſpecially the ground-work and maſter-peece thereof, the Lord Jeſus Chriſt, and that in the moſt bleſſed manner that ever God exhibited himſelfe unto man; how much more doth God require purity and holineſſe, that all ſuch as come to receive the Lord Jeſus Chriſt in the bleſſed Sacrament ſhould be ſanctified, purging their hearts, and cleanſing their ſouls from all their ſin and uncleanneſſe? Should not a beaſt touch the mountain where God did appear, and dareſt thou touch the body of Chriſt, and drink his bleſſed bloud in thy ſinnes? The very angels of heaven will curſe thee, and the clouds of heaven will pour down ſhowers of vengeance upon thee: for God hath more ſevere puniſhments to inflict upon ſinners under the Goſpell, than he uſed under the Law, though then he ſtruck them with more *viſible* and ſenſible plagues and judgements than *ordinarily* he bringeth upon men now: as *Gehazi* for his covetouſneſſe was ſtrucken with leproſie; *Corah*, *Dathan*, and *Abiram*, the earth opened her mouth and ſwallowed them up quick for their rebellion againſt the Lord: *Er* and *Onan* were ſtrucken dead for their wickedneſſe; *Jeroboam* had his hand withered for ſtretching of it forth to ſtrike the Lords Prophet. And though the Lord bring not ſuch *ſenſible* puniſhments now

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as he did then, yet he knows how to punish the world a thousand times more than he did then, at this time. As a father hath other kinds of punishments for his son, when he is *grown up*, than he had when he was in coats, and but a *child*; then a twig or two would serve the turn; but if he come to mans estate, and then *rebell* against his father, it may be that he will disinherit him, and cast him out of his family: So in former time God did scourge and whip his people when they sinned against him: but now he hath drawn out his Church to this age, even to the age of the Gospel, he hath severer strokes of plagues and curses, wherewith to confound all prophane and impenitent sinners, that dare to abuse that blessed Sacrament of the Lord Jesus Christ.

The second Reason is, *in regard of the matter of the Sacrament*, which is Christ also; who as he was the efficient cause, so in regard of Sacramental relation, he is the matter of the Cummunion, 1 Cor. 10. 16. *The Cup of blessing which we blesse, is it not the Communion of the blood of Christ? and the bread which we break, is it not the Communion of the body of Christ?* Now the better matter any thing is of, the more heynous is the defilement of it: A master will not be so angry for casting his earthen vessels into the mire, as he will be for casting his rich jewels. The Bread and Wine in the Sacrament, are the blessed Communion of the precious body and bloud of Christ, and darest thou defile them? knowest thou not that thou dost greatly encrease the wrath of the Lord against thy soul thereby? That soul *whatever it was* from *Dan* to *Beersheba*, that came in his *uncleannesse* to partake of any of those *holy* things which the children of *Israel* hallowed to the Lord, whether he were man, or woman, rich or poor, that person was to be *cut off* from the presence of the Lord, *Levit.* 12. whereto the Lord sets his Seal for the confirmation thereof (*I am the Lord*:) and as sure as I am the Lord, so will I see it accomplished. So my beloved, let me say unto you of *England*, from *Dover* to *Newcastle*, or from the one end of the town unto the other, that soul who toucheth any one of these holy things with an impure heart, and cometh to partake of them with his uncleannesse upon him, living in his sinnes, and wallowing in his lusts, casting off the fear of the Lord, and making no conscience to walk in Gods wayes, that soul shall surely be cut off that cometh so unworthily unto the Table of the Lord; not only the hand that taketh it, and the mouth that eateth it, but even the *very soul* of him that cometh, shall perish from the presence of the Lord. So *Levit.* 7. 20. *That soul that eateth of the flesh of the Sacrifices of peace offerings, that pertain unto the Lord, having his uncleannesse upon him, even that soul shall be cut off from his people.* Now you know that all those sacrifices had relation unto Christ; but yet under the Law they were but shadows, and typicall relations, and were not so lively and effectuall means for the exhibiting of Christ, as the Lords Supper is. And therefore if such as came in their *uncleannesse* unto them, were punished with no lesse punishment than a *cutting off* from fellowship with the Lords people; what wrath and vengeance will the Lord bring upon thee that comest with thy uncleannesse upon thee unto *this* holy Communion? *Augustine* saith, that man that receiveth the

Sacrament unworthily, receiveth a great plague to his own ſoul, and a great torment to his own conſcience, yea and heapeth up a ſtore of wrath unto himſelf againſt the day of wrath. Me thinks thou that liveſt in thy ſinnes, and wilt not come out of them, when thou hearest theſe words [*This is my body*] and ſeeſt the bread broken before thy face, it ſhould even make thee tremble and quake to look upon it, more to touch it, and moſt of all to taſt it: for *it is the Communion of the body and blood of Chriſt*, and how dareſt thou come in thy ſins to defile it?

A third Reaſon is, *in regard of the form of the Sacrament*, which is Chriſt too, for as he is the efficient cauſe that inſtituted it, and as he is alſo the matter of the Sacrament, ſo in the third place Chriſt is the *form* of the Sacrament alſo, wherein the confirming grace of God is ſealed up unto thee: Now as it is treaſon for a man to offer contempt unto the Kings broad Seal; ſo certainly is it high treaſon againſt this King of Kings, to contemn this bleſſed Sacrament, which is the Seal of the righteouſneſſe of faith. If thou ſhouldeſt clip the Kings Coyn, I will ſay that thou art a Traitor. Oh what a traytor art thou then, yea, accurſed traytor in the account of God and Chriſt, if thou clippeſt his holy Communion, if thou clip it of thy examination, and due preparation, and ſo come hand over head, not regarding ſo holy an Ordinance. Thou ſinneſt againſt the Court of heaven. That which Saint *James* ſpeaks in general of the whole worſhip of God [*Draw near unto God*] let me apply it in particular unto this drawing near unto God in his holy. Communion, *James* 4. 8. *Cleanſe your hands ye ſinners, and purifie your hearts ye double-minded.* Draw near unto God in the hearing, reading and meditating on Gods Word; draw near unto God in Prayer, and in his holy Sacrament, and receive it for your amendment of life. [*Draw near unto God*] I, that I wil, (ſaith the wicked man) I wil come to Church, and draw near unto the holy Communion. Will you ſo? (ſaith the Apoſtle:) No, firſt, *Cleanſe your hands ye ſinners, and purge your hearts ye double-minded*: As if he ſhould ſay, never think of drawing near unto God, or ſetting foot on this holy ground, and handling thoſe holy myſteries of Chriſt, unleſſe thou firſt purge thy heart, and cleanſe thy ſoul from all thy filthy luſts and curſed corruptions, leſt otherwiſe, thou coming in thy ſins with thy uncleanneſſe on thee, and ſo receiving *unworthily*, thou eateſt and drinkeſt thine own *damnation* (as our Engliſh tranſlation hath it) damnation to thy ſelf, and not to another. No, God forbid, that thou ſhouldeſt by thy unworthy coming, eat and drink condemnation to another, for thou that art a child of God, and comeſt unto the Table of the Lord with *repentance*, and a ſound meaſure of *preparation*, though others that ſit in the ſame pew with with thee, for their prophaneneſſe eat and drink their own damnation, yet thou ſhalt be ſure to receive the *ſeal* and aſſurance of *thy reconciliation* and ſalvation, with free acceptance of God, through the Lord Jeſus Chriſt, for every man ſhall bear his own burden.

The laſt Reaſon is, *in regard of the end of the Sacrament*, which is Chriſt alſo: For as he is the efficient, material, and formal cauſe, ſo Chriſt

is

is alſo the final cauſe of the Sacrament: So it is in the 26 verſe, *As oft as you eat of this Bread, and drink of this Cup, you ſhew forth the Lords death until he come.* Not that Chriſt may be eaten with the teeth, or corporally received in the Sacrament, or as if he were there productively, or *tranſubſtantially*, (as the Papiſts ſay;) no, the Apoſtle ſhews, that the end of the celebration of this Sacrament, is to ſhew forth the death of Chriſt untill he come.

I, but (ſay the Romiſts) *unleſſe we eat the body and drink the blood of Chriſt really; and not the conſecrated bread and wine, how can any man by this unworthy communicating, eat and drink his own damnation, and make himſelf guilty of the body and blood of Chriſt?* Object.

I anſwer, a man cannot bring this guilt upon himſelfe by eating a peece of bread, or drinking a cup of wine; but the Apoſtle hath an anſwer ſo fitted for this, as that all the Papiſts in the world ſhall never be able to gain-ſay; and therefore I pray you to mark it: for he hath joyned theſe two verſes together; *as oft as you eat of this bread and drink of this cup, you ſhew forth the Lords death till he come: Wherefore whoſoever eateth this bread or drinketh this cup of the Lord unworthily, ſhall be guilty of the body and blood of the Lord*; even for this cauſe, becauſe it is the ſhewing forth of Chriſts death till he come. Therefore if thou eateſt and drinkeſt *unworthily*, coming in thy ſins, and reſolveſt to go on in them, that as thou wert proud before thou cameſt to the Sacrament, ſo thou art ſtill; as thou wert cholerick, angry, and impatient before, ſo thou art ſtill; as thou wert luke-warm and dead-hearted in Gods ſervice before, ſo thou remaineſt ſtill, remember I pray thee, that as oft as thou haſt come unto the Communion in thoſe thy ſins, thou haſt made thy ſelfe guilty of the body and blood of the Lord Jeſus Chriſt. Therefore I beſeech you to look to it, and in time to repent, and pray with the Prophet *David Pſ.* 51. *Deliver me from blood-guiltineſſe, O Lord,* even from the blood of thy Son, leſt one day it be laid unto thy charge and required ſtraitly at thy hands. *For, for this cauſe many are ſick among you, and many weak.* Anſwer

Is it ſo then, that the Lord doth ſo ſeverely puniſh the unworthy receiver of the Sacrament? *Take notice* (I pray you) *then from whence cometh all ſickneſſe, weakneſſe, and mortality*, and the reaſon why the Lord doth ſend ſo many kinde of ſorrowes, croſſes, and miſeries upon men; namely, becauſe of the unworthy receiving of the Lords Supper. So ſaith Maſter *Calvin*, why do you wonder to ſee ſuch wars, and rumours of wars, that there is ſo many blood-ſheds, ſo many Towns and Cities ruinated, and ſo many Countries ſacked and depopulated, ſo many calamities come upon the Churches abroad, and ſo many plagues and ſcourges to over-run Chriſtendome at this day, is not the cauſe plain enough? men come unto the Table of the Lord carelеſly and unworthily. And, beloved, we ſhall never ſee the Lord take away his judgements here from the earth, until we betake our ſelves to a more diligent and holy receiving of the Sacrament. For this very cauſe there are ſo many ſtrange diſeaſes amongſt us, never formerly known or heard of untill theſe dayes, as, the French-Pox, the Engliſh ſweat (as they

they call it) that even the Phyſitians themſelves are blunted at them, and (as *Peter Martyr* well obſervs) hence are all diſeaſes, as plagues, peſtilences, (which were late amongſt us) dropſies, bloody-Flux, Agues, Apoplexies, Convulſions, burning-Feavers, and Impoſtumes, &c. and all for this cauſe. One man hath fallen into a Feaver, and we wonder at the cauſe whence he took it; but in truth the communion hath caſt him into his Feaver, and the Lord will avenge himſelf on him for the ſame. Another is ſick, and he thinks that a cold hath brought it upon him; but it is the unworthy receiving of the *Sacrament* that is truly the cauſe of it. A third man dyeth before his time, even in his full ſtrength, before in the courſe of nature he hath ended half his daies; but the cauſe is unworthy coming to the Communion, which hath taken hold on him, and cut off the thread of his life.

Many there be that expound theſe words in a *ſpirituall* ſenſe, *Many are ſick and weak and many are fallen aſleep*, that is to ſay, many have their conſciences ſeared, and their hearts hardened, &c. and this is true alſo, that becauſe men come unpreparedly, they have their hearts hardened, and their conſciences ſeared, and their ſoul plagued with many ſpirituall plagues. But it is as true alſo in temporall judgements, thou haſt had many afflictions, and much ſickneſs laid unto thee; but thank thy ſelfe for it; namely, becauſe thou haſt come unworthily unto the communion, thou haſt had much weakneſſe in thy body, which hath coſt thee much money, and weakned thy eſtate; but thy unholy coming unto the *Sacrament*, is that which thou maieſt thank for it. Thou haſt been reproched and contemned, and endured much ſhame; but take notice of it, that it proceeds from the fore-going cauſe, and that is a ſpeciall reaſon why the Lord hath brought theſe and many other evils upon thee. Thou canſt ſay the Commandements (for the moſt part) by rote; but thou didſt never know the myſterie of this one Commandement, *Thou ſhalt not take the name of the Lord thy God in vain*. Behold, the Communion is one of Gods own names, and how many thouſands are there in the world that take this name of God in vain? Is there never a drunkard here in this congregation, that hath been at the *Sacrament*? Is there never a whoremonger, never a covetous worldling? Where is the man, whoſoever he be among you all, that is ſuch a one? He is in the ſtate of damnation. Is there never a luke-warm and carnal Chriſtian, that contents himſelfe with a formall worſhip, and a dead performance of holy duties, that hath no zeal for God, nor courage for his truth, but is careleſſe of all Gods commandements? whoſoever amongſt you are guilty of theſe ſins, or any other, and hath come unto this holy Communion in them, they are the perſons, that how oft ſoever they have received, ſo oft they have taken this name of the Lord in vain: And if I ſhould examine this Congregation from the one end of it unto the other, I feare that every pew would yeild ſome one, if not many that have taken a Communion (which is one of *Gods names*) in vain. Should I but examine thee that comeſt unto the Communion this day, how by the laſt Sacrament thou receiveſt, and the laſt Sermon thou haſt heard, thy faith is ſtrengthened, thy repentance renewed, and thy obedience is increaſed,

and

and thy care doubled for to walk with God? whether thou art made by them more zealous for God, more forward in his worſhip and ſervice; and every day more holy and heavenly-minded; if not, then thou haſt taken this *Name of the Lord thy God in vain*, and *the Lord will not hold thee guiltleſs*, that is, the Lord will not take away the guilt from thy conſcience, but he will let thy ſin lye open, and thou ſhalt not be cleanſed from it, nor juſtified by the very blood of Jeſus Chriſt, but it ſhall reſt upon thee to thy utter ruine and deſtruction, unleſſe thou forſake thy ſins, and ſo come preparedly unto this holy Table and banquet. I know there is a convenant of grace, a ſweet refreſhing for every humbled ſoul that is hungry and broken for his ſins, and for every poor diſtreſſed conſcience; let all ſuch come and lay their ſin upon Chriſts croſſe, and welcome: But if there be any that come in their ſins, and will not *reform* their lives, but be as they came ſinners, and ſo they mean to continue, the Lord himſelf will lay this mans ſins upon his own head, and they ſhall never be taken away from him, but Chriſt ſhall at the day of judgement pronounce him a guilty perſon, to his eternal condemnation.

King *Belſhazzar* that abuſed but the holy Veſſels of the Temple, and the Cups thereof, what a ſmall plague befel him for it? *Dan.* 5. 27, 28. *God hath numbred thy Kingdome and finiſhed it, thou art weighed in the ballance, and art found too light, thy kingdom is departed from thee, and is given to the Medes and Perſians.* So (beloved brethren) if any of you ſhall abuſe this Cup of the Lord, coming to it with a filthy unclean heart, and polluted conſcience, and earthly affections, there is a hand-writing againſt every ſoul that thus cometh this day unto the Table of the Lord: thou art numbred and weighed and found too light: Thou O man and woman, whoſoever thou art that prophaneſt and contemneſt theſe holy things of God, thou ſhalt be found out, and the Lord will keep thee out by his ſpirituall plagues, and thy ſin ſhall never be done away, but be required at thy hands, and ſtand in everlaſting record againſt thee; O my brethren, that you would but ſeriouſly conſider it, and look about you, it being ſo weighty a thing that ſo nearly concerns every one of you.

But I would not have any poor broken heart and humble Soul to miſtake me, and ſo thereby be diſcouraged: but give me leave (I pray you) to uſe the words of the Prophet, though ſpoken in another ſenſe, *Pſal.* 115. *Not unto us, O Lord, not unto us, but unto thy Name give the glory*: So let me apply this doctrine unto the comfort of all poor broken-hearted ſinners, and beate off all carnal prophane wretches that live in their ſins; not unto you, O drunkards, & ſwaggerers, not unto you whoremaſters and unclean perſons, that wallow in ungodlineſſe, I ſay not unto you, but unto the poor afflicted ſoul and contrite ſpirit that lieth bleeding and gaſping under the weight of his ſin, and that trembles and fears being oppreſt with the ſenſe of its own unworthineſs, panting and breathing after Chriſt Jeſus, and ſuing earneſtly unto the Throne of grace for mercy and forgiveneſſe: unto thee only belongs this comfort, and therefore take it home to thee, and know it for thy ſelf. Art thou

thou troubled with a hard heart, and an unbeleeving soul, and art even wearyed and tyred out with thy many sins and infirmities? Come thou with comfort unto this holy Communion: for thou shalt be sure to find saving good by it; to thee it shall be a spirituall medicine to heal all thy diseases, and to cure all thy strong and prevailing corruptions; and if thou come unto this holy Table of the Lord, it shall make thee, as it is recorded of *Saint Laurence*, able to suffer Martyrdom, and to get victory over all thy unruly affections; yea at last thou shalt tread *Satan* thy arch-enemy under thy feet. Therefore be not dismayed, for the Lord Jesus invites thee to come. What if thy infirmities be many, yet the mercies of God, which he tenders to thee in this Communion, are many more. *Samson* who was the strongest Souldier and Companion in his time that was in *Israel* to overcome the *Philistims*, he yet began his strength in weaknesse, being at the first overcome by a woman: So though the Lord intend to make thee a strong Christian, he will make thee to begin in weaknesse to perfect thy power; to begin in sin and misery, that he may make thee to end in glory. I know Gods children here may receive temporal punishments, and bring temporal scourges upon themselves, as we may see amongst the Corinthians here, but it shall be for their good and amendment, namely, for their correction, and not for their ruine and destruction; that so being chastened by the Lord, they might not be condemned with the world. Therefore if thou comest carelesly and unprofitably, God will chastise thee with the rods of men, as he did *Peter*, who receiving the Sacrament with his Master over night, yet the next day thrice denyed him; but God whipt his soul, and scourged his conscience for it, and beat him black and blew, so that he *went out and wept bitterly*: Nay he could scarce wipe off that sin, and recover himself again whilst he lived.

Wherefore let us take heed of unprepared coming to the Sacrament, for God will not hold such guiltlesse: Yea, if his own sonnes or daughters transgresse thereby, he will make them to feel the smart of it. But now to come to all such as come moneth by moneth, hand over head, without any examination and repentance, in their uncleannesse and abomination, making no *conscience* of their reformation, let me tell them, that it shall be one of Christs demands of them in the day of judgement, How oft hast thou been at my Table? How oft hast thou been partaker of that holy Communion which I gave unto thee? Hast thou come preparedly, or received worthily, or no? Hast thou eat bread at my Table with me, and lift up thy heel against me? Did I command, and thou wouldest not obey? Did I send my Ministers to thee to reform, but thou wouldest not be reformed? Did I check and reprove thee for thy pride, blasphemies, drunkennesse, covetousnesse, anger, wrath, malice, fornication, hypocrisie and prophaneneſſe in the matter of my worship? and yet wouldest thou still live in these sins? Where are all the Sacraments that thou hast received? How hast behaved thy self? Where are the sins that thou hast forsaken, and pleasing corruptions that thou hast abhorred? What grace and holinesse hast thou received by the *means* thou hast enjoyed? and how hast thou manifested the same

through

through thy whole converſation? Oh! woe, woe unto thee, yea and a world of woes unto thee, and unto all ſuch as ſhall be ſilent and ſpeechleſſe to thoſe or the like demands of Chriſt: for they cannot ſay they have come out of their ſins, and have been reformed by the means of grace, and have received ſpirituall nouriſhment and refreſhing from the heavenly banquet of the Communion of the body and bloud of the Lord Jeſus Chriſt.

A man will eſpecially regard the laſt words of a dear friend, who is as a mans Soul, when he is to ſpeak upon his death-bed and will be careſull to remember them; and doſt thou not more regard the laſt Will and Teſtament of our Lord Jeſus Chriſt? we count it a horrible ſin to alter the laſt Will of a man that is dead. Beloved, the Lord Jeſus, before he left this world, inſtituted this bleſſed Sacrament as his laſt Will and Teſtament, and hath given us a charge, that as we would not eat and drink our own damnation by bringing the guilt of his body and bloud upon our Souls, ſo that we ſhould diſcern the Lords body, and not come unpreparedly in our ſins and abominations, without reverence and reſpect of ſuch holy and high myſteries, as if there were nothing more to be received and looked for after, then the bare and naked element of bread and wine, or as if we did come to communicate with unclean Devils. O my brethren, if you had but faith, you would be able to diſcern Chriſt in the Sacrament; and therefore when thou comeſt unto it, thou muſt prepare and ſanctifie thy ſelfe to communicate with him in thoſe holy Ordinances and heavenly myſteries of his moſt pretious body and bloud: for if ſo be that thou retaineſt thy ſins, and ſo come unworthily unto this holy Table of the Lord, thou art a great Covenant-breaker with God: For thou never comeſt unto the Communion, but thou makeſt and reneweſt thy covenant with God, wherein thou promiſeſt thus much, or the like in effect; Lord, I have been formerly a drunkard, but now I promiſe to give it over, and never to be a drunkard more; I have been a ſcoffer at Religion, and a mocker and derider of thy children, but now I faithfully promiſe (Lord) that I will never do ſo any more. I have been wicked and ſinfull, diſobeying and rebelling againſt all thy holy commandements, and reſpected not thy judgements and thy promiſes, and have been careleſſe of thy glory: But now (Lord) as I eat this bread, and drink this wine; ſo I covenant unto thee, and promiſe to thee, that I wil amend all my ſinfull ways, and become a reformed Chriſtian. And as I ever look that the body and the bloud of the Lord Jeſus Chriſt, repreſented in the elements, ſhould nouriſh my ſoul unto eternall life, ſo I promiſe to be diſobedient unto the Devill, but faithfull and obedient unto thee. I will ſtop my ears againſt the alluring inchantments of the world, and wicked ſuggeſtions of the Devil, but I will open them wide to hearken to thy voice, that I may obey thy commands. But now as thou haſt made it, ſo if thou haſt broken this thy covenant with God, returning to thy former courſes of ſin and diſobedience againſt him, know thou, that this covenant of thine which thou haſt broken, ſhal ſtand in full force againſt thee: for God will aſſuredly *require* it at thy hands: and all the Sacraments which thou haſt received, thou haſt received

them but as ſo many ſeals and pledges of thy juſt deſerved condemnation.

Obiect. But ſome man may obiect and ſay, *Do all that come unworthily unto the Sacrament, eat and drink their own damnation? Then many hundreds, yea thouſands are damned: Are all damned that have eat and drunk unworthily?*

Anſwer. *Anſ.* No, but a man may eat and drink his own damnation *three* ways: Firſt, *in regard of guilt and liableneſſe unto Gods wrath:* and ſo he that eateth and drinketh his naturall food, his dinner, ſupper, or breakfaſt in his ſinnes, eateth and drinketh his own damnation: yea, whoſoever thou art, that comeſt unto this holy banquet in thy ſins, in thy pride, choler, malice, wrath or revenge, covetouſneſſe, hypocriſie, and deadneſſe in Gods ſervice, thou never eateſt a bit of bread, but thou eateſt and drinkeſt thine own damnation; that is, thou eateſt and drinkeſt that which will *witneſſe* againſt thee another day, *Deut.* 28. 16, 17, 18, 19. ver. &c. *If thou wilt not hearken to the voice of the Lord thy God, to obſerve and do all his commandements, then all theſe curſes come upon thee and ſhall overtake thee: Curſed ſhalt thou be in the City, and curſed in the field, curſed ſhall be thy baſket and ſtore.* Now if thy bread be curſed, then thou art curſed alſo that eateſt it. Secondly, *in regard of the ſeal and obligation in the conſcience*; ſo he that eateth and drinketh the Sacrament in his ſins, eateth and drinketh his own damnation; that is, he eats and drinks that which ſeals up his damnation againſt the great day of account. And thus many amongſt us, and I fear the moſt part of this congregation, have eat and drunk their own damnation. But this ſeal may be broken off, and God grant it may.

Thirdly, in regard of ſigillation in heaven, and ſo he that eats and drinks unworthily, and will not be reformed, he that receives the Sacrament time after time, yet ſtill retains his ſins, and will not be humbled for them, nor forſake them, he ſetteth a ſeal in heaven upon his own damnation, that all the whole world can never break off, but ſuch an one moſt certainly is a damned creature.

And now (my brethren) God forbid there ſhould be any ſuch here, but that this ſeal may be broken off: And O that God would put ſome ſtrength into this word, that it may be broken off by your godly ſorrow for your ſin, and forſaking of them all: for if this ſeal be ſet on your damnation, why do I yet ſpeak unto you, and intreat and beſeech you in the name of Chriſt to come home and be reconciled to him? and I deſire to ſtand here, as *Jehoiadah* ſet Porters at the gates of the City, and of the houſe of the Lord, to keep off all thoſe that come in their uncleanneſſe, 2 *Chron.* 23. 19. So I ſtand this day as the Porter of the Lord, to keep the Lords watch, that no prophane wretch, no proud hearted ſinner, that means not to enter into a new courſe of life, that no ſuch one come unto this holy communion, I charge you as you will anſwer the guilt of Chriſts bloud before Gods Throne, that you meddle not with it. But now if there be any that would abſent himſelf becauſe he will the more freely go on in his ſins, let him know that ſuch an one excludes himſelf from the benefits and merits of Chriſts death, and

ſhall

ſhall never have the benefit of a Redeemer at the day of judgement, but ſhall periſh in his ſins for his careleſſe neglect, and fearful contempt of ſo effectual and powerful means of ſalvation and purging, as is the bloud of Chriſt, truly and really offered in the Sacrament. Wherefore if thou comeſt, or comeſt not, woe is thee, if ſo be thou liveſt and continueſt in thy ſins, and goeſt on in thy unholy courſes.

And now to conclude; as the Cherubin ſtood before Paradiſe with a naked ſword to keep *Adam* out, that he might not enter and ſo eat of the tree of life: ſo I bring with me the ſword of God, to run it up to the hilt in the heart and bowels of every ungodly man, every rebellious and impenitent ſinner this day, that dares preſume to ruſh upon this holy Ordinance of God, with a polluted and an unclean heart. Therefore let me exhort thee, that as thou tendreſt the eternall good of thy ſoul, ſo thou be careful not to eat the body of Chriſt, nor drink his blood in thy ſins, leſt thou eat thine own bane, and drink thine own curſe: Nay, ſo doing, thy miſery wil be ſo great, as a good man wel weighing and conſidering of it, ſaid, I profeſſe I had rather have all my veins cut open, and my bloud ſpilt on the ground, than deliver the body and blood of Chriſt unto a prophane ſinner: for why ſhould I deliver his own bane and deſtruction unto him? But now (my brethren and beloved) come out of your ſins, come and welcome, if you part with your luſts, and ſo come, you ſhall be ſure to have his bloud to waſh your heart, and cleanſe you, his righteouſneſſe to clear you, and cloath you, his graces to ſtrenghen you, his ſpirit to heal and to ſanctifie your hearts and natures; & the Lord Jeſus Chriſt to ſupply all good that is wanting in you. But if yet notwithſtanding all this that hath been ſaid, you will go on in your ſins, and live as you did in your ſwearing, whoring, lying, and drinking, and all manner of filthineſſe; and as you came to it unclean, ſo you depart away from it more unclean, and never make any conſcience of any reformation: I pronounce this day before God and his elect Angels, that thou ſhalt ſurely periſh, and thy ſoul and body be damned and tormented in the ſcorching flames of hell for evermore. Therefore hearken unto inſtruction, and give ear unto councel, now whiles that the Lord offers it unto you, that ſo you may not harden your hearts any more, but may hear and obey, that your ſouls may live, and ſo coming together to this holy and bleſſed Communion for the better and not for the worſe, you may return home with the bleſſing of children.

THE DUTIE OF COMMUNICANTS:

OR,

Examination required of every COMMUNICANT.

In a SERMON preached,

By that Vigilant and Painfull Miniſter of the Word,

WILLIAM FENNER, B. D. Sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late Paſtor of *Rochford* in *Eſſex*.

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1 Cor. 11. 28.

But let a man examine himſelf, and ſo let him eat of that Bread and drink of that Cup.

IN the later part of this Chapter the Apoſtle treats of the Sacrament of the Lords Supper: and firſt he reproves the Corinthians for their unworthy coming to it, as we ſee in verſe 18. There were Errors, and Schiſmes, contempt of the poor, drunkenneſſe, exceſſe, diſorder, and unprofitableneſſe in the duties of God, they waxed worſe and worſe by the Sacrament. All theſe, and ſundry other abuſes were among them; ſo that they did not eat the Lords Supper aright as they ought.

Secondly, *he reduceth them back to the firſt prime inſtitution of it by Jeſus Chriſt*, as we ſee in verſe 23. that hereby they might both ſee how grievouſly they had abuſed the Sacrament, and likewiſe ſee how they might ſanctifiedly uſe it.

Thirdly, *he ſhews the danger of unworthy receivers*: and this he ſets out two wayes.

First

First by *the grievouſneſſe of the ſinne*; ſuch a perſon makes himſelf guilty of the body and bloud of the Lord, as we ſee, verſe 27.

Secondly, by the doleful conſequence that follows upon it; *He eats and drinks damnation to himſelf*, as we ſee verſe 29.

The ſum of the Text.

Now in this verſe (that I may not trouble you with ſpeaking of any more matter than what is neceſſary for the preſent Theme) *he ſhews how we may prevent, eſcape, and avoyd this danger*; how we may take an order that we do not fal into this grievous ſin, that we do not plunge our ſelves into this grievous miſery: *Let a man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.* A man muſt *examine* himſelf, ſift his own ſoul, and labour to prepare himſelf, before he dare to venture on this ſacred buſineſſe. In theſe words, before we ſet upon the particular handling of them, we may obſerve, that

Obſervation 1. We muſt not ruſh upon the Sacrament.

We muſt not ruſh upon the Sacrament.

There muſt ſomewhat be done *before* we can receive it. *Let a man examine himſelf, and ſo let him eat of that Bread, and drink of that Cup.* There are none of the Ordinances of God, that a man may ſafely ruſh upon. Wouldeſt thou offer any ſacrifice to God? but thou muſt ſtay firſt, and *examine* thy ſelf, whether there be not ſomething yet undone. It may be thou haſt offended God in ſomething or other; It may be thou art out with thy brother; thou muſt firſt go and be reconciled to thy brother, and then offer thy guift, *Matth.* 5. So wouldſt thou reprove thy neighbour? It may be there be ſomewhat out of order, ſome indiſpoſednesſe in thee, thou art not yet in caſe to ſet on this duty; it may be thou art faulty, and guilty thy ſelf; it may be thou haſt a beam in thine own eye, *For* (ſaith the Text) *pull the beam out of thine own eye, and then thou mayeſt ſee clearly to pull the moat out of thy brothers eye*, Matth. 7. 5. So would'ſt thou reform thy outward man? But it may be thy inward man is not reformed; there is ſome luſt in thy heart, ſome pride in thy will, ſome ſtubbornneſſe in thy ſpirit, ſome Idoll in thy boſome; *Firſt, cleanſe the inſide of the platter, Matth.* 23. 26. There is never an ordinance of God that can be done, but there muſt be ſomewhat done firſt, a man muſt do ſomething before. As in the choice of officers, as Miniſters, as Deacons, other Officers in the Church, firſt, they muſt be *proved* before they be choſen: ſo in all the Ordinances of God. Would we come to the *Sacrament?* There is ſomewhat muſt be done firſt, we muſt examine our ſelves, and root out all unſanctifiedneſſe, and indiſpoſition, that cannot ſtand with the right communicating in the Lords ſupper. And ſo in every other good duty.

The *reaſons* of this are;

Reaſon 1. Naturally we are not invited gueſts.

Firſt, *becauſe naturally we are not invited gueſts*, we are not ſuch as are invited to the Lords Supper; we are children of wrath, and as long as we are in ſuch an eſtate, we cannot come aright to the Communion. This is *childrens*, bread, and it cannot be given to *dogges*. Chriſt, whenſoever he

he ſets his dainties before his people, he tels us for whom they are, *Take eat, this is my body that is broken for you.* This is the ſupper that is made for you, as it is in this Chapter, verſe 24. Firſt we muſt prove our ſelves invited gueſts.

It is true, the Lord Chriſt invites every man to the Lords Supper; but he *invites him methodically*, he muſt be in ſuch an eſtate: but every man is not ſo fitted: a man muſt be a member of Chriſt that means to partake of Chriſts death, he muſt be one that is in Chriſt, he muſt be able to *prove* that he is *ingrafted* into Chriſt, he muſt be able to ſhew the mark of the Lord Chriſt on him. As it is with the ſome of your great dinners, and feaſts in this City, you have tickets and all that are admitted to the feaſt, muſt ſhew their ticket before they are admitted; So thou muſt be able to ſhew thy *ticket*, that thou haſt an invitation from Chriſt, thou muſt have a *mark*, and *token* from Chriſt that thou comeſt, and comeſt with his warrant. *Simile.*

A ſecond reaſon is, *though thou be invited, it may be thou art not diſpoſed.* If a man will do a thing that he is naturally indiſpoſed to, there muſt be ſomewhat done before of neceſſity: So the Lords ſupper, it is a thing that naturally we are indiſpoſed unto, therefore ſomewhat muſt of neceſſity be done firſt. Naturally we are unholy, we are unthankfull, and carnall, we are in our ſinnes, ſtrangers from God, and the Covenant of God, and from the ſeal of the Covenant: all this indiſpoſition muſt be wrought out before we can comfortablely come hither. If Chriſt would have the very *Chamber* firſt trimmed, before he inſtituted the Paſſeover, and the Sacrament, much more will he have the *ſoul* diſpoſed for him, and the heart cleanſed from all filthineſſe. If he that was of the Peace-offering being indiſpoſed, having his uncleanneſſe upon him, was to be cut off from his people. *Levit.* 7. 20. what will God doe to ſuch people as come hither in their uncleanneſs and indiſpoſition, unſanctified and unqualified? *Reaſon 2.* We are indiſpoſed.

Thirdly, *ſuppoſe we were both invited and diſpoſed, yet this is not enough: This is a ſolemne Ordinance of God, and an ordinary diſpoſition will not ſerve the turn.* Though every child of God be ordinarily diſpoſed to every good word and work, to pray, and to hear the word of God, he is prepared and furniſhed to every well-doing ordinarily and habitually? but a man muſt be diſpoſed *farther*; There is a ſolemne preparation required to the Communion, as in *Deut.* 16. 15. there were *ſolemn feaſts* in the Law: ſo there is this *ſolemn feaſt* in the Goſpel, and there are *ſolemn preparations* required thereto. When we come to the Communion, to eat the Lords Supper, it is not eating and drinking in Chriſts preſence, for ſo may any reprobate do, and yet Chriſt may ſay to him, Depart from me, thou worker of iniquity. It is not to come and ſit in your Pewes, and wait till the Bread comes, and take it; and till the Cup comes, and drink it, ſo many a Reprobate may doe, as the *Corinthians* did; that did eat and drink their own damnation. But there muſt be a ſolemn preparation to it, to be *ſealed with the Spirit of Promiſe*, to be righteous by faith in the body and bloud of Chriſt; For a man to be humble and empty of his ſin, to be thirſty after *Reaſon 3.* So emn preparations requi red to the Sacrament,

the precious bloud of Christ; to be fed and built up in the promises; It is a weighty thing to come to the Communion: a man must be a *worthy man*, or else he hath nothing to do here. As *Solomon* said of *Adonijah*, *if he be a worthy man, not a hair shall fall from his head; but if wickednesse be found in him, he shall dye*, 1 Kings 1. 52. So, if we be worthy men and women, not a hair of our heads shall fall to the ground, none of the curses shall light on us, that light on unprepared persons: but if wickednesse be found in us, if we be guilty of any sin, if we live in any lust not mortified; if there be any prophaneness in our lives, in our families, in our courses and callings, though we catch hold of the horns of the Altar, though we partake of these holy mysteries, yet we shall be so far from having any mercy, as that we shall hasten our own ruine, we set a seal on our own judgement, and make our case worse than it was before.

Use. To take heed of rash performance of duties.

Let us take notice of it, and never dare to rush on any of Gods Ordinances. You know what became of the foolish man in the Gospel, that when they were invited to come to the marriage supper, he thought it was nothing but to come with them that came, to crowd in with them, and sit down among the rest; he considered not what he went about, that he might be prepared accordingly; the event was this, he was cast out into utter darknesse, *Matth.* 22. 13. It is dangerous *rushing* on any of Gods ordinances. To rush upon prayer, for a man to fall down upon his knees, and to utter any thing before the Lord hastily with his mouth, not considering that God is in heaven, and he on the earth. A mans word may damn his own soul, and pull vengeance on his own pate, his prayers may prove a curse, his prayer for mercy may be turned into vengeance: So the higher the service, the greater the danger. As the servants of *Abigail* said to her, *Consider what you do*, when evill was determined against them: so consider what you do when you come to the Sacrament, you come to a weighty thing, to that, that will either set you neerer to the Kindome of God, or hell and condemnation. But I let this passe, and come to the words themselves.

1 Sam. 25. 17.

Let a man examine himself, and so let him eat of that Bread, and drink of the Cup.

In these words observe;

Parts of the Text.

First, the *matter of the duty commanded*; that is to *eat of that bread, and drink of that cup.*

Secondly, *the manner of doing the duty*; not only to eat of that bread, but *so* to eat; and not only to drink of that cup, but *so* to drink.

Thirdly, *the rule of direction how to come in a right manner to partake of it*, that is, by *examining* of our selves, *Let a man examine himself, and so let him eat of that bread, and drink of that cup.*

Fourthly and lastly, *the benefit following that direction*, and that is in this word, *But let a man examine himself.* He had said before, *He that eats and drinks unworthily, is made guilty of the body and bloud of the Lord*: and, *he discerneth not the Lords body*, verse 27. *But*, saith he, as if he should

ſhould ſay if a man would prevent this, if a man would take order that he be not *guilty* of the body and bloud of Chriſt, that he do not come *undiſcerningly* to theſe heavenly myſteries, but with comfort, and title to the promiſes, with hope and confidence and ſpeeding there of the benefits of Chriſt exhibited, then, *let a man examine himſelfe, and ſo let him eat of that bread, and drink of that cup.*

Neceſſity of receiving the Lords Supper.

Now I will paſſe over ſome of theſe points, namely that we are to eat that bread, and drink that cup. *There is a neceſsity that we ſhould receive the Lords ſupper.* I need not ſtand on this, you know it ſufficiently proved by the Sacrament of the Law, which was the fore-runner of this Sacrament, that ſoul that did not partake of that, was to dye the death, he was to be *cut off* from Gods people, *Num.* 9. 13. If the Lord was ſo carefull of thoſe Sacraments that were inferior to theſe (and yet they were of the ſame *ſubſtance* as theſe) that the man that neglected to come to them, to partake of them, was to be *cut off*, to be *excommunicated* from the people of God, and to be rent off from the congregation of the Saints, then how much more for theſe heavenly, and weighty, and glorious Ordinances of the *Goſpel*, which are farr more glorious than them of the *Law?* But I will not ſtand upon that.

The Lords Supper to be received often.

I might here take notice too of the *frequency* of the duty: for ſo it hath dependence on thoſe words formerly, *As oft as you eat this bread, and drink this cup, ye ſhew the Lords death*, and ſo, that is, as oft as ye eat, do it in this manner. This is the command of God, that we *oft* receive the Lords Supper. In the *Primitive* times St. *Baſil* obſerves, that they eat it *three* or *four times* in a *week*, on Wedneſdays, Frydays, and on the Lords day; but that was a time of perſecution, I will not ſtand upon that. I think it not neeedfull; But it ſhould be *often*, we ſhould not thurſt it only upon Eaſter and Whitſuntide. and Chriſt-tide, three or four times in the year.

Again, I might obſerve here from this myſtery received, in that he calls it *Bread*, I might obſerve againſt the Papiſts Tranſubſtantiation, that the bread received, *is not tranſubſtantiated*, but is bread ſtill; and againſt that of receiving in one kind; *So let him eat of that bread, and drink of that cup:* he doth not ſay, let him eat of that bread only, but he directs the commands in *both kinds*. But I let this paſſe, and come to the ſecond thing, that is the *manner* how we ſhould do this duty.

So let him eat of that bread, and drink of that cup.

Obſerv. The manner of performance of duties to be regarded.

It is not, firſt let him examine himſelf, and then let him eat of that bread, and drink of that cup: But, let him *examine* himſelfe, and then, *So*, let him eat: implying, that *examining a mans ſelfe helps or ought to help a man to a right manner*: and when he hath gotten a right manner, then to eat that bread, and drink that cup; that he may do, not only for *matter*, that which the Lord commands, but, for *manner*, as the Lord commands. Beloved, the Lord ſtands on *circumſtances* as well as on duties: we are all racers, we run, we muſt *ſo run that we may obtain*, 2. *Cor.* 9. 29 *So* pray that we may ſpeed, *ſo* hear that we may be converted, *ſo* reprove that we may be edified, *ſo* behave our ſelves in our places and callings, that we may glorifie God. It is not enough for a man to runne,

but he muſt *ſo run*, if he mean to obtain. Every man will be ſpeaking and doing good things; but *ſo ſpeak*, and *ſo do*, Jam. 2.12. The Lord calls upon us to have a care of the *manner* of duties, as well as of the *matter* of duties. It is not enough that a man come to eat of that bread, and drink of that cup, but *ſo* to eat, and *ſo* to drink of it, he muſt partake of the Lords Table, and ſo as the Lord enjoyns.

Now the *Reaſons* of this are;

Reaſon 1. The Lord commands the manner as well as the matter.

First, *becauſe the ſame Lord that commands the matter, commands the manner too.* The Lord will have his ſervice well done, as well as done, he will have the work well performed, as well as performed. It is not only the thing that the Lord ſtands upon, but the right manner and kind of doing it.

When *David perſwaded* his ſon *Solomon* to worſhip the God of his Fathers, he bids him not only do the thing, but to do it in a right manner, *And thou my ſon* Solomon, *know thou the God of thy Father, and ſerve him*, Is that all? No; but *with a perfect heart, and a willing mind*, 2. *Chron.* 28.9. He commands him to do it, not only for the matter of it, but in the right manner of it. A man may ſerve God, but if it be not with a perfect heart, and a willing mind, and with a chearfull ſpirit; if he be not ready to *every* command, if he doe not open his ears to every rebuke, a man doth not ſerve God at all. The *manner* either makes all, or marres all.

Reaſon 2. Circumſtances overthrow actions, as in Prayer.

Secondly, another Reaſon is, *becauſe circumſtances overthrow actions, if they be not rightly and duly obſerved.* As for example in Scripture, prayer is an action commanded of God: the Lord commands us to *pray*, that we call upon his name *duly, every day, in all our needs and neceſſities*, upon all occaſions *continually*. But now if we pray not *aright*, not in that *manner* that the Lord hath preſcribed; if we pray either with a guilty defiled conſcience, with cold affection, with a dead ſpirit, or without departing from iniquity, or without a pure heart: if a man pray without the right manner of prayer, he marrs all his prayer, it is a *howling*, and not a prayer. *They did not cry to me* (ſaith God) *when they howled on their beds*, that is, when they prayed, becauſe they did not pray in a right manner, the Lord calls it *howling*, and not a *prayer*. *We roar as Bears*, in *Iſaiah* 59.12. the Prophet nicknames it, ſpeaking in the perſon of the people, he calls it the *roaring of Bears*: The Lord had as lieve hear the barking of a Dog, or the grunting of a Swine, as a man that doth not pray *aright*, with a bleeding heart, with contrition of ſoul and ſpirit, with a *ſpirit of grace and ſupplication*. When a man prays, and prays not aright, his prayer leaves that name, it is no more a prayer in Gods account.

2 Preaching.

And ſo *preaching*, it is an admirable action, but if a man do not preach *aright*, if it be *flattering with the entiſing words of mans wiſdome, or beating the ayr*, and to ſhew his own *learning*, this overthrows the action of preaching, he preacheth not *Chriſt*, but *himſelf*; not the *Goſpel*, though the Goſpel be in his Sermon all over, yet himſelf he preacheth, the action is marred, the circumſtances marre it.

So

So in the *Lords Supper*, if a man come not prepared, that he have not the *Wedding Garment*, that he be not aright qualified according to the requiſites of the Goſpel, this is not to eat the Lords Supper; Saith the Apoſtle, *When ye come together, this is not to eat the Lords Supper*: you think you eat the Lords Supper, you take the bread and the cup, and can ſay, Bleſſed be God, and I pray God to bleſſe me: you may come and do theſe actions, but the action is altered, the action is diverſified when it is not done in a *right manner*. 3 Receiving the Sacrament.

So if a man come to *reprove his brother*, if he himſelf be faulty, do you think this is ſufficient reproof? No, it is hypocriſie. *Thou hypocrite, Matth.* 7,5. his reproof of his brother is hypocriſie. 4 Brotherly reproof.

So, for men to tell one another of their faults, and to tell them with a Spirit of bitterneſſe; this is not Chriſtian dehortation, but *biting one another, Gal.* 5.15.

And ſo for *eating and drinking*, beloved, eating is lawfull, and drinking is lawfull, and *marrying and giving in marriage*, all theſe are lawfull, yet if a man eat not *aright*, and drink not *aright*, and *marry not in the Lord*, eat and drink *without title to the Lords creatures*, that he have not intereſt in the Covenant of God, if Chriſt be not in it, how ſhall he have comfort? Nay, that very nature of his eating is altered, his eating, and drinking and marrying is a ſinne. As our Lord Chriſt ſhews of the old world, *They did eat and drink, and were marrying and giving in marriage, till* Noah *entred into the Ark, and the flood came and ſwept them away*, Mat. 24.37, he reckons their *eating* and *drinking* among their *ſins*, among the reaſons and cauſes why the flood came upon them, they did eat and drink, and marry and give in marriage. 5 Eating and drinking.

You will ſay, *was that the reaſon the flood came? And was that an argument of their ſecurity? Did not* Noah *eat and drink and marry? And were not his ſonnes married that were in the Ark, and he a grand-father?* *Objection.*

But he did it *aright*; therefore his eating and drinking is not brought as a ſign of ſecurity, but of the old world, that were *carnal* and wretched people, it was becauſe they did not eat and drink *aright*. *Anſwer.*

There be Rules in eating and drinking, in talking and diſcourſing, in doing the duties of our callings: There be Rules how you ought to buy and ſell, and to do every good word, and work. If theſe Rules be not obſerved, the Rules of Gods bleſſed word, the *actions* themſelves are altered; though the things be *commanded* of God, yea they are curſed and *abominable* things, when the true form and faſhion of them is not regarded, though they be never ſo godly.

A garment though it be never ſo good, if the Taylor handle it not well, it is marred in the making, if he bring it not to a right form, and make it in a right manner, the man that is to have the garment, is diſappointed. So Timber, though it be never ſo excellent, though it be all Oak, or Elm, or whatſoever tree, though it be never ſo fit for building, if the Artificer deal not well in handling it, the inhabitant that comes there, may curſe the day that ever he came there: if it be not well built, it may fall on his head and kill him, and all that belong to him. *Simile.*

him. So it is in all the Ordinances of God, and the matters of Religion, we muſt not only do them for matter, but for manner too: for that either makes or marrs them.

Reaſon 3. The right manner of doing duties gets the bleſſing.

Thirdly, another Reaſon is, *becauſe only the right manner of doing duties gets the bleſſing.* A man may pray a thouſand times, and never be *heard*, he may hear a million of Sermons, and never be *converted*, a man may come to all the Sacraments in the year, all his life long, and never be *ſealed againſt the day of redemption.* A man may do the *things*, and never get the bleſſing; all the bleſſing lies in the *right manner* of doing. *Bleſſed is that ſervant, whom, when his maſter comes, he ſhall find ſo doing*, Matth. 24. 48. He ſaith not, *Whom when his maſter cometh, he ſhall find doing.* Chriſt when he cometh to judgement, ſhall find many *doing*; it may be he will come in prayer time, it may be he will come in the morning, when many thouſands ſhall be at their prayers in their families: it may be he'l come at night when all are at prayers in their houſes; it may be he will come on the Sabath, when all the country is at Church, hearing of Sermons, he ſhall finde many thouſands *doing*, and *praying*. But bleſſed is that ſervant, whom his Lord when he comes, ſhall find *ſo* praying, *ſo* hearing, *ſo* receiving the Sacrament: He ſhall find many believing, but *ſo* beleeving gets the bleſſing: many profeſſing, but it is *ſo* profeſſing that gets the comfort, I ſay, all the bleſſings of God are promiſed to the right *manner of doing.* Now, what is it, when we do duties, what do we look for? Is it not for a *bleſſing?* Why do we do the duties, if we doe not do them *ſo* as we may get the bleſſing? Now except we obſerve the right manner of doing them, all is to no purpoſe.

Reaſon 4. Chriſts example

Fourthly, another Reaſon is, the *example of Jeſus Chriſt*, Chriſt hath given us an example that we ſhould do as he did: Now he did not onely do that which his Father bid him do, for *matter* but for *manner*, both in all the words he ſpake, and in all the deeds that he performed. For the words he ſpake, *As the Father hath ſaid unto me, even ſo ſpeak I*, John 12. And in John 14. 31. *As the Father hath given me commandment, even ſo do I.* Mark, he did not only obey his Father in the *matter* of his command, but in the *manner* of it. And as Chriſt hath done thus, ſo all that are Chriſts, all the ſervants of God in all ages, they have been very carefull, eſpecially of the right *manner* of obeying God. As it is ſaid of *Noah*, Gen. 6.22. *As the Lord commanded Noah, even ſo did he*, juſt as the Lord commanded him, he did not only make an Ark, but *ſo* he made all the rooms: *ſo* he made it in the ſame form and figure, and in the ſame ſimilitude, juſt as the Lord ſet him down in the pattern, *even ſo did he.* So the Lord ſets down the pattern of every good word and work, of all our prayers, and Sermons, and hearing, and conference, and keeping the Sabath, and ſpeaking holily: all our *actions* have their *pattern* ſet down in the word of God. Now as we are to do the things, ſo we are to do them in the ſame manner as the Lord commands, even *ſo* muſt we do.

Reaſon 5. From Gods glory.

Fifthly and laſtly, *except we do it in a right manner, except as we come to the duty, ſo we come to the right manner, we can never glorifie God;* The glory of God lies in the manner of doing of things. *So let your*

light

light ſhine before men, that they may ſee your good works, and glorifie your father which is in heaven, Matthew. 5. 16. Mark, the light muſt not ſhine only in our lives and converſations; but *ſo* that the duty muſt be a means to the glorifying of God. Now the *means* muſt have i's proportion, and likeneſſe, and nature, and mold, and frame, from the nature of the *end*. Look how the *end* is that the dutie looks unto, *ſo* muſt the *frame* and *faſhion* of the duty be: Now if the end of all our actions be, that God may be *glorified*, that muſt put a form and faſhion upon every duty, that it may be *ſo*, that he may have glory. Suppoſe a man *pray* every day in his family, and call all his houſhold, his ſervants, and wife and children, and all under his roof about him every morning and evening: he may diſhonour God by prayer every day on this faſhion, if a man pray coldly, and careleſly, for form and faſhion, without faith, and life, he makes all the ordinances of God vile, and all the works of God contemptible: his houſhold ſleeps, one ſnorts it may be; another is infinitely prophane it may be, and though there be divers that would fain be quickned, and wakened, yet his prayer is ſo cold, there is no life, or heat, nor warmth in it, that God is exceedingly diſhonoured, and all are thereby rather worſe than better. So for a mans preaching, though it be never ſo good a duty, yet he muſt labour to preach *ſo*, as the Apoſtle ſpeaks of his preaching and labour in the work of his Miniſtery, how he may *edifie* others, and *ſave* his own ſoul. *So fight I, not as one that beats the ayr*; but *ſo as I may get the maſtery*: We muſt *ſo* preach, that we may attain the converſion of the people, or elſe we may rather do as *Hophni* and *Phineas*, the ſonnes of *Eli*, that made the table of the Lord contemptible, and the Sacrifice of the Lord loathſome in the eyes of the people: So may we do with the ordinances of God.

Take *any* duty of religion, if it be not done *aright*, God hath no glory by it. Suppoſe thou wouldeſt reprove thy brother, and tell him of his fault, and check him for his backwardneſs, or omiſſion of ſome duty, and for the commiſſion of ſome ſin; if thou do it, do it with a ſpirit of compaſſion, and bowels of Jeſus Chriſt, with an humble heart, with a feeling and a pure conſcience; I ſay thou getteſt a blot to thy own ſelf, & cauſeſt God to be ill ſpoken of, and the very way of his name to be diſhonoured. This wil be the effect of it; and ſo in every other duty. And ſo I come to the uſe.

Uſe 1. To reprove thoſe that barely do duties, without looking to the manner.

It is ſo, that we muſt not only come to the Sacrament, but come aright; or do any duty, but we muſt do it in a *right* manner? *This ſerves to condemn that naturall popery, that is in mens hearts, that is of* opus operatum, *of the deed done*; this is the religion of the Church of *Rome*, that ſo man do the duty (indeed it is better if it be done in a right manner,) but if it be done, there is ſomewhat a man may look for by that. If a man come to the Sacrament, the very eating of the Hoſt, the very partaking of the body of Chriſt, they make it *meritorious*: ſo the very hearing of *ſo many* Sermons, the very ſaying of *ſo many* prayers; the very performance of *ſo many* duties: the very *thing it ſelf*, nakedly conſidered, it is of ſome validity. This is rooted into the hearts of men, we ſee it up and down; people do the dutie, and think all is well enough,

enough, when they conſider not how it is done. People pray, but not with *zeal*; they hear, but not with reverence: People come to the Sacrament, not *for the better, but for the worſe*, they come not in a right manner; and yet every one hopes to ſpeed, and builds himſelfe on this, that God accepts of him. But this is the folly of mens hearts; it is an evident argument that men go fooliſhly to work in the ways of God. It is the brand of a fool not to be able to *obſerve circumſtances*. *Ariſtotle* the heathen, he ſaith, *it is the part of a wiſe man to think of, and underſtand the manner of actions*; as a wiſe man ſaith, he obſerves circumſtances. It is the part of wiſedome to obſerve the right circumſtances of every action, as it is, *Epheſ.* 5. 15. *Walk circumſpectly*, that is, *accurately*, as it is in the original, *not as fools, but as wiſe*. Mark, he perſwades them to a right manner of walking; not onely to walk in a good courſe, in praying, and hearing, in obedience, and ſobriety, in temperance, faith and diligence in our callings; but do it *accurately*, in a right manner; do it as wiſe men, and not as fools, who do it in a wrong manner. It is the part of a fool, I ſay, to do a thing, and to leave the right manner of doing it. Now this is nothing with God, the Lord doth not eſteem any action though it be never ſo frequently done, except it be done with his own ſtamp, except it have his own character upon it.

I remember a ſtory in 2 *King.* 17. 26. The Aſſyrians there obſerved, that God ſent Lions among them, becauſe they did not obſerve the right manner of the God of Iſrael: they worſhipped the God of Iſrael; but becauſe they obſerved not the right *Manner* of his word, he ſent Lions among them, to tear and devour them in pieces. So though we pray, and hear, and read, and profeſſe, and have a *name* that we live; and though we be taken for good people and heap up duties from day to day, and vie performances, and though we do them as many times as the children of God; nay, though we could do them ten thouſand times oftner than they, yet if we do them not in *a right manner*, if we know not the manner of the God of heaven and earth, with humble hearts, and ſelfe-denying ſpirits, with holineſſe of affection, and with purity of heart: if a man do them not in a right manner, the Lord wil tear him in pieces, and he ſhall have no deliverance for all that.

Uſe 2. The reaſon why men regard the matter and not the manner of duties.

Another uſe ſhall be, *what may be the reaſons why people are ſo willing generally, to do duties for the matter, and care not to do them in a right manner.* It ſhall not be amiſſe a little to ſhew the myſtery of this thing: for we ſee every man is willing to do duties, every man will be praying and coming to Church, many reprobates, and God knows how many carnall hearts are in this congregation, ſome drunkards it may be, ſome adulterers, ſome it may be that committed whoredome the laſt night, ſome that have been ſwearing even now, and deceiving in their ſhops, there are many carnall hearts; yea every man is willing to do duties, to hear, and to pray; Now what may be the reaſon that people are willing to do good duties, and yet are loath to come off with their carnall hearts? There are four reaſons.

Reaſon 1. The matter of dutie is eaſie.

The firſt is this, *Becauſe the matter of the duty is eaſy, but the manner is difficult*. It is an eaſie matter to pray, to ſay, *Lord I have ſinned againſt heaven*

ven and againſt thee. Lord, I have ſworn, I have been a drunkard, I have diſallowed the Sabbath, I have done this and that, I pray thee pardon and forgive me, and give me thy grace; it is an eaſie matter to do this. It is *eaſie for a man to come to Church*, and mark what the Miniſter ſaith, and follow him from point to point, and it may be he go over it to his familly. This is good, there are few that come thus farr. And ſo *it is eaſie to come to the Sacrament*, to take the Bread and the Cup, and to pray for a bleſſing, this is eaſie; but when a man comes to do a duty in a *right manner*, here is *difficulty*, when a man doth it with a *How*; *Take heed how ye hear.* He doth not call upon people to hear, that is not the matter; there needs no great diligence for that: but, if you will conſider *How* you hear, take heed to that. Here muſt be a great deal of circumſpection, the ſoul muſt be marvellous painfull, a man muſt offer violence to his own ſoul; a man muſt fight againſt his own will, a man muſt beat down his own ſpirit, he muſt crucifie his own thoughts, muſt mortifie his own mind, and beat down his own ſoul. It is a hard thing to do in a *right manner*, as the Lord commands, if we conſider how to do it. This is certain, fleſh and blood cannot abide to take pains; if it can ſerve God with eaſe, and pray with eaſe, that it will do; but for a man to *weep* before God, for a man to *indict his heart before* the throne of grace, to *rend his bowels* before his maker, to *tear the caul of his heart* upon his kees, for a man to *vow to God and pay them*; for a man to *rid his hand of all the wages of iniquity*, for a man to purifie *himſelfe as Chriſt is pure*, for a man to *wreſtle* with God, and to take grace *according to the covenant of grace*, with life and power; to do it in a right manner, *here* is religion, and *this* man cannot abide.

And ſo for the *Sacrament*, for a man to come in a *right manner*, Oh it is *difficult* to fleſh and bloud; for a man to go and *examine all his life*, to *reckon up all his converſation*, to *anatomize himſelfe from his cradle to this moment*; to conſider how he hath *ſinned* in his *calling*, in his *family*, in his *ſhop*, in his *company*, in his *ſpeech*, and in his *life*; to go and judge himſelfe of theſe, and condemn himſelfe, and to *accept of his own puniſhment*, to go and *rack* his own thoughts, and *crucifie* his own ſoul: Oh! *this* is hard, men cannot abide this: therefore they go and take the *matter*, they obſerve that, and leave out *the manner*.

Secondly, another reaſon is this, *becauſe the matter of duties may be done with a proud heart*; there is no duty but a man may do it with a proud heart, and never be humble. A man may *pray*, and uſe good words, and make good petitions, and have marvellous good language, and Scripture phraſe, and terms, and paſſages, and an admirable ſweet tone, and yet have a *proud* heart. A man may come and *Preach* a Sermon, he may preach ſo as that he may ſtrangely affect the hearts of the people, and may make all the people wonder and *admire at the gracious words that come from his mouth*, and yet have a *proud* heart.

Reaſon. 2. The matter of duties may be done with a proud heart.

A man may hear, and hear oft, and hear the beſt Preachers in the City, and delight in hearing, and yet have a proud heart. A man may *come to the Sacrament*, and ſit, to ones thinking, as devoutly as any in the Church, and pray when the people pray, and give thanks when others

give thanks, and have a kind of *morall* faith in the Covenant, and a moral application of the promises, and yet have a proud heart. It is the *manner* of doing duties that humbles the soul, as Saint *Paul* saith, *Act.* 20. *You know in what manner I have been with you.* Why, what was the manner? *In all humility of mind*, saith he, being among the Ephesians, preaching to them in a right manner, leaving them the example of his own pattern, doing all this in a right manner, he did it in *all humility* of heart. It is the right manner of prayer that puls down the heart before God. It is the right manner of hearing the word, that makes a man melt at it. It is the right manner of coming to the Sacrament, that makes a man *feel the comfort of God*, and the promises of the Gospel, and to seek and find the admirable things contained in it. It is the right manner that makes a man *walk lowly* with his God.

Reason 3. The matter of duties may be done, and yet a man be unholy.

Thirdly, another Reason is, *Because the matter may stand with an unholy life*; A man may do a duty for the matter of it, and yet be unholy. This is plain; how many thousands are there that pray, and yet are vain, and covetous, and carnall? How many thousands hear Sermons, and yet are unprofitable? *Ever hearing, and never come to the knowledge of the truth.* If they were injurious *before*, they are injurious still, if they were cousners before, they are so still; if they were drunkards before, they are so still. A man may receive the Sacrament every moneth, and yet may have his lusts, and roll them as a sweet morsell under his tongue; he may delight in his secret lusts, and go on in his deadnesse of heart. It is the right manner of worshipping God, that purgeth the conscience, and purifieth the soul, and makes a man that there is no room for his corruptions, as you may see, 1 *Thess.* 2.10. *You your selves know* (saith the Apostle) *how holily, and unblameably we walked among you.* He speaks there of his manner of walking, and he saith to them, because it was in a right manner, it was an holy manner; such walking as excluded all unholinesse, and prophanenesse. Flesh and bloud cannot abide this. Men, they love to pray, and be proud; they love to hear sermons, and to have their profit; they love to professe religion, and still to carry their secret lusts in their bosomes. People love this alise, *to go to Gilgal & transgresse, to offer sacrifice every new moon, and every morning, and to find the labour of their hands*, this is right; but for a man to part with his iniquity, that is the thing that goes against the hair.

Reason 4. The matter of duties brings not the crosse upon a man.

The last reason is, *because the matter of duties brings not the crosse upon a man.* A man may do all the duties of Religion, and never be persecuted for it: a man may be as devout as the devoutest man under heaven, & yet no body hate him for it, except he be devout in a right manner, and worship God in a right manner. One man may reprove another that is wicked; A drunkard may suffer a drunkards reproof, and be never the worse: A whoremaster may serve his quean so, he may call her so, and yet not be spited, because it is not right. It is the right doing of it that brings the crosse; as in 2 *Tim.* 2.10. *Thou knowest thy manner of life.* It was that that brought afflictions and persecutions.

We may see to this very day many thousands that seem devout men in the Church; they will pray, and will hardly misse any time of prayer, morning

morning or evening; and yet they are farre from being perſecuted: nay, many of them are main perſecutors of the Goſpel of God, enemies to the croſſe of Chriſt, and adverſaries to the Saints of God. We ſee it plain in *Acts* 15. 5. we read there of *devout women* that *raiſed perſecution* againſt *Paul*. Mark, they were *devout*, and becauſe it was *not in a right manner*, they perſecuted the Apoſtles, and ſet themſelves againſt them that were truly faithfull. Though wicked men do not love to pray aright, yet many of them are much for praying, they care not how much praying they have, and when they are at prayer, they will pray over from the beginning of the book to the end, they love it alife. But if they come to a *prair* that *moves the heart*, that *rifles the conſcience*, that *dogges a man into his boſome that lays a man flat on his face before God*, they gnaſh their teeth at ſuch a prayer. So they love *Preaching* too; I, it is true, if it be preaching that is flaunting, and gloſing, *with the enticing words of mans wiſedome*: but if a man preach *to the conſcience*, if he preach the pure *naked word of God*, and carry it *home to mens ſouls*, this makes them gnaſh their very teeth, and they could eat the Miniſter of God for his labour. It is the right manner of duty that is accomdanied with the croſſe.

Thirdly, if we ought to be carefull to perform duties in a right manner, *Let us be exhorted in the fear of God, to go and quicken all our duties, to bring a ſoul into ſo many bodies*; we have bodies of praying, and bodies of hearing, and bodies of receiving the Sacrament, and of good duties, let us get a *ſoul* into them, labour to do them in a right manner. The *bare duty* is like a carkaſſe. It is a Proverb of the Jews, *Prayer without preparation it as a carkeſſe without the ſoul, that is*, a loathſome thing; ſo is prayer without life, and without a right manner of powring it forth. Let us labour therefore in the fear of God, to pray, and pray *aright*, to hear, and to hear *aright*; to ſeek God, and to ſeek him with all our hearts, aright, and to do every thing in the right way. *Uſe* 3. To labour to do duties aright.

Let us conſider, firſt, *wee doe not pertake of any ordinance at all, except wee doe it in a right manner*. I remember a fit place for this in *Numbers* 11. 14. It is ſaid there, *The ſtranger ſhall eat the Paſſeover, and partake of of it according to the ordinance, and the manner of it*. Where the text puts in the *Ordinance* of the Paſſeover, and the *manner* of it. For it is all one, they are *Synonima's*. So the *Ordinance* in every duty, Gods *ordinance* in praying, in hearing the Word, in the Sacramement, in reproof, in every good duty, it is all one; as the ſelf-ſame thing. So that if we pray, and do not pray in a *right manner*, we have not *prayed*, we do not partake of the ordinance. So when we come to the Sacrament, the ordinance and the manner of it is all one; it is one compleat concrete action, we do not partake of it, except we partake of both. Motives to perform duties in the right manner. 1. Motive

Secondly conſider, *it is nothing but hypocriſie, when a man prayes, and doth not pray in a right manner*; when a man doth any dutie to God, and not in right wiſe, it is nothing but hypocriſie. Mark how our Saviour Chriſt ſets forth the hypocriſie of the Phariſee, *Luke* 18. 11. *The Phariſee ſtood and prayed thus with himſelfe*, hee marks this manner 2. Motive.

of prayer; hee doth not say, *Hee stood and prayed this*, these words, but, *Thus* he prayed; he did not pray in a right manner, there was his hypocrisie, and that was the reason he went home not justified.

3. Motive. Thirdly consider; *it makes the ordinance of God of no effect. Thus they make the Commandements of God of none effect*, Matthew 15. 6. Hee speaks there of their duties that they did in a wrong manner, and their expounding the Scripture, that they did in a wrong wise; and their sacrifice, their offerings, and tithings, their precepts, and many things that were all done after another fashion than God had commanded; therefore saith Christ, *Thus they make the Commandement of God of none effect.* So we make all the duties of Gods worship of *none effect.* Wee know there is never an ordinance of God, but it hath great effect if it be rightly performed. Prayer is of great effect, it is able to rend heaven, it is able to pull down God to the soul, it is able to wrastle out a blessing, to quicken the heart, to obtain of God every thing we want: but if a man pray not aright, a man may pray and go away never a whit the more holy, nor more quickened, nor nearer to heaven, nor comfort. So, *preaching and hearing*, they are admirable Ordinances, what powerfull effects have they wrought when they have been done in a right kind? People have cryed out and been converted at them; and many a man hath been pulled out of the power of Satan to the Kingdom of Jesus Christ. They had royall glorious effects upon many thousand souls. But what is the reason that our hearing is so uneffectuall? Because we hear not in a right manner, this makes the Ordinance of God of none effect, it makes prayer of no effect, the Word of no effect, the Sacrament and Sabbaths of none effect; you see people partake of these things, and are never the wiser.

Lastly, *it cannot please God, it is onely the right manner of doing duties that pleased God*, as in 1 Thessalonians, 4. 1. *As ye have received of us, How ye ought to walk, and to please God*; Marke, there is the manner, *That we may know HOW to walke*, and by that to please God: It is not enough for a man to walk in good duties, that a man may do and not please God, but (saith he) *ye haue received the manner HOW to walk and to please God.* It is the *manner how* that pleaseth God. A man may walk to hell upon heavens ground, he may go to hell in the wayes of God, it is possible. *Simile* Suppose a man should go and take (if it were possible) all the surface of ground between this place and *York*, and lay it between this place and *Dover*, a man might go to *Dover* upon *York* ground: So many a man lays the Ordinances of God in hell way: he walks in the way to hell, and there he lays his prayers, and there his hearing, and his good duties; he prayes every day, and hears every day, and doth good duties every day, and yet *walks to hell:* he goes to hell on *heavens* ground; The reason is, because he doth the duty, and doth not observe the manner how he doth it.

The third thing is, the rule of direction, how we may come to the right manner of receiving the Sacrament, that is, by preparing of a mans

mans self: and the preparation is here set down by *the specification of it*, namely, in examining himself, *Let a man examine himself, and so let him eat of that Bread, and drink of that Cup.*

The general scope of the words, and the Apostles meaning in them, is this, That,

Every man must prepare himself before he come to the Lords Table. *Observation 1. Every man must prepare himself before he come to the Lords Table.*

I cannot stand on this, I will only name it.

As in the Sacrament of the Passeover, there was preparation for the Passeover. In *John.* 19. 14. it is said of the Disciples of Christ, that *they made ready the Passeover.* In *Matthew.* 26. they made the *Lamb* ready, and the *room* ready, and *themselves* ready, and the *Table* ready, and every thing ready. So in the Sacrament of the Lords Supper, wherein Christ is the true Pascall Lamb; when we come to eat of him, we must make every thing ready, *faith* ready, and *repentance* ready, and *interest in the promise* ready, *and hunger and thirst after these spirituall dainties* ready, every thing must be ready. Or else like a man that comes into the field to battell, that hath not gotten his sword, nor his weapons ready, that is the way for himself to be killed; so it is when we come to the Communion, and have not all things ready, it is the way to be damned.

The *Reasons* of this are;

First, *because the Sacrament is an ordinance of God*: Now all the Ordinances of God require preparation, they are all spirituall, and naturally a man is carnall, and therefore cannot be prepared. As it is with wood, there is never a tree in the *wood*, but it is unprepared for *building*; Is there any tree in the wood of the fashion of a Chimney, or of a Lintell, or a Door? It must first be prepared, as it is in *Prov.* 24. 27. *First prepare thy work without, and then build thine house.* So every ordinance is to build a man up in the fear of God, in the grace of God, and in Religion: Now man is *naturally* unprepared for it; First, a man must fell his wood, and then cut it, and hew it even, and carve it, and plain it fit, and prepare it, before he build: So a man must hew down his own heart, he must humble his own soul, and qualifie all within him, and so be sanctified, before he be fit. *Reas n. It is Gods ordinance. Simile.*

As for example: in *prayer*, a man must be *prepared* to prayer before he pray; he must prepare his heart, and then Gods ears will hearken to it, In *Psal.* 10. 17. The Lord will have the heart prepared before he hear the prayer. So it is with the *word of God*, a man must be prepared before he hear it: As a man that preacheth must be prepared before he preach, as *Ezra* is said to *prepare his heart. Ezra.* 7, 10. *He prepared his heart to do the Law, and to teach it:* So a Minister cannot preach, except he be prepared beforehand, with a *commission from God*, with preserving knowledge, with a coal from Gods Altar, with a spirit of wisdome and understanding, with a Law of kindnesse in his lips, with meditation, and with a Theme fitted in his mouth for the people, he must be prepared with a *burning and a shining light*; or else he shall not *edifie* the congregation: So it is with all other Ordinances. For *humbling of a mans soul*, a

man cannot humble his heart, except he be prepared to it, *Amos* 4 12. *Prepare to meet thy God*, he ſpeaks of humiliation. If a man would humble himſelf before God, if he be not *prepared*, if his heart be not prepared to let go the world, his worldly profits, and vain pleaſures, and carnal acquaintance, his wonted luſts, and former delights. If he be not prepared to let theſe go, when he comes to keep a *Faſt*, or to afflict his ſoul, and goes along to do the duty, to lay himſelf down before Almighty God, ſome luſt or other will ſtick in his teeth, and intercept his heart, he ſhall never be able to do it: as *Samuel* ſaid to the people; *If you will turn to the Lord, prepare your hearts to do it*, 1 Sam. 7. So it muſt be in all the ordinances of God, and much more in the *Sacrament*.

Reaſon 2. Chriſt hath made preparation for us in the Lords Supper.

Secondly, another Reaſon is, *becauſe the Lord Chriſt hath made great preparations to provide the Lords Supper*; therefore we muſt be prepared to eat it. You know what a great deal adoe there was before the Supper was made. Chriſt muſt be incarnate, and fulfill all righteouſneſſe, he muſt conclude it upon his ſuffering; he muſt *tread the wine-preſſe alone*, and ſuffer himſelf to be beaten and rejected of God, and men, and ſuffer death, the *curſed death of the Croſſe*, all theſe things were concluded upon, before this holy and bleſſed Supper was provided. *Come* (ſaith he) *I have prepared my dinner*, *Matth.* 22. Mark, Chriſt is fain to *prepare* his dinner; he makes a great Feaſt: there was great preparation for it; ſo there muſt be great preparation of our ſouls before we can come to this holy banquet. It is true among men, there may be great preparation for a feaſt, and little or nothing for the eating of it. Sometimes there are two or three dayes preparation for a feaſt, and is eaten preſently. The reaſon is, becauſe man naturally hungers after meat and drink, and he alwayes provides twice or thrice in twenty four hours, for eating and drinking: But the Lords Supper is a *ſpiritual* banquet, a man is every day, and hour, and moment naturally *unfit* for it, and there is much adoe to put an edge upon mens appetites, and a keenneſſe upon mens deſires, that they may be fitted and prepared for it.

Reaſon 3. Chriſt looks for good entertainment.

Thirdly, another reaſon is, *Becauſe the Lord Chriſt, when he adminiſters himſelf in this heavenly myſtery, he offers to come into the ſoul, and he looks for good entertainment*; and therefore of neceſſity there muſt be preparation for it. You ſee when a mortall man, an earthly *Prince*, or a *Noble man* comes to another mans houſe, what a deal of preparation there is to provide for him: there is meat made ready, and purging the houſe, and ſweeping the yard, and trimming up the very pales, and every thing, and making clean all the Chambers, and ridding out whatſoever fills it, and every thing that is out of order it ſet in tune. And what will my *Lord* think? and what will his *Majeſty* think? he wil think he is ſlighted and contemued; And when he comes in, it may be, his own children ſhal ſerve, and his own wife wait at the Table; and there is running up and down of errands, and a great deal of adoe to give ſuch a one entertainment. There is preparation to entertain a man, as Saint *Paul* ſaid to *Philemon*, *I will that you prepare me lodging*: how much more when *the eternall God* ſhall come under a mans roof, and dine with him?

Laſtly,

Laſtly, *Becauſe the Sacrament of the Lords Supper, is a part of Chriſts laſt will and Teſtament.* Now it is a terrible thing when we *know* our Lords will, and *prepare* not for the doing of it. Look in *Luke* 12. 48. he that knew it not, did things worthy of ſtripes; but in verſe 47. *That ſervant that knew the Lords will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes,* that man ſhall be damned with *much* damnation; he ſhall be damned deeper than any body. Doſt thou know the *Lords Table*, that this bleſſed Sacrament is part of *Chriſts laſt Teſtament?* and wilt thou not prepare thy ſelf for it, to get an humble heart, and labour for a holy life, and ſeek for a thirſty ſoul, and vow upon new obedience, and enter into Covenant with the Lord Jeſus Chriſt, for a better kind of converſation for the time to come? Wilt thou not go and examine thine own ſoul, and go and reform whatſoever is amiſſe in thy family, in thy place and calling? Wilt thou not do theſe things to prepare for this holy will of Jeſus Chriſt? thou ſhalt be damned deeper than any body elſe, becauſe this is a part of Gods laſt Will and Teſtament, and thou knoweſt it, and therefore woe unto thee, if thou prepare not for it.

THE

THE

DUTIE

OF THE

REPROVER,

And the Perſons Reproved.

SET FORTH

In a SERMON preached,

By that Reverend and Faithfull

Miniſter of Gods Word,

WILLIAM FENNER, B. D. Sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late Paſtor of *Rochford* in *Eſſex*.



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THE DUTIE OF REPROVERS, And Perſons Reproved.

A SERMON preached by Maſter WILLIAM FENNER Miniſter of GODS Word.

PROV. 29. 1.

He that being often reproved, hardeneth his neck, ſhal ſuddenly be deſtroyed, and that without remedy.

THeſe words, by reaſon of the ambiguity in the *Hebrew* tongue, doe bear *two expoſitions*, and our Engliſh can ſuffer but one.

The firſt expoſition is this, *He that reproveth another, and hardneth his own neck, ſhall ſuddenly be deſtroyed, and that without remedy.* The other is, as we have it here tranſlated, *He that being often reproved, hardeneth his neck, ſhall ſuddenly be deſtroyed, and that without remedy.*

I deſire to ſpeak of *both* theſe expoſitions, for fear I ſhould miſſe the true ſenſe of this Text.

For the firſt, it is a truth of God every where confirmed in the Scriptures, *that he that reproves another, and yet hardeneth his own heart, he doth but make a rod for his own back, he puls ſudden deſtruction upon his own ſelf.*

Then *Secondly*, there is no hinderance from the context, but that this may be the meaning of the text: you know the *Proverbs* have little or no coherence, except two or three chapters. Indeed there is a coherence in them, but *generally* through the Proverbs there is none; so that if the text it self will bear one expoſition as well as another indifferently, the meaning none can tell, but only as it is hit.

Thirdly and laſtly, the *Text* it ſelf favours *this* expoſition: for ſo the word in the *Hebrew* is, *A man of reproofs, that hardens his own neck, ſhall ſuddenly be deſtroyed, and that without remedy.*

Now the Queſtion is, Whether the wiſe mans meaning here be of the actuall reproof, the reproving of another; or of *paſſive* reproof, this is undetermined which of theſe is meant.

A man can have no light from the coherence, none in the world; and from the text it ſelf, there is as much reaſon why we ſhould expound it one way (even almoſt) as the other. So that I ſay, for fear I ſhould let go the true meaning of the wiſe man. I deſire to ſpeak a little of the *active* ſenſe. *He that often reproves another, and yet hardeneth his own neck, ſhall ſuddenly be deſtroyed, and that without remedy.* From hence I may obſerve, that

Obſervation 1. A guilty hardened reprover, ſhall be deſtroyed.

A reprover (whether a maſter or a Miniſter, or a Magiſtrate, or a Father, or a private Chriſtian, be he what he will be) *that reproveth another, and yet is guilty himſelf* (either in the ſame kind or elſe in another, or in any kind) *and hardneth his own heart in it, that man ſhall ſuddenly be deſtroyed without remedy.*

Take a *Preacher* that preacheth ſtrict doctrine to the people, that is very zealous againſt their ſinnes, he is up with hell and damnation againſt their filthy courſes: he preacheth for quickning, but *himſelf* is not quickned; he threatneth judgement againſt hardneſſe of heart, and yet he hath a hard heart *himſelf*; this man puls deſtruction upon his own pate. He is like the Phariſees, that impoſed *upon others grievous burdens, and heavy to be born, but would not touch them with one of their fingers themſelves*, Matth. 23. 4.

The *Reaſon* of this is; becauſe

Reaſon 1. It is againſt his office.

Firſt, *ſuch a reprover of ſin, does it againſt his office*: the office of a reprover, binds him to be *blameleſſe*, as the Apoſtle ſpeaks, *A Biſhop muſt be blameleſſe*, 1 *Tim.* 3. 2. Every Chriſtian ſhould be blameleſſe; how much more *Miniſters* that bear the office of *reprovers?* they ſhould be blameleſſe. Nay, if a man, though he take not the office of a reprover, yet if he bear the *perſon* of a reprover (as every private Chriſtian muſt, when God calls him to it: for *every* man may be called to reprove) though he have no authority over another, though he be a private man, he may bear the *perſon* though not the office of a reprover. Now a man muſt be unculpable, and unblameable himſelf, or elſe he ſins againſt his *perſon*. If a man reprove another for being carnall, himſelf muſt be ſpirituall, *Gal.* 6. 1. *If any man be overtaken with a fault, ye that are ſpirituall, reſtore him.* The reprover, the exhorter, and admoniſher muſt be *ſpirituall*, if he would draw another to be ſpirituall.

Reaſon 2. He cannot reprove to aright end.

Secondly, *ſuch a reprover as is guilty himſelf in that kind, or in any other*

other kind, he can never reprove to a right end. Why ſeeſt thou a moat in thy brothers eye, and conſidereſt not the beam in thine own eye? Matthew 7. verſe 3. Why (ſaith he) to what end? what is that thou lookeſt at? thou art ſevere to eſpye faults in thy brothers eye; To what end doeſt thou reprove him? What is the reaſon? What is the thing thou wouldeſt have, that thou findeſt fault with him? *Why ſeeſt thou a moat in thy brothers eye?* As if he ſhould ſay, thy *end can never be good*, it cannot be to doe thy brother good: for then thou wouldeſt do thy ſelfe good firſt. It is not becauſe thou hateſt ſin; for then thou wouldeſt deteſt thine own ſinne. It cannot be out of a *good principle*, or to a *good end*. It is either *becauſe thou art a buſie body* in other mens matters, or thou art *cenſorious*, thou loveſt to be medling; *or becauſe thou hateſt thy brother*, and wouldeſt wreak thy malice on him; thou wouldeſt fain ſhame and diſgrace him, and by beating him down, get thy ſelf up; *or thou wouldeſt get a cover to thine own e conſcience*; it muſt be ſome *ſuch* end, it cannot be a good end. Chriſt puts it to a mans conſcience, why he reproves his brother, when he is faulty himſelfe.

Thirdly, another Reaſon is, *ſuch a reprover can never do it in a right manner*, as Chriſt ſaith, *Matthew* 7. 4, *How wilt thou ſay to thy brother, let me pull the moat out of thine eye, when behold a beam is in thine own eye?* How wilt thou do it, in what faſhion, or ſort? How wilt thou be able to bring this about? A man that is a *reprover*, had need to have a very clear ſight of *his own*, that ſees another mans faults, and will ſet another to rights, he had need to have a good *judgement*, to ſee all the *circumſtances* of reproof, and rebuke, that deals with another. As long as a man hath a beam in his *own* eye, as long as he hath luſts in his own heart, that will *blind* his *judgement*, and darken and cover his eyes, and make him that he ſhall not be able to ſee to goe about it. How canſt thou poſſibly ſay to thy brother, let me pull the moat out of thine eye when there is a beam in thine own eye? *Reaſon* 3. Not in a right manner.

A man that is to *reprove another*, a Maſter that will reprove his ſervant, or a Father his children, or a Miniſter that will reprove his people, or a Magiſtrate that will reprove thoſe that are committed to his charge, or any brother that will reprove another, he muſt do it with a *ſpirit of compaſſion*, with bowels of pity, with a ſenſe and feeling: there is a great deal of wiſedome and diſcretion to be obſerved in this act. Now when a man hath a beam in his own eye, how ſhall he be able to doe it? That man that is faulty and guilty himſelfe, either he muſt reprove *too harſhly*, and rigorouſly, or *too ſparingly, or too inſultingly*, he muſt doe it in a wrong manner, it can never be ſincerely and truly done, as long as a man hath a luſt in his own heart, and he himſelfe is guilty and faulty that is a reprover of his brother. Nay the party *reproved*, is holpen to *retort* on him, *How doſt thou tell me of pride, and worldlineſſe, and covetouſneſſe? Who is proud and covetous as thou?* Thus a man ſhall be ready to be hit in the teeth.

Fourthly, *ſuch a reprover is an hypocrite*. It is no Chriſtian reproof for a man to do ſo. Wilt thou goe and find fault with thy ſervant for his *Reaſon* 4. It is hypocriſy,

lazineſſe of thy ſervice, when thou art lazie in Gods ſervice? Wilt thou find fault with thy brother for his pride, and thou art full of faſhions? Wilt thou condemn the ſinnes of the times, and thou liveſt in ſome luſt? This is nothing but hypocriſie. Thou makeſt as if thou didſt ſtand ſo much for obedience to God; and oh! there is *this* and *that* ſin againſt God, when *thy ſelfe*, art a ſinner in *that* or in *another* kind; this is *hypocriſie*, as Chriſt ſaith here, *Thou hypocrite firſt caſt the beam out of thine own eye, and then thou ſhalt ſee clearly to caſt the moat out of thy brothers eye. Thou hypocrite*: Mark, it is an act of *hypocriſie* when a man goes to find fault with *another*, before he has gone to redreſſe his *own* ſoul, to purge his own conſcience and have ſhook hands with *the wages of iniquity* his own ſelfe, before a man hath done *this*, it is hypocriſie to deal with another. For when a man reproves another he takes a form upon himſelfe of one that is *zealous* againſt ſin, and an enemy to all ſinfull practiſes: Now what is this but hypocriſie, when a man hath not this in him that he *pretends*? when a man finds fault with anothers pride, as if he were humble forſooth, with anothers worldlineſſe, as if he were liberall; when a man doth ſo, he incurres the *guilt of hypocriſie in reproving another*.

Reaſon 5. It makes inexcuſable.

Fifthly, another reaſon is, becauſe *ſuch a reprover is inexcuſable, in reproving another mans ſin, makes himſelf inexcuſable of his own*, as the Apoſtle ſpeaks, *Romans* 2. 1. *Therefore thou art inexcuſable, O man, whoſoever thou art, that judgeſt: for wherein thou judgeſt another, thou condemneſt thy ſelfe, for thou doeſt the ſame thing*. Mark, thy own mouth ſhall condemne thee; thou findeſt fault with another mans pride: it ſeems, he is to be condemned for it, then God condemnes thee for thy pride: Thy pride is a fair mark for Gods juſtice, becauſe thou condemneſt another. Doſt thou find fault with anothers hardneſſe of hart, and ill will and backwardneſſe to any thing hat was good, and yet thou art backward? Thou expoſeſt thine own ſoul to the judgement of God; thou haſt taught (as it were) Almighty God how to condemn thee for thy own luſts and corruptions.

Reaſon 6. It is abſurd.

Again, ſixthly, another Reaſon is this, *becauſe ſuch a reprover is an abſurd perſon*. It is abſurd to reprove another, and be faulty ones ſelf, as it is, *Rom.* 2. 21. *Thou that teacheſt another, teacheſt thou not thy ſelfe? Thou that preacheſt another ſhould not ſteal, doſt thou ſteal?* This is a ſtrange abſurd thing, this reproof doth not ſound well in thy mouth: thou ſtealeſt, and forbiddeſt ſtealing; thou preacheſt againſt adultery, and committeſt it; thou ſpeakeſt againſt ſuch and ſuch ſinnes; thou findeſt fault with them in the children of God, and art guilty thy ſelf, or in thy children or ſervants, or neighbours, and art obnoxious to them in thine own practice: this is an abſurd thing: theſe rebukes and reproofs ſound not well in thy mouth.

Reaſon 7. It is impudency.

Laſtly *it is a ſign of impudency*, Pſalm 50. *What haſt thou to do to take my covenant into thy mouth, when thou hateſt to be reformed, and haſt caſt my covenant behind thy back?* And to the wicked God ſaith, What haſt thou to do to take my ſtatutes or covenant, into thy mouth, ſince thou hateſt inſtruction? What haſt thou to doe to reprove thy brother?

If

If he be proud, what is that to thee, as long as thou art proud thy ſelfe? thou goeſt and flingeſt ſtones at him, fling them at thine own heart firſt. It is a ſign of impudency.

But it may be objected, *Shall not a wicked Magiſtrate puniſh ſinne, and a wicked miniſter preach againſt the corruptions of the times, and a wicked Maſter rebuke his ſervants, and a wicked Father correct his Children? Becauſe he is wicked himſelf, ſhall he make himſelfe more wicked, and contract more guilt upon his ſoul?*

I anſwer, that ſuch a man is in a *dilemma*; for the man is bound to reprove, in regard of his office, and yet he is bound in conſcience to go and amend himſelf firſt. I ſay, he is bound to reprove all thoſe that God calls him to reprove, in regard of his *office:* but in regard of *conſcience* he is bound to go and amend his own fault firſt. Therefore if he be a Magiſtrate, ſuch as ſit upon life and death, *Niſi prius*, or any action between man and man, if he condemn a malefactor, and there remember himſelf guilty, he is bound in conſcience to ariſe from the Bench, and go and amend his own ſin. And we that are Miniſters, when we preach to the people, and remember our ſelves guilty, let us lay our hands upon our mouths, at leaſt *in votis*, before ever we have the face to go and find fault with the people; it is neceſſary it ſhould be ſo. Therefore, I ſay, a man is in a *dilemma*, if he do not reprove ſinne, it is againſt his *office*, and the *perſon* he bears, when God calls him to it; and if he be reproved, then he ſinnes againſt the *command* of God, that binds him to be blameleſſe, this is to bear the place of a reprover.

The Uſe of this is, firſt, to let us ſee that *a man that reproves* (I ſpeak not of Miniſters only or of Magiſtrates, or Fathers, but of every man that reproves either by tongue, in word or in thought, if he find fault in his thought with another man for his ſinnes, and his ſtrange doings,) *Let him take heed, he doth but pull a judgement upon his own head*; he makes himſelfe inexcuſble, as in *Rom.* 2. 3. the Apoſtle there ſpeaing of this very point, *Thinkeſt thou O man, that judgeſt him that doth theſe things, and doeſt them, that thou ſhalt eſcape the judgement of God?* A man that judgeth another and doth the ſame things, that man certainly ſhall not eſcape the judgement of God, as his brother doth not eſcape his judgement. *Uſe* 1.

Secondly, another Uſe ſhall be for councell to every man and woman (for it is every ones caſe) God hath called every one of us to reprove one another, Miniſters to reprove the people, and Magiſtrates to judge between man and man, and every neighbour is to reprove, when he is called thereto. Now let us mark and obſerve this rule, let every one of us labour with all care and conſcience, to be unblameable, unoffenſive, to humble our own ſouls, to cleanſe our own conſciences, that we may be able to perform this duty. Beloved we wrong our own ſouls, if we find fault with *others*, and ſuffer *our ſelves* to be faulty. *Uſe* 2. To be unblamable ere we reprove.

When *Paul* was to preach to the people, knowing that his office of preaching required *reproving*, you ſee, leſt he ſhould wrong his own ſoul, how he laboured to bee unblameable, ſaith he, *I beat my bodie down*

down, when I preach to others, leſt I become a caſt away.

Again as a man *wrongs his own ſoul*, ſo he *diſhonours* God. It cannot be unknown what an unthankfull office, the office of a reprover is, the world cannot abide reproof. *The wicked hate the reprover in the gate*, Iſa. 29. 21. The world is full of ſcorners, that hate reproof. *Prov.* 15. 12. Though ſome men be not ſo wicked as to hate reproof, yet at leaſt they think hardly of them that reprove; they think they uſurp authority over them; and crow over them, or they undertake to be their betters; as a reprover undertakes in that thing to be a mans better. Now when a man is reproved, he is apt to think that his neighbour crows over him, and excerciſeth authority upon him, as if he would grow on him, and be his Judge. You ſee *Lot*, when he reproved the *Sodomites*, though as gently as ever he could, *My brethren do not ſo wickedly*, preſently for all that, they thought hardly of him; *What, will this fellow be a judge that came but the other day to ſojourn?* *Gen.* 19. Preſently they thought hardly of him. So we ſee, the Prophet doth but find fault with *Amaziah* for his fault, and preſently the Kings eyes are blinded, and his heart hardened, *Who made you of the Kings counſell?* 2 *Chron.* 25. 15. he thought him a medler, that pried into *State*-affairs, and into the Court and Kingdom. A man cannot reprove his brother for his ſinne, but it is a thouſand to one if his brother be not ready preſently to pry into him, and to look narrowly into his wayes, to eſpy a hole in his coat if he can, or to make one if he cannot: all mens eyes are upon him, and they look ſtrictly and ſtraightly, and if any thing in the world be amiſſe, they will be ſure to mark it, and to make more of it, to make mountains of Mole-hills. When the blind man did but find fault with the Phariſees, and reprove them a little for perſecuting of Chriſt, what ſay they? *Art thou altogether conceived and born in ſin, and wilt thou teach us?* John 9. 34. Preſently they looked on his blindneſſe, and birth, Certainly he is a viler ſinner than other men, and ſhall he go find fault with them? If we mean to reprove *another*, let us labour to be unblameable, to be Godly and holy, to reform our *own wayes*; let us be ſure to purge our own families, to cleanſe our own ſouls, to rid our own hands of all the wayes of ſinne and iniquity, leſt God be diſhonoured. The word of God will be flung in his own face back again, and the reproof, if it be never ſo ſweet, and never ſo wiſe, it wil be retorted in a mans own teeth, if he be not unblameable himſelf. And a man had need to be humble, and lowly, and gentle, and meek, and to put on all bowels, and gentleneſſe of heart, if he will reprove.

All ſins are not to be reproved *alike*, ſome with *ſharpneſſe*, ſome with *lenity*. He is a Mountebank, that will open a vein for every wheal and pimple. The reprover is like them in *Iſaiah*, when they deal with the Cummin and Fetches, a little rod will beat them out, but when they come to the Corn, Wheat, and Rye, they beat them out with the Cart-wheel: So when we meet with a hard-hearted ſpirit, we muſt uſe *ſtronger* corroſives to them, and gentler admonitions and rebukes towards others that ſin with a leſſer and a weaker hand. But this is a thing

Simile.

a thing that a man must be marvellous carefull of, that reproves. Nay, let a man be unblameable for the present, if he have been faulty before, if it were seven, or ten, or twenty years before, if it be known, it is a thousand to one, but he shall be hit in the teeth with it, when he reproves: you committed adultery, and you did steal at such a time, if it were never so long agoe. Therefore St. *Paul* would not consent to take *Mark* with him in the ministery, *Acts* 15. because he had been offensive to the Church before. We had need to be marvellous careful and wary, if we *will reprove*.

I had thought to have named other Uses, but I leave this exposition, and take it as it is passively interpreted.

He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy.

THough it may be expounded the other way, yet I rather incline to this. The second exposition.

The *Reason* is;

Because this is the constant current of all interpreters generally. I meet but with *one* or *two* that expond it the other way; but *all* passively, *He that being often reproved, hardeneth his neck*, &c.

Secondly, *because the word in the original* is, *A man of reproofs that hardeneth his own neck*. Now, though it be indifferent whether it be *active* or *passive*, yet look in the scripture, and you shall find it more often *passive* then *active*. *A man of reproofs*, that is a man often reproved, in the *passive*. As in *Isaiah* 53. 3. Christ is *a man of sorrows*, not making others sorry, but made sorry passively. And so in *Dan.* 9. 23. It is said *Daniel* was *a man of desires*, that is, not a man desiring other men, or other things, not *actively* desiring, but *passively*, desired, beloved of God exceedingly. So it is said of *Jeremiah*, *Jerem.* 15. 10. he was *a man of strife*, not a man *striving* with others, but a man striven with. So in 1 *King.* 2. 26. *A man of death*, that is, not killing others, but to be killed himself. It is taken more frequently in the passive sense; and we may more boldly take it so. *A man of reproofs*, that is, *reproved again and again*, that hath received divers reproofs, and yet *hardeneth his own neck, shall suddenly be destroyed, and that without remedy*. Here I might observe by the way, this point of Doctrine, That,

The Lord doth not destroy man willingly.

He saith not, A man shall be destroyed without remedy; but a man when he hath sinned against God, when he had committed sinne, and not only so, but when he is reproved for his sin, and goeth on. The Lord doth not destroy a man *nakedly*, but upon *consideration* of sin. *Willingly the Lord doth not afflict any*, Lament. 3. Mercy and punishment they flow from God, as the honey and the sting from the Bee; the Bee yeildeth ho- The Lord doth not destroy men willingly. God destroys not but for sin. *Simile.*

ney of her own nature, but she doth not sting, but when she is provoked: So the Lord is gracious, and good, and favourable, and kind, and blesseth his people from his own nature, but he doth not punish, and plague, and destroy, but being provoked by sin and iniquity. I will not stand to follow this point, I let it go.

Observation 1. A great mercy to be reproved

The text it self contains the great *mercy* of God in lending a man a reproof.

And what a *great* sin it is, what a great ill it is for a man to sin against his *reproof*. The *greatnesse* of the ill is set down *two* wayes.

First, *by the great sinfulnesse of the thing*, it is called *the hardening of a mans own neck.*

Secondly, *by the greatnesse of the punishment* that God inflicts upon this sin, and that is, he will destroy him, and that without remedy.

For the first, namely, what a great mercy it is for God to let a man be reproved for his sins. It may be proved by *many* places of Scripture only, I find Scripture is to be brought as an *aggravation* of sin, when they sinned against *reproof*, *Hosea* 5.1. saith he, *they are profound to commit sin, though I have been a rebuker of them all.* As if he should say, Though I have been so mercifull, as to shew them the danger of sin, to tell them what would become of their wretched courses; though I have called them to *repentance*, and have given them warning what would be the issue of these things; yet for all this, for all my mercy, they have gone on in their sinnes, though I have *reproved* them. This *Though* is a word of *aggravation*, as we see in the speech of *Daniel* to *Belshazzar*; *Thou, O King, hast not humbled thy self, though thou knewest this*: as if he had said, though the Lord let thee know the punishment upon thy father, and the plagues of *Nebuchadnezzar* thy grandfather, though the Lord have let thee understand what it is for thee to exalt thy self against him; yet thou art not humbled; he *aggravates* his sin; So, this aggravates a mans sin, when he goes on, notwithstanding he is reproved.

The *Reasons* are;

Reason 1. Reproofs come from love.

First, *because when God reproves a man of sinne, the reproof primarily comes out of love*; therefore when he reproved *Laodicea*, and told her she was luke-warm, and said, *I would thou wert either hot or cold*, and since she was neither, he would spue her out of his mouth; he tells her whence the reproof flowed; because *I love, I reprove*: *As many as I love, I rebuke*, Revel. 3.19. It is not out of ill will that I tell thee of thy luke-warmnesse, and threaten to spue thee out of my mouth; I tell thee these things that thou mayst avoid that ill; I say, Gods reproofs flow primarily from love to men, whereby he would have them lay aside their wretched courses, and avoyd the judgements. Nay, it is an argument of hatred, when a man doth not reprove his brother of sin. If God let a man go on in sin, and never tell him of his drunkennesse, nor never find fault with his pride and security, never convince him, or wound, or touch him, nor deal with him about his unsetled estate, and his rotten conditions, It is a sign God hates the man: But when God reproves a man from day to day, Man thou art a proud creature, thou shalt to hell for thy pride, and hypocrisie, and security, and hardnesse of heart:

When

When the Lord reproves a man from day to day, this is an argument of *love*; the other is an effect of *hatred*, not to reprove; *Thou shalt not hate thy brother in thy heart*, saith *Moses*, *but shalt in any wise reprove him, and not suffer sin to be upon him*, Levit. 19.17. Thou hatest thy brother when thou seest him sin, and doest not warn him; and knowest he is guilty of sinfull courses, and doest not reprove him; and when thou hast time, and place, and opportunity, and fit circumstances to reprove, and yet thou wilt not do it, it is a sign thou hatest thy brother; it is the greatest degree of hatred on them. If a man deny food for the body, and let a man rather dye of hunger, than he will give him meat, or let a man fall into a pit, rather than he will prevent the mischief, a man is guilty of *bodily* murder: but thou art guilty of the *soul* of thy brother, if thou let him fall into sin. Thou thinkest thy brother is harsh, he will not bear with thee, he is hasty and testy: no, thou art in an error, *That man that hates reproof, erreth*, saith *Solomon*. Indeed a man should not be too sharp, but first tell his brother in private that he is in an error: for, *reproof* is a means of *grace*, it flows from great love, it is the providence of God that hath cast it about, that thou shouldest have reproof given thee; if thou have a heart to take it. It is an argument of love. Prov. 10.17.

Another reason is taken from the primary end of reproof, which is to bring a man to good, to reduce him into a right way, to convert a man, to save his soul, that is the *primary* end of reproof and admonition; therefore to go on in sinnes contrary to it, must needs be a great evill. As *Solomon* brings in the wisdome of the Father, Jesus Christ, calling upon people, *O yee fools, how long will ye love folly? turn at my reproof.* Mark what follows, to what end; *I will pour my spirit on you.* There is the end he tells them, *O ye fools*, wretched people without understanding, that go on in sinne, and harden your own hearts, that repent not, nor turn not to God, that will not submit to his wisdom, nor imbrace his word: *yee fools*, that wrong your own souls, *Oh turn at my reproof.* Why? This is the reason that God reproves a man on this fashion, it is, that a man may have the Spirit of God granted him. If thou have an ear to hear reproof, and a heart to *drink* it in, and to wear it as a crown of gold on thy head, and as a chain about thy neck, thou shouldest have the Spirit of God for thy labour: the Lord reproves thee that thou mightest return back, and have the Spirit, and have mercy and forgivenesse. This is all the ill-will that Gods Ministers bear thee, and all the hatred that reprovers shew, when they tell thee of thy sinnes whatsoever they be, that they may stop thy steps from going down to Hell. *Reason.* 2. They tend to good.

When the Lord sends thee Sermon upon Sermon, Preacher after Preacher; thou art called on day by day, (as you hear in this place) This is the infinite goodnesse of God towards your souls; therefore your sin is infinite great if you do not amend, as the wise man saith, *He that hates reproof shall surely dye*, *Prov.* 15. 10. there is no remedy for that man. That man that puts off repentance, God reproves him from day to day, on the Sabbath day, and on the week dayes; he goes to this man and here he is reproved, and to another, and there he is reproved, and yet

he goes on in his deadneſſe and *formality* in the ordinances of God, that man ſhall ſurely dye, there is no remedy, he ſins againſt the infinite mercy of God.

Reaſon 3. It is brutiſh to reprove them.

Thirdly, *there is no reaſon in the world why reproof ſhould be taken otherwiſe than with all willingneſſe, and thankfulneſſe, and chearfulneſſe.* If a man have but the *reaſon* of a *man* in him; he muſt needs take *reproof* in good part; he muſt be a beaſt that doth not judge well of him that reproves him. There is an excellent place, *Prov.* 12.1. *He that puts off reproof is brutiſh*; he that hates *reproof* is the brute, that man hath no reaſon in him. Art thou a ſwearer, and art reproved for it? thy brother tells thee thou wilt be damned for it; Doſt thou chafe at that man? thou art a beaſt, thou haſt no more underſtanding than an Oxe or an Aſſe. As it is with a horſe, when the Oſtler comes to rub him, he kicks with his heel, when he only beats of the dirt, he lifts up his hinder leg on him, and it may be wounds him: ſo thou haſt no more underſtanding than a beaſt, that finds fault with one that reproves thee for thy ſins. So that whatſoe'r thy ſin be, he that tels thee of it, there is no reaſon in the world but that he ſhould be a dear man to thee. Me thinks of all men under heaven, godly Miniſters that are faithfull in their place and calling, ſhould be the deareſt men to you upon the face of the earth. Why? becauſe they reprove you, and tell you of your ſins, and what will become of your ſouls, what will be the iſſue and Cataſtrophe of all you wayes. You that come to Church every day, may read a Lecture in the Word of God, what will be your doom at the laſt day: you are told of your pride, and adultery, of your whoredom, and oaths, carnall Goſpellers of their ſecure and carnal condition, and common profeſſors of their formality, and other luſts that men are given to; you are told of all: I ſay, the feet of Gods meſſengers ſhould be beautifull, you ſhould hug the meſſengers, and put their reproofs in your boſomes, and let them have power and efficacy on your ſouls, and go and put them in practice.

Simile.

The Uſe of this is;

Uſe 1. The miſery to want reprovers.

Firſt, is it ſo, that it is the infinite mercie of God to reprove men of their ſins, to tell them of whatſoever is amiſſe in their hearts and lives? let me tell you, Firſt, *ſee here what an infinite puniſhment God is bringing upon that kingdom when he is taking away reprovers from them*: when God takes away reprovers, he takes away all mercy and loving kindneſſe. Therefore God when he threatned to deliver up *Judah*, to curſe that Kingdom, to plague them for their rebellion, and utterly to give them over, he ſaith, he will take away the reprover, ſaith he to the Prophet, *Thou ſhalt be dumb and not open thy mouth, thou ſhalt not be a reprover to this people, Ezek.* 2.26. When the Lord would curſe that people, and bind them over to a reprobate ſenſe, and deliver them to wrath, the Prophet ſhall not be a *reprover*, he ſilences the Prophet. Or as *Piſcator* thinks, the anger of God *ſilenced* him, or confin'd him to his houſe, that he ſhould not propheſie. So when God ſilences his Miniſters, that he takes them from a place, or threatens to take them away,

Or Angel.

it

it is a sign of heavy vengeance towards such a people. It may be wicked people laughed at them, and made it a matter of nothing, they were glad that *Ezekiels* mouth was gagged, and it were no matter if the country were rid of a company of Puritans; though they had no such word then, they had as bad, they think all is well: but the time will come, that they will curse the day that ever they provoked God to take away their Ministers; we enjoy them by the mercy of God, other places have lost them. God knows how soon we may lose ours. In *Hosea* 4. 4. the Lord, there, when he would set out the *desperate* estate of the children of *Ephraim*, delivers them up to such a state and condition, that none should reprove them, *Let none reprove another*. If they will sinne, let them: if they will go on in Idolatry, let them; If they will harden their own hearts, let them; if they will *dye in sinne*, let *them*; if they will perish, and be damned for ever, let them. *Let no man reprove another*. It is a lamentable state.

Generally, people are glad when the Land is swept of all the good Ministers, and the good servants of God: they had rather hear a fine song in a pulpit, of one that preacheth morally, or it may be preacheth his own selfe, or the like; but the time will come, when they shall say as *Solomon* saith, *It is better to hear the reproof of the wise than the song of fools*, *Ecclesiastes* 7. 5. people love alife to hear the song of fools. When a fool comes up and preacheth, *At what time soever a sinner shall repent him of his sinne*: And, be not just overmuch; and what need such a do? Here is more puther than need, and abuse places, and wrest Scripture. As for example, *the thief* on the Crosse was saved at the last with a word or two; and they bring the example of the *Publican*, that cryed, *God be mercifull to me a sinner*, and went justified to his house rather than the Pharisee that made *long* prayers. And tush, what need men be so zealous, and precise, and puritanicall? *Whosoever calls upon the name of God, shall be saved*: people love alife such songs of fools: but the time shall come when peoples eyes shall be opened, and their consciences awakened, and then they will wish, O that we had heard the reproof of the wise!

The second use makes against those that despise the reproofe of the wise, ye despise not men but God; ye have despised me, Prov. 1. 30. You thinke you despise a poor Minister, he is strict, and harsh with your souls, and presseth these things upon your consciences, and it may be, more than he hath warrant to do: so you think you do not despise God, but only the Minister: Nay, saith Christ, *you have despised my reproof*. When you despise them that Christ sends, you despise him. This is an expresse and an explicite sign of a mans everlasting *destruction*, *when he despiseth reproof*, as in that speech of the Prophet to *Amaziah*, *I know that the Lord hath determined to destroy thee: because thou hast not hearkened to my reproof*, 2. *Chron.* 25. 16. So I may say, I know that God hath determined to destroy a Nation, a City, or people, when they will not take counsell of Gods Messengers, when they will not hearken to instruction. They have been called upon, nationall sinnes have been ripped up, parochiall sinnes have been spoken of, yet when they are told, they

Use 2. Against despisers of reproof.

will not be reproved. We that are the Miniſters of God, know that God will deſtroy as many as turn not at reproof. I let this paſs.

I ſhould now ſhew the *grievouſneſſe* of this ill of ſtanding out againſt *reproof*: it is expreſſed two ways;

The grievouſneſſe of ſtanding out againſt reproof.

Firſt, in the *ſinfulneſſe* of it, *to harden a mans heart.*

Secondly in the *puniſhment*; *He ſhall be deſtroyd without remedy.* And in the *deſtruction* you may ſee here,

Firſt, *the unexpectedneſſe* of it, *He ſhall be deſtroyed ſuddenly.*

Secondly the *totalneſſe* of it, *He ſhall be deſtroyed.* The word ſignifies to ſhatter all in pieces.

Thirdly, the *irrecoverableneſſe* of it, *without remedy.*

Fourthly, the *ſuitableneſſe* of it, his puniſhment is according to his ſin. Mark, as he hardened his own heart againſt God, ſo God will harden his heart againſt him; as no remedy would turn him from his ſin, ſo no remedy ſhall turn God from his wrath: As his ſin was in hardening his heart like a ſtone, ſo God ſhall deal with him as a ſtone is dealt with, he ſhall deſtroy him. The word in the *originall* ſignifies *broken to peeces as a ſtone is broken*, that is, the Lord will deal with him juſt in his own kind. Hence I might obſerve this doctrine, that,

The Lord proportions puniſhments to mens ſins.

Doct. God proportions puniſhments to ſins.

Juſt as a mans ſin is, ſo is the puniſhment. *David* ſinned in numbering the people 2 *Sam* 24. 15. and God puniſhed him in that; *Pharaoh* ſinned in deſtroying and drowning the males of the Iſraelites; God ſmote his firſt born: He drowned their babes, and he himſelfe was drowned in the ſea. I might bring abundance of examples.

Now the *Reaſons* of this are

Reaſ. 1. To ſhew the equity of puniſhment.

Firſt, *becauſe hereby a mans puniſhment appears to be ſo much the more equall and worthy.* Retaliation is a moſt equall puniſhment to the ſinne; there is no inequality in it but this, that it is too mercifull, *An eye for an eye, and a tooth for a tooth, burn for burn, wound for wound.* You know an eye is equall for an eye: ſo when God puniſheth a man juſt in his own kind, *quid* for *quo*, that as there was no remedy would turn him from his ſin, ſo there ſhall be no remedy ſhall turn God from his wrath. Herein Gods puniſhment appears the moſt equall, *Revelations* 16. 5. 6. *Thou art righteous, O Lord, in that thou judgeſt thus, for ſhe hath ſhed the blood of thy Saints, therefore thou haſt given them blood to drink, for they are worthy.* Thou thirſtedſt after blood, there it is for thee: ſo this is moſt equall, when men have dealt thus and thus with God, when God ſhall deal ſo and ſo with them, they cannot find fault. When a man drinks as he brews, and reaps as he ſows, and finds as he brings, what inequality is here? *It ſhall come to paſſe, that as when I called they would not hear, ſo when they call I will not anſwer, Zach.* 7. When God calls upon thee, and thou wilt not hear, afterwards when thou calleſt for mercy, if he do not hear thee, it is juſt.

Secondly, another reaſon is, *becauſe this ſtops a mans mouth, it convinceth a mans conſcience*; when a mans conſcience finds that he is ſerved in his own kind

kind, that he is paid in his own coin, it ſtops his mouth *Adonibezek*, he had cut off the thumbs and toes of 70 Kings: afterwards he was ſerved juſt ſo as he had dealt with others; he had cut off their thumbs and toes, & made them gather orts under his table, ſo afterwards his thumbs and toes were cut off. Now mark what his conſcience ſaith, *Judg.* 1.7. *As I have dealt, ſo God hath dealt with me.* As if he had ſaid, God knows wherefore the children of *Judah* have done this: they know not why they cut off my thumbs, and the reaſon why they cut off my toes: God knows what they looked at in puniſhing me thus: but Gods juſt providence hath dealt thus with me, in this kind I ſerved others. This is ſo palpable a puniſhment, ſo equall and juſt, that though the ſin were committed twenty years agoe, yet a mans conſcience will find out his ſin twenty years after. As *Joſephs* brethren ſold him, and after caſt him into a pit, two and twenty years after, when *Joſeph* was harſh with them, ſee what their conſcience ſaith; *Doubtleſſe we are guilty of our brothers blood, when we ſaw the anguiſh of his ſoul, and he beſought us, and we would not hear.* As if they had ſaid, What is the matter why the man is thus harſh? He never ſaw us before, why ſhould he be ſo harſh, and we be ſtrangers? Nay, ſaith conſcience, you are well ſerved, remember you were harſh to your brother, if you dealt ſo with him, marvell not if you be dealt ſo with. And after, when they came to their Inne, and found their money, they wondred, *What is this that God hath done?* Their conſcience, I warrant you, bit them in the teeth: without doubt they thought the money that they took for ſelling of their brother had haunted them as a Ghoſt; did not we pay the man money for his corne that we bought? Nay, ſaith conſcience, you are rightly ſerved, here is the money you ſold your brother for, (though it were not ſo) without doubt conſcience upbraided them. Naturally we are apt to find fault with Gods judgements, and quarrell, but when conſcience ſees the equity of them, we have nothing to ſay.

Thirdly, all the ſtanders by may ſee the equity of it, when the puniſhment is according to the ſin: Nay, Divinity makes this Argument; that there is a God to judge the earth, becauſe men are puniſhed in their own kind. I will ſhew you one example of *Abimelech*, that wretch, that ſlew ſeventy of his brethren upon one ſtone, *Judg.* 9.7. afterward when he came to ſtand under the Tower of *Abel*, a woman flung a piece of a milſtone upon his head, and killed him: This was ſtrange, all the ſtanders by might ſay, that *Abimelech* ſhould be killed with a ſtone: no queſtion the woman thought nothing, ſhe flung the ſtone becauſe ſhe had nothing elſe to fling; it was ſtrange that it ſhould hit him ſo pat, it might have hit another as well as him, the ſtone might have fallen to the ground as well as on him; and that it ſhould be by a woman, and a milſtone too: Milſtones are not uſed on the top of a Tower, and a milſtone broken that a woman could lift it, and that he ſhould be killed by a milſtone and not with a ſword, nay, might all the ſtanders by ſay, This God hath done, he was the ſon of a ſtrange woman, and a woman hath killed him; he killed his brethren upon one ſtone, and now a ſtone hath killed him; all the world might be able to ſay, This God hath done.

The

The Uſe of this is,

Firſt, let no creature in the world complain of Gods dealing, if he puniſh us according to our kind: he that *kils with the ſword ſhall be killed with the ſword. He that ſtops his ears from hearing the poor,* what ſhall his puniſhment be? *He ſhall cry and not be heard. He that ſhews no mercy,* how ſhall he be puniſhed? *He ſhall receive no mercy,* James 2. 13. *Wo to thee that ſpoyledſt, and waſt not ſpoyled: when thou ceaſeſt ſpoyling, others ſhall ſpoyl thee,* Iſa 33. 2. *Judge not,* (ſaith Chriſt,) what if I do? *Then thou ſhalt be judged.* Thus God recompenceth the fruit of a mans doing. Here is no *Momus* can complain; no *Ariſtarchus,* that can find fault with the juſtice and judgement of God.

Secondly, *It is not amiſſe to conſider and ſee how God proportions puniſhments to ſins.*

In { *Kind,* *Quantity,* *Quality,* *Time,* *Place,* and other Circumſtances.

In *Kind*; *He ſhall eat the fruit of his own wayes,* that is, he ſhall be puniſhed in kind. It is a ſimilitude from a tree, every tree brings forth according to its own kind; if it be an Apple-tree, it brings forth Apples; if a Crab-tree, Crabs; a Pear-tree, Pears; So every ſinner ſhall be puniſhed in their kind, a Miniſter ſhall be puniſhed in his kind, wicked Maſters in their kind, Servants in theirs, Rich in theirs, poor in theirs: If a man be a drunkard, he ſhall be puniſhed in one kind; if he be an adulterer, in another: *Every man ſhall eat the fruit of his own wayes.* Every ſin brings an homogeneal puniſhment, according to the nature of it. I cannot ſtand to follow this, though it he very clear in Scripture.

Secondly, it is in *Quantity* God proportions the *puniſhment* according to the ſin; he that *ſowes ſparingly, ſhall reap ſparingly*; but he that *ſowes bountifully, ſhall reap bountifully. Little* ſins, *little* puniſhments; and *great* ſins, *great* puniſhments. There are little ſins, moat ſins, gnat ſins, and there are Camel ſins; ſo there are little and great puniſhments, ſome meet with many, ſome with fewer ſtripes. Juſt according to a mans ſins, ſo the Lord ſhapes out the puniſhment, for great ſinners, great plagues, and for every one according to his own meaſure. God hath a pair of ballances that he means to weigh men in: As he weighed *Belſhazzar,* ſo he will weigh thee, and look how much ſin thou putteſt in one ſcale, ſo much puniſhment God will put in the other; He will not abate thee one oath, not one idle thought, not one breach of the Sabbath, not one neglect of hearing the Word, or of other duties: the Lord will put wrath in one ballance, as thou putteſt ſin in the other; he will make the ſcales even to a haire: as he dealt with *Belſhazzar, He will lay righteouſneſſe to the line,* and judgement to the plummet, and weigh thee out in the ſcales, and thou ſhalt have juſt according to thy ſins.

As

As the Lord deals with his own people, he will not abate ſo much as a cup of cold water, but it ſhall be rewarded; he will reward all, from the greateſt to the leaſt: ſo he will deal with the wicked, there ſhall no ſinne paſſe unpuniſhed.

Again, there is a proportion in the *Quality*. If *Adam* ſin in eating, he ſhall be puniſhed in eating; if the women of *Judah* ſin in apparel, they ſhall be puniſhed in apparel, *Iſa* 3. 24. *In Wiſ.* 11. 16. *A man ſhall be puniſhed in that that he ſins in.* If *Abſalom* ſin in his hair, he ſhall be puniſhed in it; *Nebuchadnezzar* might find his ſin in his brutiſh condition, and the Prodigall might find his ſinne in the Hog-trough: ſo if thou find thy ſelf in want, conſider if thou haſt not waſted thy means: if thou haſt not been vain in building, and prodigal in ſpending, or gaming or unneceſſary bounty, and im moderate liberality beyond thy means: Art thou puniſhed in thy Trade, or Children? &c. ſee if thou haſt not ſinned in them, for where there is ſin, God will proportion the puniſhment to the ſin.

Fourthly, God proportions the puniſhment to the ſin in regard of the time. The ſame hour that *Belſhazzar* was drinking and quaffing in the Temple, the ſame hour the hand of God was upon him; if it be not upon thee the ſame hour, it may be to morrow at the ſame hour. It may be thou haſt ſinned this day at ſuch an hour, it may be God may ſtrike thee to morrow at the ſame time, or this day ſeven-night, it may be the next year. *Nebuchadnezzar* was warned of his pride this year and the ſame time twelvemoneth the Lord *drove him from among men*. So in *Acts* 13. 42, one Sabbath day the Jews heard *Paul* preach and went out before the Sermon was quite done, they were not able to ſtand to the bleſſing; the ſame day ſeven-night the Lord made the Apoſtles ſhake off the duſt of their feet againſt them, and leave them to a reprobate ſenſe.

Fifthly, the Lord proportions his puniſhments to the place. It is ſtrange many times, that the drunkard ſhould get his death in the ſame Alehouſe where he got his liquor. In *Judg.* 7. in that ſtory of *Oreb and Zeeb*, *Oreb* at the rock *Oreb* deviſed againſt the children of Iſrael, and upon the ſame rock he was killed; And *Zeeb* another perſecuter of the Children of God; ſo the Pſalmiſt calls them, he at the Wine preſſe of *Zeeb* took victuals from the children of Iſrael, and in the ſame place his own life was taken away.

Juſt as Judges and Magiſtrates at this day, they hang up men where they have done the villany. As they do with Dogs and Cats, they carry them to the place, to the Cellar or the Buttery where they do the miſchief. But the beaſts themſelves though they have no reaſon, are able to pick out the meaning of it. The Lord puniſheth ſinners in the ſame place. Here where thou haſt been deaf to hear the word of God, when thy heart riſeth againſt the Preacher, in the ſame place, it may be the Lord wil deliver thee up to a reprobate ſenſe. In the ſame place, at the Lords Table, where thou comeſt unworthily, thou ſhalt eat and drink thine own damnation.

Practicall

DIVINITIE:

OR,

GOSPEL-LIGHT:

Shining forth
In ſeverall choyce SERMONS, on
divers Texts of Scripture.

Viz.
1. *The Miſery of earthly thoughts, on* Iſa. 55. 7.
2. *A Sermon of Self-denial,* on Luke 9. 23.
3. *The efficacie of importunate Prayer, in two Sermons,* on Luke 11. 9.
4. *The neceſſity of Goſpel-obedience, in two Sermons,* on Coloſ. 1. 10.
5. *A Caveat againſt late Repentance,* on Luke 23. 24.
6. *The Soveraign vertue of the Goſpel,* on Pſal. 147. 3.
7. *A Funeral Sermon,* on Iſa. 57. 1.

Preached by that laborious and faithful Meſſenger of CHRIST, WILLIAM FENNER, Sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late *Miniſter* of *Rochford* in *Eſſex*.

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THE MISERY OF Earthly Thoughts.

Isa. 55. 7.

Let the wicked forſake his way, and the unrighteous man his thoughts and let him return unto the Lord, &c.

I Have heretofore begun the Doctrine of the *Thoughts* of men; Now I deſire to finiſh it. Whence we had this Point: that

Thoſe whoſe minds run habitually on earthly things, are yet in the ſtate of miſery. Doctrine.

Firſt, Becauſe a man is in the ſtate of miſery till he hath repented: Now, untill a man have forſaken his *old thoughts*, that man hath not repented. *Oh Jeruſalem, waſh thy heart*, Jer. 4. 14. A man muſt not only rid himſelfe of vain thoughts, but he muſt waſh his heart clean, with this Emphaſis, *That he may be ſaved*: No ſalvation without this. *How long ſhall vain thoughts lodge within thee?*

2. As a man is in the ſtate of miſery, till he have repented, ſo alſo till he is in Chriſt. Now when a man is led by his own vain *thoughts*, his *thoughts* being not ſanctified; ſo long that man is not in Chriſt. If he were in Chriſt, Chriſt would ſanctifie his *thoughts*. I but, may ſome man ſay, He hath wronged me, *ergo*, I will think thus and thus. Nay, but

Chriſt caſteth down the ſtrong holds, and if thou wilt not yield, Chriſt will caſt thee off; but if thou belong to Chriſt, he will caſt all down before thee.

3. That man is in the ſtate of miſery, that doth not love God, that walks not with God in his thoughts, *Thou ſhalt love the Lord thy God*, &c. Mat. 22. 37. So I do ſayes one, and yet I think on my vanities too: And thus carnal men think they love God. But if thou love God with all thy heart, thou loveſt him with all that is in thy heart; for what is a mans heart, but the purpoſes of his heart? Now if a man give not over vain purpoſes, he loves not God with all his heart.

4. That man that cannot forſake ſinne, is in the ſtate of miſery, and can never enter into life, (ſee the Text) *the wicked muſt forſake his wayes.* A man muſt deny his own words, and ſpeak according to Gods own warrant: the *actions* of mens lives are the wayes of their *thoughts*; the Tongue muſt not only *forſake his way*, but the Heart his way alſo; elſe a man is a wicked man, *Prov.* 13. 26. He is wicked whoſe *thoughts* are not ſanctified. But what will men ſay? ſhall we be condemned for a *thought*? words are ſmall ſins, and *thoughts* are leſſe: Muſt a man then ſo ſtrictly look to his thoughts? I will make it plain, that for a man to be vain-thoughted, is a grievous ſin;

1. Becauſe if the ſin of vain thoughts be pardoned, it will ask *abundance of mercy.*

Mark the Text, *Abundantly pardon*: No repentance, no mercy, no abundance of it; *ergo*, it is not ſo ſmall as the world takes it to be.

2. Thoughts are the *ſins of the higheſt part of a man*, for they are the ſins of the heart, and ſurely the ſins of the chiefeſt part are greater then any other. A King counts it not much for a Rogue to ſteale by the waye ſide, but for a Knight or a Noble-man it is a foul matter: So the Lord would not have the *lordly part* to ſin againſt him. He would not have the *tongue*, much leſſe the *heart*, that is, the Kingly part of a man, to tranſgreſſe. And this is the reaſon why *Deborah* calls them *gust thoughts of heart*, *Judg.* 5. 15. Sins in thought, are great ſins: the Heart is the Lady, the miſtreſſe, or higheſt part of a man; and He that hath made us, looks that we ſhould ſerve him with the Maſter-part; That muſt be afforded him.

3. Becauſe *thoughts* are breaches of every *Commandement*; Other ſins are but againſt one, but all the Commandements condemn vain thoughts. The firſt Commandement ſaith, *Thou ſhalt have no others Gods but me*; But thou ſetteſt an Image up in thy heart, when thou thinkeſt of thy pleaſures, &c. So, *Thou ſhalt keep holy the ſabbath day*: Now if thou think thine own thoughts that day, thou breakeſt this commandement; and ſo of all the reſt: The ſinne of *thought* is therefore a hainous ſinne.

4. Becauſe they are the ſtrength of a mans heart and ſoul, the firſt-born of originall corruption. A man by nature is a child of wrath, a ſoul and a body of death. Now what doth the heart firſt break out in? It firſt ſhews it ſelf in its thoughts; and if it be the firſt-born, it muſt needs be

be the ſtrength: as *Jacob* ſaid to *Ruben* his firſt-born, he was his *ſtrength*; and therefore all Lord-ſhip lies in the heart; A man may more eaſily part with all other ſins then with this, becauſe the bent of the heart runs this way; the heart will part with any ſin, rather then with his pernicious *thoughts*.

5. Becauſe they are the *deareſt acts of men*. We count a man preferred, when he is preferred to the *thoughts* of a man, *Gen.* 40. 14. *Think on me*, ſaith *Joſeph* to *Pharoahs* Butler: I count it thanks enough, if thou preferre me to thy *thoughts*. We prize that moſt, which we think moſt on; That which a man ſcorns, he ſcorns to beſtow his *thoughts* on; but that which a man ſets his heart on, that is his dearling. Now that any thing ſhould be dear to a man, ſave God, this is a horrible ſin; when a man makes his dogs his dearling, his whore his dearling, &c. For look what thou moſt thinkeſt on, that is thy dearling: Why? Becauſe thou dandleſt it in thy heart; therefore it is a horrible ſin for a man not to ſet his heart upon God.

But can a man live without *thoughts?* doth Grace call us to leave *thinking?* then a man muſt ceaſe to be. *Objection.*

Non tollit, ſed attollit naturam, it takes them not away, but it takes them up. He doth not ſay, Let the wicked forſake *thoughts*, but *his thoughts*; let him ſet them on other matters. When God cals men unto him, he is ſo far from taking away mens thoughts, as that he will rather increaſe them. If thou be a new creature, thou muſt have more *thoughts*; Thou art full of *thoughts* now; but then thou wilt be fuller. *Pſal.* 119. 59. When *David* turned to God, his heart *thought upon his wayes*; the word in the original is, *He thought on his wayes on both ſides*. The curious work of the Sanctuary was wrought on both ſides; Common works are wrought only on one ſide, but on the other ſide are full of ends and ſhreds. So the Prophet looks on *his way* on both ſides; he ſtrives to walk curiouſly, preciſely, and accurately to turn himſelf to Gods teſtimonies. *Ergo*, God cals not to forſake *thoughts*, but *our thoughts*; it is a hard duty for men to forſake their own *thoughts*. I will make it appear thus: *Answer.*

Firſt, Becauſe it is a hard thing to *reform ones ſelf*; one thing may reform another; but here is the difficulty, for a thing to reform it ſelf: it is an eaſie matter for a mans *heart* to reform his tongue, but it is hard for the heart to reform it ſelf, in correcting its own *thoughts*: it is hard for a man to deny himſelf. A hel-hound may reform his tongue; but here is the difficulty, for his heart to reform it ſelf, for *thoughts* are the heart, *Phil* 3. 19. *who mind earthly things*; thoughts of earthly things are called the mind; a mans *thoughts* and his *mind* are all one, ſo that if it reform *thoughts*, it muſt reform it ſelf.

2. It is hard to reform *thoughts*, becauſe they are *partiall acts*; if they were full acts, a man might reform them, rather then being partiall acts: my reaſon is, becauſe they are in every action he doth; *thoughts* run on all mens actions; if *thoughts* were alone, men might mend them: but they buſie themſelves about all actions; if a man pray, *thoughts* run along with him in prayer, nay men pray with twiſted *thoughts*, ſo that before he

he comes to an end of his prayer, he shall have abundance of glancings on other things. See it in old *Eli*, 1 *Sam.* 1. *Hanna* was praying; Old Eli saith the Text, *thought she had been drunken*. Either he was, or should have been praying also, yet you see he had wandring *thoughts* to marr the lips of his neighbours. So, as *John* was preaching, *Mat.* 3. there came a *thought* into his hearers hearts, that *they were the seed of Abraham*. What did make them think so? *John* spake of no such matter; but he said, *Every tree that brings not forth good fruit*, &c. They had, it seems, by-thoughts in the duty of hearing: therefore seeing *thoughts* do thus *twist* themselves about mens actions, hence it is that they are so hard to be rooted out.

3. It is hard for men to forsake their own *thoughts*, because they are in mens hearts, *Their inward thoughts*, Psal. 49. 11. Every man hath two kind of *thoughts*, *inward*, and *outward*; *explicite*, and *implicite*; implicite thoughts are those that never shew themselves in the heart, but at some desperate attempt; Explicite, are those which are in the heart every day. as in *Psal* 49. 11. *They think their houses shall continue for ever*. Would you think that men should have such *thoughts*? their *outward thoughts* were, they were mortall; *Wee see* (saith the Text) *that men die*, &c. and yet they they think inwardly *that they shall live for ever*. Now according to their *inward thoughts* men act; and hence it is that men neglect repentance, and other holy duties, as if God would never call them to an account; they have not these thoughts above-board, but they are *inward*, and these spoile the heart, and these are the cause why men cannot forsake their own *thoughts*. *Epiphanius* speaks of a fig-tree which grew in a wall, &c. Bad thoughts will be alwayes seizing on a man till he dies, and then *all his thoughts perish*. But so long as a man is alive in *old Adam*, *these thoughts* are rooted in the bottom of the soul, which hinder good duties; and this is the cause why vanity of mind sprouts up.

Use. *Examine your selves then*; for it is one of the best wayes for a man to try his estate by, even to examine his *thoughts*. If a man would see whether the sea be salt, he need not drink all the water that is in it; one drop will serve his turn. So a man may see whether he be a child of God, or of the Devil, even by his *thoughts*. I will make it appear by these Reasons:

First because *mens thoughts are the free acts of their hearts*. Many times you speak not as you would, you do not as you would, but a man *thinks* alwayes as he will. Favour of great men, and desire to please them, makes men do many times what they would not; but *thoughts are free*. I may say so, and so, but I will think what I list: *Ergo*, if thou wilt judge a man, judge him by that he does *freely*, and not by that which he does by compulsion. But now thy *thoughts are free*, they are thine *own* acts, nothing can *force* thy *thoughts* but thy self: *ergo*, in them thy heart shews it self whether it be carnal or spirituall.

When *Peter* denied his Master, could a man have judged him by *that*, then he might have judged him in Apostate: but that was his *passion*, he discovered what his *fear* was, not what his *heart* was; For if a man might have but looked into *Peters* heart (though it was a fearfull sin, and with-

without Gods mercy might have damned him) Yet there you might have heard him say, *Oh it is my Master! Oh that I had never come hither! It is my Master and Saviour, I have none but he.* It was for fear of his life, that he denied him: For, *Prov.*23.7. *As a man thinketh in his heart, so is he.* A covetous Usurer may make a rich feast, and say with his tongue, Sir, you are welcome; he must give good words, the shame of the world and speech of people will make him do it; yet his *thoughts* it may be are not towards thee. Sorry thy selfe, how go thy *thoughts*, at home or abroad? Are thy *thoughts* on heaven or heavenly things, or are they below? Sure I am if a mans *thoughts* were on heavenly things, then his heart would be there also; for *as a man thinks, so is he*, Prov.23.7.

2. As they are the freest acts, so they are the *immediate acts* of the heart. Can a man judge of the fountain by the water that runs seven miles off, as well as by that which runs immediately from it? The water seven miles off, may have tincture from the soyle, and so it may be bad there, though good at the fountains head; *ergo*, judge of the fountain by the water which comes immediately from it. Now, *thoughts* come immediately from the heart, nothing is between them and the heart, and *out of the heart* (saith our Saviour) *proceed evill thoughts, &c. Mark* 7.21. Other sinnes come from the heart too, but it is at the second, third, or fourth hand; abundance of *circumstances* come between them and the act; as in the act of murder, it may be, there were base words offered, yea and blows too, &c. but *thoughts* come immediately from the heart: *Ergo*, if thy *thoughts* be proud, carnall, &c. so art thou; if thy *thoughts* carry thee away in the cares of this life, so is thy heart, &c.

3. *Thoughts*, they are the *continued acts* of the heart, a man is alwayes doing them. Can a man judge of an Usurer, and say he is liberall, because he makes *one* great feast unto his neighbours? No; but he may say it is a *Usurers feast*, a great feast.

By what a man doth *alwayes*, by that judge him: Thou art not alwayes *praying* &c. or in good company; but thou art *alwayes* thinking good or evill *thoughts*, thy *thoughts* are *continued* acts of thy heart. Can a man judg a horse for stumbling once in a long journey? At such a place he went well and at such a time, and alwayes; yet perhaps once in a year he may stumble: Can you, or will you judge him by that? No, rather judge him by that which hee is alwayes doing. Thou art alwayes *thinking*; now that is thy *God* which thou art *alwayes* thinking on: If on riches, then that is thy god; or whatsoever it be, then that is thy god.

Examine then thy heart by thy *thoughts*; for out of the abundance of thy heart thy mouth speaketh: yea, for one *word*, there is abundance of *thoughts*, for one good duty, there is abundance of *thoughts*; *ergo*, if thou wilt examine thy *heart*, examine thy *thoughts*.

4. Thoughts are the *Univocall acts* of the heart, such as wherein the heart shews its own nature. As for example, the Univocal act of Light is to lighten the room, but now you cannot judge of the Light by the

heat, ſo well as you may by the *ſhining*. So an ill ſavour muſt be judged of by the ſtinking, which is the univocal act of it: It cauſeth abundance of other effects, but this is the proper act whereby it ſhews it ſelf. So the *thoughts* of men are the univocal acts of their hearts; therefore in Scripture called the *way of the heart*: juſt as the heart is, ſo are the thoughts: if the heart be proud, ſo are the thoughts: juſt according to the nature of the heart, ſo are the thoughts.

5. They are the *ſwifteſt acts* of the heart. If I judge of a *Scholar*, I will judge him by that which he doth *extempore*: if a fool ſtudy, he may ſpeak to purpoſe; but look what a man doth by his own inclination, that a man diſcovers himſelf to be. Thoughts are the *extempore* acts of the heart; if thy heart be heavenly, it will ſcatter out heavenly meditations; if carnal, then thy thoughts are carnall: *thoughts* are as the viſions in the night, *ergo* we uſe this proverb, *his thoughts are gone a ſutering*. If then they be the ſwifteſt acts of mens hearts, then are they moſt fit to expreſſe the nature of the heart.

6. Thoughts are the *peculiar acts* of the heart, peculiar to God only: the world may ſee what thy *outward* life is, but thy *thoughts* God only ſees; neither Angel, Devil, nor Man can ſee them: and as they are *peculiar* to Gods eye, ſo he moſt regards what mens *thoughts* are; and therefore the beſt way for a man to *judge* himſelf, is, to judge himſelf that way which God doth, even *by his thoughts*. The *The Lord knows the thoughts of man*, Pſal. 94. 11. Examine your ſelves in this then, concerning your *thoughts*, whether they be metamorphoſed, or no: a man may ſay, he hath good *thoughts* of God; but let him examine himſelf whether it be ſo or no.

7. Thoughts are the *conſcionable acts* of the heart; they are the greateſt accuſers, or excuſers of the heart: they are Conſciences Noſe, as we may ſo ſpeak: True it is, the words of the tongue, and the actions of the hands, are all in the light and ſight of the conſcience; but the neerer a thing is unto the conſcience, the more able it is to judge of the conſcience: And therefore *St. Paul* puts the *accuſing*, or *excuſing*, eſpecially on the thoughts, *Rom.* 2. 15.

We grant, a wicked man may have good thoughts, but they are thoughts *deſcending*, not *aſcending*; they are caſt into the heart by God, not raiſed out of the hear. *Moſes thought in his heart to viſit his brethren*, Acts 7. *verſe* 23. Good thoughts *grow* out of the heart of the godly, they come from the bottom of it: a wicked man may have good thoughts caſt into his minde, but he will fling them out again.

Secondly, we grant wicked men may have good thoughts; but examine whether they *cloſe with the heart* or no; all the proper thoughts of a man, are the poſſeſſions of the heart, *Job* 17. 11. They take hold of the heart, and they are at home in the heart. Here then examine thy heart, whether the thoughts of God *cloſe* with thy heart: Doth repentance *cloſe* with thy heart? doſt thou think of death, and do the thoughts thereof make thee die daily? Or doſt thou think of death, and doſt thou not love to be holden with that thought? Doſt thou think of hel, and wilt thou not be holden with that thought of hell, but thy thoughts are on thy pleaſures? So then, if thy thoughts cloſe not with thy heart, it is nothing to the purpoſe.

Thirdly,

Thirdly, there may be good thoughts in thy heart, but tis queſtionable whether good thoughts, or no; if they come out of *due ſeaſon*, it is nothing to the purpoſe: If a Printer print never ſo well, and make never ſo good letters; yet if he place one word where another ſhould ſtand, he marrs all: So, good thoughts, if they be *ſeaſonable*, and in their proper place, they are the effects of the *Spirit*, but if *out of ſeaſon* they may be the *thoughts* of reprobates: As if thou be at at Prayer, and then to be thinking of a Sermon, is nothing to the purpoſe. They muſt be ſeaſonable, and bring forth fruit in due ſeaſon, *Pſal.* 1. 3. When thou art at prayer, thou muſt have thy thoughts ſuteable to thy prayer; for if thy thoughts be never ſo good, yet if they be not *ſeaſonable* and *ſutable* to the action thou haſt in hand, they are not actions of grace; grace cannot away with them.

Fourthly, thou haſt good thoughts in thy heart, but the queſtion is *whether they be counſelled thoughts, ſuch as thou haſt determined to think on.* Thoughts are called the counſels of a mans heart, 1 *Cor.* 4. 5. it may be thou maieſt ſtumble on a good thought now and then, it may be when thou art ſwearing, thou wilt ſay, God forgive me: when thou haſt been drinking all the day, it may be a good thought ſteps in and cries God mercy, but thou goeſt not to *ſchoole* to learn the *art* of meditation, or the ſcience of holy thinking, or to ſay with *David*, *O God my heart* is fixed.

Now, if that ſin in thought be ſo great a ſin, this ſhould teach us what a horrible ſin it is to ſin in deed; therefore thoughts are the ſmalleſt ſins, in reſpect of ſcandal, and the Pſalmiſt makes it an argument of Gods quick-ſighted power to ſee thoughts, *thou ſeeſt my thoughts afar off*, you will ſay that man is quick-ſighted that can ſee a pins head a 100 myles off: even ſo God ſees thoughts; if a *pins* point can ſtab a man, then a *ſword* can much more. Now if *thoughts* be ſo haynous and capitall a ſin, how fearfull a ſin is it to commit ſinne in deed? for thee to ſwear, to lye, to commit adultery, to keep wicked company, to mock at Gods people, to live in covetouſneſſe, &c. this is to commit in deed; if *ſmall* ſins be ſo damnable, what then are the *greateſt*? If the chockatrice in the *egge* be ſuch poyſon, what will it be when it is *hatcht*? thought ſins are imperfect compared with words or acts following them: yet are they perfect in their kinds.

Tis a wicked diſtinction to ſay that *ſome* ſins are *Contra legem* or *Praeter legem*, for all ſins are againſt the Law, as St. *James* ſaith, *when luſt is conceived it bringeth forth ſin, and ſin when it is finiſhed, it bringeth forth death*: thou that art a drunkard, thy ſin is *finiſhed*: thou art a true ſinner *in deed*, if thou liveſt in the *execution* of *any* ſin.

Again, ſins in thought are *ſimple* ſins: but ſins in deed are *compounded*, if after thoughts follow ſutable acts, but when it is in deed, it may be the cauſe of a 1000 ſins: for a man to think too much of his belly is a ſin but for a man to be *drunken*, this is *abundance* of ſins: for it is an abuſe of Gods creatures, a ſpending of his ſubſtance, a weakning of his parts, a ſcandall to others, &c. *Sin* in deed is a ſin with an *addition*: ſin in deed is an *impudent* ſin: ſee *Iſaiah* 65. 2, 3. &c. that man is impudent with a witneſſe

witnesse that will commit sinne in deed, for he is neither ashamed of Gods nor mans presence; if any man be a desperate sinner, this is he.

Object. But it may be objected, how *then can thoughts be said to be such sins, even sins of the highest part of a man?*

Sol. I answer, a Thiefe or Rogue hath burnt a mans dwelling house, yet he may proceed further and burn his stable too; a 1000 pound and a shilling are more then a 1000 pound; *Sins in thought are included within sins in deed.* The *souls part* of sinne is the greatest part of sinne; Now thoughts are the souls part of sin; yet sins in deed must needs be worse in regard of the *progresse of sinne*, and also because *thoughts* are *included* in them; *thoughts* and *deeds*, are more then *thoughts* alone.

I exhort and desire you therefore to *consider*;

First *what great reason you have to set your thoughts on God.* God himselfe merited this dutie at your hands, God hath taken a number of *thoughts* for us. *Innumerable are thy thoughts O God to us ward. Psal.* 40.5. the Lord thinks on us from the Cradle to the Crosse; If the Lord should have intermitted his thought of thee, thou couldst not subsist; when thou wast up, the Lord thought how to feed thee; when thou wast in bed, he thought how to preserve thee; he doth not use to think of thee at one time and not at another, but he thinks on thee when thou art sick, and when thou art in health, asleep or awake; the Devill else would seize on thee. *I am poor and needy, yet the Lord thinks on me*, saith the Psalmist, *Psal.* 40.17. And *Nehemiah* saith, *O Lord think on me*; shall we call to God to think on us? then surely it is our duty to think on him, yea and he may call to us for that duty.

Secondly, *consider with your selves what thoughts they are which God calls for*; my son, saith he, give me thy heart. *Prov.* 23.26. He would faine have thy heart, he lets thee labour with thy hands for thy living, and he lets thee have thy feet to walk, and the rest of thy members for thy severall uses, but the Lord requires thy *heart*, and therefore give him the thoughts of thy heart; for if thy neighbour come to thee for fire, thou canst not give him fire, if thou take away the *heat* thereof; so give the Lord thy heart, and the thoughts of it will follow.

The Devill calls for thy heart also; *ergo, reason* as *Joseph* did when he was tempted, *how can I doe this and sinne against my God? my Master hath delivered into my hands all that he hath, thee only excepted, and shall I take thee? how can I doe this?* So the Lord hath with-holden nothing from thee, but thy heart; *my sonne* (saith he) *give me thy heart*, yet wilt thou deny it him with the thoughts thereof?

Tell me you that are rich, would it be any *disparagement* unto you to be Gods servants; to set your thoughts on God? True, it is the greatest ill men of this world thinke it some disparagement to think on these things. But I tell thee, thou that art a *Gentleman*, if thou have grace, it makes thee more than a Gentleman; grace takes not away mens honor and riches, but if he be a *Knight*, it makes him more than a Knight; And as *Paul* said to *Philemon*, receive him now a servant and more than a servant, he was a servant when he was carnall, but now being a *Christian*

he is more than a ſervant; if you have grace, it is an *addition* to your riches; *riches and more than riches; ergo*, give your hearts to God, and it will be the better for you.

Thirdly, *the Lord hath made thy thoughts thy Jewels*, thy thoughts are precious, the Lord keepeth them under lock and key, he will not let any ſee them; if all men ſhould obſerve a man, and look into him, yet they cannot ſee his *thoughts*; no; God hath lockt them up and made them thy *Jewels*; wilt thou then caſt them into the myre? wilt thou preferre Haukes and Hounds in thy thoughts before God? canſt thou ſit at dinner, and not once think of God, but alwayes on baſe pelfe? why, thy thoughts are thy Jewels.

Again, A man that is wiſe, will be wary what *companions* he keeps: your thoughts are your *only* companions; you never go out nor in, but your *thoughts* go along with you: and for this cauſe *Solomon* would have us place the word of God in our thoughts, *Prov.* 6.22. See *Pſal.* 139.15. 16. *when I am awake, I am preſent with thee.*

Men will be carefull what meat they eat, becauſe ſuch meat as they eate ſuch is their blood; and as their blood is, ſo is their body; now as the body feeds on *meat*, ſo doth the ſoul on *thoughts*; if we look not to our *thoughts*, they will be ſubject to abundance of corruptions; a man muſt give an account of *every idle word he ſpeaks*, and thoughts are the *intrinſecal* words of the heart: now if men muſt give an account of every idle word, then of every idle thought alſo.

Let this then teach all and every one of us in the fear of God to conſider our thoughts, elſe our end will be deſtruction.

I

THE NECESSITY OF SELF-DENIAL.

In a SERMON

By that laborious and faithful Messenger of CHRIST, WILLIAM FENNER, Sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late *Minister* of *Rochford* in *Essex*.



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A SERMON OF SELF-DENIAL.

Luke 9.23.

And he ſaid unto them all, If any man will come after me, let him deny himſelf, and take up his croſſe daily and follow me.

THis Text contains the *firſt action* performed of every Chriſtian, viz. *to deny himſelf*; concerning which you may here ſee,

Firſt, the *grounds* of it.
Secondly, the *reaſons* of it.
Thirdly, the *occaſion* of it.
Fourthly, the *parts* of it.
Fifthly and laſtly, the *neceſſity* of it.

I intend to handle theſe words as they are in relation to the context.

Firſt, *the grounds* of this truth, *viz.* that *every man muſt deny himſelf.* And it is here expreſſed to be twofold, *viz.* the contrariety that is between *Chriſt* and a *mans ſelf*, *me*, and *himſelf*; theſe two terms are contradictory one to the other; *if any man will come after me, let him deny himſelf*; theſe two cannot ſtand together.

Secondly, the contrariety that is between *ſelf* and *ſelf*; if a man be in Chriſt he hath two ſelves; he hath a *ſelf in himſelf*; and *a ſelf out of himſelf*;

ſelf; the ſelf in himſelf is *old Adam*; the other in Chriſt, which is the new *man*; there is the ſelf-denying and ſelf-denyed; if a man will *find* himſelf, he muſt *loſe* himſelf. *Paul* muſt not be found in *Paul*, having his own righteouſneſſe, but he muſt find himſelf *in Chriſt*; for *ſalvation belongeth unto the Lord*, *Pſal.* 3.8. And *ergo*, let him deny himſelf.

Secondly, you may ſee the *reaſon of it*, wich is *threefold*.

Firſt, *Chriſts own example*, verſe 22. the ſon of man muſt ſuffer, muſt be rejected. Chriſt himſelf denies himſelf, he might have commanded himſelf, he might have demanded credit, honour, or riches, &c. he might have done thus; yet though he had no wicked ſelf, but good ſelf, yet he denyed himſelf; and therefore if we will goe after Chriſt, we muſt do ſo too.

Secondly, *here is Chriſts merit*, he hath merited this duty; Chriſt did not humble himſelf *for himſelf*, but he did it *for us*, and therefore we may well deny our ſelves for him. This is included in this word *And*. And if I have done this for you, I would have you do the like for me.

Thirdly, *here is Chriſts command too*; *Let him deny himſelf*; Chriſt enjoynes this to all that will come after him, *Let him deny himſelf*.

Now follows the occaſion, and that is threefold.

Firſt, *Peters offence*; when Chriſt had told *Peter* and the reſt of his Apoſtles how that he muſt ſuffer; *Peter* was offended, ſaying, *Maſter, favour thy ſelf*; even like a ſervant that out of love to himſelf would be loth his Maſter ſhould be troubled, becauſe then he thinks himſelf ſhall be troubled alſo; oh ſaith Chriſt, art thou offended at this? I tell thee, neither thou nor any other can come after me unleſſe you deny your ſelves. *If any man will come after me*, &c.

Secondly, *as Peter was offended, ſo alſo were the reſt of the Apoſtles*. They were very ſorrie, *Matth.* 17.22. they thought to have gotten credit in the world, and riches and worldly preferment, and it grieved them to hear that they muſt have a ſuffering kind of trade of it; *ergo*, Chriſt ſaid not only to *Peter*, but to them all, *If any man* &c.

Thirdly, *like as his Apoſtles, ſo likewiſe he did foreſee that all the world will be offended at this*; for many would faine have Chriſt and their ſelf-will too; but Chriſt gives a watch-word before-hand, *If any man will*, &c.

Fourthly, *The parts of it*. The whole duty is this, *Let him deny himſelf*. *Chryſoſtome* on the text ſaith, not onely deny himſelf, but in the original *deny away himſelf*; nor onely deny credit, &c. but abhorre it; if it cannot be had but with the loſſe of Chriſt, we muſt not only barely deny ſelf-reſpects, but *abhorre* them, and trample them under our feet.

The parts of this duty are two;

Firſt, let him take up his croſſe.

Secondly, let him deny himſelf and follow me.

The firſt is oppoſed to *ſelf-favouring*, the ſecond to *ſelf-doing*.

Firſt, *let him take up his croſſe*, let him not favour himſelf, he muſt be content

content to part with ſelfe-means and maintenance, and ſelfe-ends too; he muſt be content to part with all theſe; *he that will come after me*, muſt loſe many good friends, and many a good bit and ſweet morſell to the fleſh: *he that will come after me*, muſt not ſtand upon theſe termes: ſuppoſe a croſſe of diſgrace come, *take it up* and wear it as thy crowne, nay thou muſt be willing to take a croſſe before it is offered, and when thou haſt it, thou muſt be willing to bear it.

Secondly, *he muſt follow me too*, ones ſelfe will do as ones ſelfe would have him; that is true; but you muſt *follow me*, not your ſelfe; look to *me*, and frame your ſelves to walk in my ſteps, *take up my croſſe*, &c.

Laſtly, here is the *neceſſity of it*. It is abſolute true, a man may go to hell if he be ſo minded, he may follow himſelf to hell; but if a man tender his ſalvation, then here is an *hypotheticall* neceſſity, a neceſſity with an if.

First, if he mean to *come after me*, he muſt take up his croſſe and deny himſelfe.

Secondly, if a man would *ſave* his life, he muſt *loſe* it: if he will *loſe* it, he ſhall *ſave* it. If a man *will* keep his old relation, he may; but if he will find credit and life in *heaven*, he muſt deny all *ſelfe-reſpects*.

Thirdly; if a man will gain himſelfe, let him deny himſelfe. But what ſay ſome, how ſhall we live then? how then ſhall I hold up my head? Theſe men would faine have the gaine of the world, but what is a man profited, if he win the world and loſe his ſoule? &c. verſe 25. If you ſtand upon theſe termes, if you can *baulke* a commandement for ſelfe-reſpects, you may loſe your ſoules, but if you will ſave your ſouls, thus you muſt doe. Again the text ſaith, if a man be aſhamed of me and of my word, of him ſhall the Son of man be aſhamed; *ergo*, if ever you look that the Son of man ſhould not be aſhamed of you, *deny* your ſelves.

Now for the Expoſition.

Deny himſelfe; there is the difficulty. A man cannot deny himſelfe, 1. *Tim.* 2. 13. for *affirmare & negare* are contradictions; *ergo*, ſomewhat muſt be meant by *ones ſelfe*: yet by ones ſelf is not meant the Devill, as *Macarius* would have it; for ſince man hath ſinned, ſaith he, the Devill is got into him, and is as neer unto him as himſelf, he is another ſelfe within his own ſelf, another heart within his own heart: *ergo*, if he will come after Chriſt, he muſt forſake the Devil; though this be true, yet, this is not the meaning of the text.

But firſt, a mans *corrupt will*, *wit*, *reaſon* and all a mans corrupt ſelfe muſt be put off. *Put off concerning the former converſation the old man*, &c. Epheſ. 4. 22. which is a mans ſelf. *Viz.* thou muſt lay aſide the man that thou art, thou muſt not be the ſame man, if thou wilt follow Chriſt, thou muſt be a new ſelfe in Chriſt.

2. Here is not onely meant a mans corrupt will, wit, reaſon, and affections, but alſo *all mens luſts and corruptions*, all ſinnes that cleave ſo cloſe as if they were himſelfe, as fornication, uncleanneſſe, evill concupiſ-

cence, &c. *mortify therefore your earthly members*, Coloſ. 3. 5. The Apoſtle accounts a mans luſts as cloſe to him as his *members*; for untill a man be brought home to Chriſt, he and his ſins are *all one*, he muſt deny *himſelf*, *viz.* all his luſts.

Thirdly, By *ſelfe* is not onely meant a mans corrupt ſelfe as ſinne and iniquity: but alſo a *mans good ſelfe in ſome reſpects*; not only ſins, but alſo *Father, Mother, Children, Friends, &c.* yea, *life it ſelfe*, all, if they be hinderances to him from Chriſt, *ſo farre* he muſt deny all theſe, *nay grace* it ſelf; for a man may make a God of grace, or of prayer, &c. a man I ſay muſt *deny* all theſe, ſo farre as they are ſtumblings and offences in his way to hinder him from Chriſt.

But oh ſayes one, my father will diſinherit me, I muſt humour him, he cannot endure a Puritan; If I muſt live as you would have me, I ſhall never have foot of his land; ſo the ſervant ſayes, I have a prophane maſter and he will turne me out of doors, if I be ſo preciſe; yea, but what ſayes Chriſt? *If you will come after me*, you muſt deny *Father and Mother and all*; better it were that thy Father diſinherit thee, then that Chriſt ſhould reject thee; therefore you muſt deny all and *take up his croſſe*, and make it thine own.

And ſo I come to the words, *Let him deny himſelfe*. It is neceſſary to ſhew what *ſelf-ſeeking* is, before you underſtand what *ſelfe denial* is.

By *ſelfe-ſeeking*, I mean a man that hath a *head-luſt* whereby he is ſelfe conceited of himſelf.

There are five things in *ſelfe-ſeeking*.

For firſt, *ſelfe* is a head-luſt.
Secondly, its a luſt of *ſelfe-conceit*.
Thirdly, of *ſelfe-will*.
Fourthly of *ſelfe-wit*.
Fifthly, of *ſelfe-confidence*.

1. *Selfe* is a *head-luſt*, it is the main luſt that keeps men from coming unto Chriſt; all ſeek their own, not that which is Jeſus Chriſts, *Philip.* 2.21. What is the reaſon? Why, becauſe they ſeek *ſelf*, they follow their own thoughts; and becauſe they are ruled by their own ſelves, therefore they are not ruled by Chriſt.

That it is a head-luſt, I prove it by five arguments.

1. Becauſe it is the *leading luſt to all luſts*; no luſt in the world but *ſelfe* leads the dance; why is man *proud*, but becauſe *ſelfe* would get credit? Why is a man *covetous*, but becauſe *ſelfe* would have means and maintenaince? Why is a man *revengefull*, but becauſe *ſelfe* will not put up wrongs? Chriſt bids us of all luſts to take heed of *ſelfe*, *Luke* 21.34. Chriſt knowing what a deceitfull thing *ſelfe* is, he bids us have a care of ſelfe-beguiling; *Take heed to your ſelves* (ſaith he) for if you do not, *ſelfe* will bring you into many noyſome luſts, as *ſurfetting*, and *drunkenneſſe*, and *the cares of this life*, *&c*, and ſo that day will come upon us unawares

2. *Selfe*

2. *Self* is the cauſe of all other luſts of the heart; it is the plotter and the ruler of all, it is the maſter of Arts; it was *ſelf* that found out all luſts. *Self* found out pride, ſecurity and covetouſneſſe, and all other noyſome luſts; *ſelf* is loth to take the paines that God would have it, and therefore *ſelf* ſets his wits on the tainters, and hence it is that *Solomon* ſaith, *God made made man upright, but he* (viz. ſelf) *hath found many inventions*, Eccleſ. 7.21. Man was upright, and God was the cauſe. He became wicked, how? why, *ſelf* found out many inventions. *Self* is the inventer of all, and when *ſelf* cannot get meanes enough by that way which God hath allowed, then *ſelf* ſeeks out for credit, wealth, pleaſure, &c. then it deviſes wayes of it ſelfe to get reputation, ſo that ſelfe is the cauſe of luſt.

3. *Selfe is an inluſt*, it runs along through all the luſts of the fleſh, there is in *every* luſt of the fleſh an ounce of *ſelfe*. There would be no ſecurity in man but that *ſelfe* would faine live at eaſe. So that as *David* ſaid unto the woman of *Tekoah*, *Hath not* Joab *a hand in all this?* ſo may I ſay, hath not *ſelf* a hand in all this? *Aquinas* ſaith it is called *ſelf* out of an inordinate love that a man bears to himſelf, and to thoſe things which ſeem good to a mans ſelfe: A man hath not onely luſt to *pride, pleaſure*, &c. but a man looks alſo to things for *ſelf*, either for ſome profit for *ſelf*, or credit for *ſelf*; *ſelf* is alwayes an inluſt. See it in the wicked Steward, *Luke* 16. he ſaid within himſelf, &c. he was to be *turned out of his ſtewardſhip*. Now, what did he? he ſaid to himſelf, or within himſelf; what ſaid he? why, he ſaid *to begge he was aſhamed*, and *dig he could not*; *ſelf* was too lazie to work, and to proud to beg, and ſo he brought his maſters two hundred pounds to fifty; and what was his reaſon for it? why, ſaith he, *that they may receive me into their houſes*, verſe 2. &c. and it is ſaid, *the Lord commended the unjuſt Steward*, not as if he had commended the *ſin*, but as if he ſhould ſay, I commend his *wit*.

4. *It is a make-luſt*; a man would never break out into luſt if it were not for *ſelf*. *Doeg* had a luſt of *confidence* in his riches, *Pſal.* 52.7. and this made *Eſau comfort* himſelf againſt *Jacob*; he had a murthering luſt to comfort himſelf, *Gen.* 27. 42. The Jewes had a luſt of *formality* to pray, to hear, to bring offerings, to obſerve all the new Moons, and Ordinances of God, yet they had no delight in theſe things; no, their mind was on their imaginations, they loathed the word of God; why then would they not do this? why *ſelf was the cauſe*, and they thought thereby to ſtay themſelves upon God, *Iſaiah*, 48.2. And for this cauſe many amongſt us come to *Church*; this is a damnable luſt.

Haman would not have vaunted of being invited to the *Queens banquet*, but that the Queene invited none but *himſelf* with the *King*; he would not have been ſo willing to anſwer to *Ahaſhuerus's* queſtion, but for *himſelf*; whom doth the King delight to *honour* more then *my ſelf*, thought he? *ſelf* makes a man covetous, injurious, and full of wrongs, &c.

5. As it is a make-luſt, ſo it is a *requeſting luſt*; Other luſts are with ſome men out of date; many reprobates cannot abide drunkenneſſe, nor pride, nor uſury; theſe ſins are out of date; why, doth a man love a

niggard? why, becauſe ſelf is not the better for him; he cannot get ſo much as a dinner by him; many other ſins may be out of date alſo with men: but ſelf is never out of date, it is alwayes in requeſt, and ſo long as men do well unto themſelves, they ſhall be praiſed, ſaith the Pſalmiſt, *Pſal.* 49, 18. he hath none to make much of himſelf but himſelf. *Every man for himſelf and God for us all,* ſaith *ſelf.* But ſometimes *ſelf* is out of love; but how? why he will do no good but unto himſelf; this men cannot abide; this they ſay is *ſelf* out of his wits; but *ſelf* with the wiſdome of the fleſh is alwayes in requeſt, *viz.* when men will be kind to others, that they may be kind to them again; this ſelf the world loves alife.

2. Now I come to the ſecond, which is *ſelf-conceit*; ſelf-ſeeking ſuppoſeth ſelf-conceitedneſſe. There is a bird called S. a fair bird, in French it is called the Devils bird, it is a black bird, and yet it is conceited with it ſelf that it is fair. By S. I meane firſt the *conceit a man hath of himſelf.* What, ſhall I (ſaith *ſelf*) be diſgraced by one that goes to plough and to cart, and ſhall I put it up? No, I am a Gentleman, &c. Another ſaith, I am ſuch and ſuch a Scholar, and ſhall I be contented with ſuch a poor living? theſe men will bear no reproof, *they will have of my counſel, Prov.* 1, 30. *and therefore they ſhal eat of the fruit of their own way,* &c. verſe 31.

Secondly, when *a man is conceited of himſelf, and of his own gifts,* as commonly women are of their beauty, and ſcholars of their learning. A handſome man, and I warrant you he knowes it; diligent at Church, and he knowes it is ſo, &c. and he thinks his caſe the better; nay, you ſhall have men ſo conceited of their parts, as that they will be conceited of their wicked parts, as *Simon Magus* was of his Sorcerie, *Acts* 8. 9.

Thirdly, when a *man is ſelf-conceited of his actions*; he doth as *Siſera's* mothers Ladies did, when they had given their verdict of *Siſera's* ſtaying, they were preſently conceited, oh what a wittie anſwer they made her! ſee *Judges* 5. 29. 30. as if they ſhould ſay, we have anſwered very wiſely; ſo a man cannot make a Sermon, but preſently he is conceited, oh what a learned Sermon it was! he cannot break a jeſt, but ſtraight he is conceited, oh what a wittie one it was! nay of wicked actions; you ſhall hear many an old man tell what prettie pranks (as he calls them) he played in his youth, and he tells it laughingly, which is a ſign that he is ſelf-conceited, or elſe ſurely he would ſpeak it with ſhame and grief of heart.

Fourthly and laſtly, *ſelf-conceit is when a man is ſelf-conceited of the eſtate he is in.* Many a man though he be the child of hell, yet he is conceited that he is the child of God; who with the wretch in the Goſpel have conceits that they love God and Chriſt, and therefore with him they will come to the *Sacraments*; but Chriſt will ſay to ſuch as he did to him, friends how came you in hither? can you conceit your ſelves to be friends? get you gon into utter darkneſſe (*i.e*) into hell, ſaith our Saviour.

Now

Now if you would know what *ſelf-conceit* is, you muſt remember that it containes *four things*.

First, where there is ſelf-conceit, *there is no real worth at all*; he that is ſelf-conceited is a baſe man; take that for a rule. A ſelf-conceited fellow is a baſe fellow, as we uſe to ſay; there is no real worth at all in a conceited man; all the worth that he hath, is either reall as he thinks, or *conceitable*; now what *reall* worth can *ſelf* have? You know what Scripture ſaith, tis only in imaginations of their hearts. *Luke* 1. 43. They it may be do imagine that they are Gentlemen, or that they have faith, and yet God ſcatters theſe men in their imaginations.

Secondly, *as he hath no reall worth in himſelf, ſo he will not ſtand to the judgement of thoſe that can judge him.* God can tell the worth of every thing, but they will not be judged by him; Gods Miniſters out of Gods word can tell him, that he hath no reaſon to think his caſe good; but he will not ſtand to the judgement of Gods Miniſters. If a Miniſter ſhould come to a man and ſay unto him, Sir, *you are conceited that you are a good Chriſtian, I pray what ſignes have you for it? you pray, ſo do Reprobates; you hear the word and receive the Sacraments, ſo do Reprobates; haſt thou no better ſignes than theſe? no better arguments than theſe? Why, I tell thee that a reprobate hath theſe, and more than theſe too.* A ſelf-conceited man will be judged by none but by himſelf; A ſluggard is wiſer in his own conceit then ſeven men who can give a reaſon, *Prov.* 26.19. The ſluggard is loth to take more pains; why, he thinks he takes pains enough, and ſo he is conceited, and more he will not do; let ſeven men come and tell him that he muſt take more pains; yet he will not, and that becauſe he is conceited that he doth enough. Even ſo it is with the ſluggiſh Chriſtian, he is wiſe in his own conceit; for let ſeven Miniſters come and tell him that he muſt take *more* paines for heaven, or elſe he will never come there; yet he will not *beleeve* them, he is wiſer then ſo, they are fooles, as he thinks, though he have no reaſon ſo to think; he indeed is not as he ſhould be, and Gods Miniſters can bring reaſons out of the Scriptures to prove it; for wiſdom is profitable to direct, *Eccleſ.* 10. 10. But every conceited man is a blinde man.

Thirdly, *A ſelf-conceited man as he will not ſtand to the judgment of thoſe that can judge him, ſo he hath too high a conceit of himſelf*; be he never ſo little godly, he is preſently conceited he is a child of God; ſo if a man have never ſo little humility or patience, if he come to Church, pray or doe but a few good duties in religion, he thinks preſently it is as a high wall unto him, and he ſhall go to heaven cock-ſure; and let other men be never ſo holy, ſtrict, religious, and pious in their wayes, yet they are apt to think them Reprobates. If he ſee never ſo little ſlips among them, he is preſently ready to ſay they are all naught; if any be falſe among them, he is ready to ſay they are all hell-hounds; but if himſelf be conceited that he have never ſo little faith, oh preſently he thinks that is a high wall.

Fourthly and laſtly, *he reſteth in the judgement of himſelf*, and this is the caſe of thouſands in the world; they think well of their own caſes, when they dye they ſhall go to heaven, there is no queſtion but Chriſt will

will have them, and from this conceit they will never be put; let all the Miniſters in the world come one after another, and diſcover unto a wicked man his eſtate, yet he wil not come from his *own* cenſure; for though you bray a foole in a morter among wheat with a peſtle, yet will not his fooliſhneſſe depart from him, *Prov.* 27.22. So, if you ſhould bray theſe men with the threatnings of the law, with the plagues contained in the Bible, making their conſciences black and blew (as we uſe to ſpeak) yet they will not leave off their conceitednesſe.

Now the *Reaſons* hereof are four;

1. *Becauſe all ſinners are fooles*; and the fooliſh ſhall not ſtand in Gods ſight, *Pſal.* 5.5. All that work iniquity are fooles; a ſelf-conceited fool is a proverb; and our *Saviour* who knew the combination of all ſinnes, joynes pride and fooliſhneſſe together, *Mark* 7.22. a proud conceited man and a fool are put together by our *Saviour*. And this is the cauſe why ſo many thouſands in the world are conceited of themſelves, that their caſe is good, when tis nothing ſo, even becauſe they are fools; none but fools will look more after pelf, than jewels, and preferr *tranſitory* things before *heavenly*; yet ſuch are the wiſe men of this world. That man is a fool that cannot eat his meat; and ſuch is every ſinner; his ſoul hath no food but Chriſt, the word, and his promiſes; yet he knows not how to feed on them; he hath no cover to hide his nakednesſe but Chriſt, &c yet he knows not how to put on Chriſt; therefore he is a fool.

Secondly *men are born fools*; of all fools none ſo ſelf-conceited as the born-fool; one that hath been a *wiſe man*, knows how to hold his peace, but a *born* fool is invincible; *vain man would be wiſe, though he be born like a wild Aſſes colt*, *Job* 11.12. Of all creatures the foal of the Aſſe is the ſimpleſt; needs then muſt the wild Aſſes colt be moſt ſimple. So although a man be born a fool, yet he would be counted wiſe; he is *conceited* that all the Miniſters in the world cannot direct him; no, he is wiſe enough for that matter; this folly is bred and borne in him, he hath it by kind, and that is the reaſon that it is hardly clawed off, but they are ready to ſay, they are as wiſe as the Miniſters themſelves.

I call not into queſtion the wits of many; I know many of you are underſtanding men and women; but I ſpeak now of the Wiſdom of the *Spirit*, and how you may underſtand to *ſave* your ſouls. What is it for a man to be *worldly-wiſe*, to get riches and honour, and to behave himſelfe like a Gentleman, and yet a fool in ſeeking his ſalvation? this is to be *penny-wiſe*; but here is the queſtion, are you not *pound-fooliſh*? can you go on in your ſinnes, ſwearing, &c? then ſurely you are *pound-fooliſh*; all your wiſdom and mony avails nothing; alas you are but penny Gentlemen. The Sodomites, *Gen.* 19. were blind, they could not find the door, they could ſee well enough elſe, they were only blind in this; ſo man is *ſtultus ad hoc*, wiſe enough for any thing in the world but this, take him for huſbandrie, and his knowledge is good; for matter of carriage, he can behave himſelfe as well as the wiſeſt; he is only *ſtultus ad hoc*, for ſalvation he is a fool, a born fool, and ſelfe-conceited.

3. *Men are ſelfe-conceited of their own eſtate*; thoſe that praiſe themſelves

ſelves we uſe to ſay have ill neighbours; ſo if a fool had a good neighbour to tell him of his folly, and to laugh at him for it, he would not praiſe himſelfe; ſo he that praiſeth himſelfe, it is certain he hath ill neighbours: ſo the reaſon why men are well-conceited of themſelves, is becauſe they have ill neighbours, they think they are honeſt, and ſo do their neighbours, but now if a drunkard could go no where but that every one would tell him that he were a hel-hound, he would not be drunk, but an ill neighbour he tells him he need not fear, by the grace of he ſhall do well enough, he is a good Chriſtian, and hence it is that when fools are not anſwered according to their folly, that they are conceited of themſelves; when men are ſoothed up, others think well of them, and they alſo think their own caſes good; for ſay they, if I were no at good Chriſtian, ſuch and ſuch would not be acquainted with me.

Fourthly and laſtly, *becauſe the Lord delivers many up to the ſpirit of ſlumber*, *Rom.* 11. 8. Black poppy ſeed will caſt a man into ſuch a ſleep as that his eyes ſhall be broad open, and yet he not ſee; ſo the Lord hath caſt men into a ſlumber like a man between ſleeping and waking; of all ſleep none like to ſlumber, becauſe it is full of imaginations; never is a man ſo full of dreams as then when he is in a ſlumber. If a man were a drunkard and in the deep of all evil, and luld in the deep ſea of ſecurity, he could not be ſo well-conceited; but now that his eyes are halfe open, halfe ſhut, halfe awake, halfe aſleep, halfe out, halfe in, he thinks his repentance is good, his caſe good, and he hopes he ſhall find mercie at the hands of God, as well as the beſt Puritan in the pariſh; they are like the dreamer (as *Joſephs* brethren termed him) ſingular, in Hebrew *the Maſter dreamer*; they dream they ſhall have mercie, and they ſhal not be damned, theſe men are in a ſlumber, *they have eyes and ſee not* &c. *Iſa.* 28, they ſee the judgement of God, but *perceive* it not.

Conſider what a wofull caſe theſe men are in, and how the Scripture calls this *ſelfe conceit*.

Firſt, it calls it nothing but *a thinking*; if a man think himſelfe to be *ſomething*, he is *nothing*. *Gal.* 6. 3. to think thy ſelfe a Chriſtian, is a vain thought.

2. The Scripture calls it *ſuppoſition*: what a vain thing it is for a man to be a ſuppoſing? they ſuppoſe they ſhall go to heaven, they ſuppoſe they are better then others, better then thoſe on whom the Tower of *Siloam* fell; and ſo many ſuppoſe they are not in the gall of bitterneſs nor in the bond of iniquity.

Thirdly, it calls them *ſhaddowes*; they walk in a vain ſhew, *Pſal.* 39 6. viz. their repentance ſhews as if it were good repentance. They can ſpeak lowly, there is a ſhew that they are humble. Man walks in a vain ſhew, like a Tradeſman who hath abundance of things which he makes ſhew of, yet are none of his own: ſo he talks of *grace* which was never his own.

Fourthly it calls them *imaginations*. *Acts* 4.

Fifthly, it calls them *appearances*, *Matth.* 6. 16. So men appear all at a Sermon, but their hearts never ly down before the Word, there are nothing but ſeemings, 1 *Cor.* 3. Thus you may think your ſelves or ſuppoſe

your ſelves to be in good caſe, when as it were better thou didſt appear to be a hel-hound then a Chriſtian, and not be ſo indeed; for then there were ſome hope that thou wouldeſt look out. If a man be ſick, yet if he ſeem to be well, none will look out for him, as they would do if he ſeemed to be ſick indeed; and therefore this is the moſt dangerous ſickneſſe; ſo if men did ſeem to be damned wretches, that they were born and continue in ſin, and when they dye, they muſt be damned, if men feared thus, they would look out.

Secondly, *conſider ſo long as thou art well conceited of thy ſelf, Chriſt hath no commiſſion to call thee*; and Chriſt wil do nothing but what he hath *commiſſion* to do, he wil not run into a *Præmunire*; Chriſt doth proteſt to all the world that he hath no *commiſſion* from his Father for ſuch; *I am not come to call the righteous*, &c. *Matth.* 9. 3. *viz.* thoſe that are *righteous* in their own eſteem and thoughts, but are not; if a man tell them that they are fitter for hell then for heaven, they are better-conceited of themſelvs then ſo; if a man tell them for all their profeſſion they may be hel-hounds, yet they conceit better of their profeſſion then ſo; now then conſider what a caſe thou art in, if thou be out of Chriſts road.

Thirdly, *as Chriſt hath no commiſſion, ſo he is glad he hath not*, and he gives thanks to his Father that he put him not into commiſſion, *I thank thee O Father*, &c. *Luke* 10. 21. *q.d.* thou doſt not convert thoſe that are *ſelfe conceited*, thoſe that think they ſhal not be damned, ſuch as conceit that they need no ſummons, that are righteous enough; Father I am glad of it, &c. and it is ſaid there that Jeſus rejoyced, &c. I rather rejoyce that thou haſt ſent me to poor ſouls, ſuch as are the off-ſcouring of the world, &c. but he that is *ſelfe-conceited*, is wiſer forſooth then ſo; Chriſt tels thee that thou muſt take up his croſſe; but thou thinkeſt that thou haſt more wit, thou canſt go a wiſer way to work; thou haſt an eaſier way to heaven, thou wilt none of the Croſſe; and I tell thee then that Chriſt wil none of thee, but he will be glad to ſee thee damned.

Fourthly and laſtly, *he is in the broad way to hell that is ſelfe-conceited*; there be many wayes to hell; the covetous goes one way, the Drunkard goes another, there are a thouſaud wayes to hell; though there be ſundry wayes to hell, yet they all meet in *ſelfe-conceit* there is the broad high way where all meet; *ſelfe-conceit* is not only the way to hell but it is the *brood way* where all wayes meet. *There is a way* (ſaith the wiſe man) *that ſeems right*, &c. *Prov.* 14. 12. *but the end of it is death*; there is the wages, there all the wayes meet. Oh then examine your ſelves. I ſhould give you *ſignes* and *tokens* to make it appeare unto you; but the time will not give me leave. I will only name one or two. That man that ſelfe-ſwears, is conceited of himſelf, that is one ſign; As I am an honeſt man, As God ſhal help me, by my faith and troth, As I look that the Lord ſhould ſave my ſoul, &c. theſe men are highly conceited of themſelvs, they think that their ſalvation is ſure, yea ſo ſure that they may ſwear by it, but theſe are devilliſh and damnable ſelf conceits; it is Gods prerogative only *to ſwear by himſelf*, *Heb.* 6. 13. 14. I ſpeak this becauſe I know it is a common practiſe among men, and a helliſh brand of a curſed ſelf-conceited man.

THE

THE EFFICACIE

Of Importunate

PRAYER,

In two SERMONS

By that laborious and faithful Messenger of CHRIST, WILLIAM FENNER, Sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late *Minister* of *Rochford* in *Essex*.



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FELICIE

THE EFFICACY OF Importunate Prayer.

Luke 11. 9.

Ask, and it ſhall be given unto you; Seeke, and you ſhall finde; Knock, and it ſhall be opened unto you.

OUr Saviour Christ being demanded by one of his Diſciples, *how they ſhould pray*; He here teaches them theſe two things. Firſt, a *Platform of prayer*, in the 2, 3, 4. verſes; Say, *Our Father, &c.* Secondly, he teaches them the *Importunity of Prayer*, which he ſets forth by the ſimilitude of a man who having a gueſt come to him at midnight, and had nothing to ſet before him, he went to his friend to intreat him to lend him three loaves, and at the firſt he nakedly intreats, Lend me three loaves: The door is ſhut, ſayes his friend, and I cannot open it now. Secondly, he falls to intreat and to beſeech him to do him this favour. He had a gueſt come to him, and he knew not what to do: Why 'tis *midnight* ſaies he, is there no other time to come but now? Thirdly, he begins to *knock*, he muſt needs have them, though it be at an unreaſo-

nable hour. Why, I tell you I am in bed. Then he intreats him as a friend. Friend me no friends, ſayes he again. Yet the man would not leave knocking: at laſt with much adoe the man riſes, ſaying, Will you never be anſwered? and he lends him three loaves, becauſe of his *importunity*. Now, ſaith our Saviour, *I ſay unto you, though he would not give him as a friend, yet becauſe of his importunity he will.*

The ſimilitude is this: Thou art *that man*, oh Chriſtian ſoul, this gueſt is thy ſelf: Now then, come home to *thy ſelf* with the *Prodigall*, who when he was come to himſelf, goes to his *father and friend*. This friend is Chriſt, that thou art to pray unto; theſe three loaves are *grace*, *mercy*, and *peace*: Theſe thou art to pray for; it may be Chriſt anſwereth thee in thy *conſcience*, It is *midnight*, thou commeſt too late, there is no *mercy* for thee. The ſoul *prayes ſtill*, Oh Lord awaken and help me: it may be the Lord will anſwer thee by *terror* in thy ſoul, The door of mercy is ſhut, thou ſhouldeſt have come rather. Yet Lord, open unto me, ſayes the ſoul: Nay ſaith the Lord, all my children have mercy already; now mercy is aſleep, I have converted them already; they came in due ſeaſon, thou commeſt at *midnight*, there is no mercy for ſuch a hell-hound as thou art. Up Lord, have mercy on me, ſayes the poor ſoul, and look on me, &c. Look me no looks, ſaith the Lord; I came to ſave the *loſt ſheep* of the *houſe of Iſrael*: there was a time when I would have converted *thee*, when I called unto *thee* early and late: But now I am aſleep, and my mercy is aſleep, it hath been awake as long as it could well hold open its eyes; and comeſt thou *now*? Oh the ſoul cries ſtill, and will never give over: if mercy be to be had at the throne of grace, he will have it. Even as a begger being at a gentlemans door, they bidding him be gone, there is nothing to be had: nay, ſayes the begger, I will not be gone, here is ſomething to be had, and I will have ſomething, or elſe I will die at the door: The gentleman hearing him ſay ſo, thinks it would be a ſhame for him if he ſhould *die* at his door; and gives him ſomewhat: So when the ſoul is thus *importunate*, becauſe of importunity it ſhall be granted. Verily I ſay unto you, if you *thus* ask, it ſhall be given unto you.

Theſe words contain in them the *main* duty of *importunate* prayer. *Aſk*; if asking wil not ſerve turn, *ſeek*; if ſeeking will not ſerve turn, then *knock*: try all meanes.

Another parable our Saviour put forth, *Luke* 18. 1, 2. *that men ought always to pray, and not to faint.* There was a poor woman wronged by her adverſary, and there was no Judge to right her but a wicked one, ſo that ſhe had but poor hopes; yet ſhe reſolves to go, or elſe ſhe ſhall be undone; therefore if ſhe periſh, ſhe will periſh at his feet. He cals her all to naught. Oh; for Gods ſake help me, ſayes ſhe. I care not for God nor man, ſayes the Judge: Nay, good my Lord, ſaith the woman. The Judge ſeeing her thus importunate, ſaid, I ſhall be troubled with her if I do her not juſtice. *How much more* (ſaith the text) *ſhall not God avenge his elect that cry day and night?*

Obj. But ſome man may demand, what is *importunate prayer?*

Anſ. I anſwer, it is a *relſtleſs* praier, which will take no nay, nor contumelious repulſe, but is in a holy manner *impudent* until it ſpeed; and there are in it four things:

First,

First, it is *restlesse*: he that is importunate, cannot rest till he speed in his suit before God, as the poor woman of *Canaan*, she sought the Lord God of Heaven and earth, (she was of the cursed stock of *Cham* whom the Lord commanded to destroy; yet she repented, and became of the faith of *Abraham*) to see if the Lord would own her: but the Lord seemed to reject her, and suffered the devil to possess her daughter. Now, what, might not this poor woman think she had made a sorry change of religion, seeing that God the author of it would not own her, but suffered the devil to possesse her daughter? But see the *importunity* of this woman, she would not be quiet untill she had found Christ, *Mark* 7. 24, 25. Christ could not be hid. No? What, could he not hide himself in some corner? No, no, thinks she, there is a Christ, and if he be to be had under the cope of heaven, I wil have him. Even so it is with the soul that is *importunate* in prayer, it is restlesse. What if Christ do hide himself in the Word, &c. and will not own a poor soul, yet the poor soul knowes there is a Christ, and if he be to be found in the whole world, he wil have him: I wil, saith he, turn over all duties; I will go to all the Ministers that are neer, I will use *all the means*. Now Christ cannot be hid from such a soul that is thus importunate.

Now as it is a prayer that will take no *nay*, so first it will take no *privative nay* of silence, Secondly, no *possitive nay* of denial.

First, no *privative nay* of silence: A man that is importunate in prayer, must and will have some answer; he is not like *Baals* Priests, that could get no answer, 1 *King*. 18. 26. nor like wicked men that pray in their pewes, they know not what, not whether God hears them or no: but an importunate prayer will have an answer, like the woman of Canaan: *Have mercy on me O Lord* (saith she;) but *Christ answered her not a word*. Hath she done then? No, she cries so much the more, *Have mercy on me O Lord*: yea she was so importunate, that his Disciples were ashamed to hear her; yet she cried, *Have mercy on my daughter*; the devil hath my daughter, and misery will have me, unlesse thou wilt have mercy on us. Christ answered her never a word. It was much trouble to her to have her daughter vext with a devil; but this troubled her much more, that Christ in whom all her hope was, would not hear her, nor lend her one look. What might she think, Is this the merciful Saviour, that is so ful of pitty & compassion? Is this he that hath made proclamation to all the world, saying, *Come unto me all ye that are weary*, &c? and I am tyred and wearied by reason of the devil that possesses my daughter, &c. yet he regards me not. Thus she might have said: yet these discouragements could not put her off, but *she cried so much the more*, yea so that the Apostles were ashamed that Christ should let her stand on that fashion; yet she stood it out, and prevailed.

Secondly, it will take no *positive nay* of deniall: For when she had an answer, and that flat against her; it was like bellowes to the fire, she was so much the more inflamed, she doubles her forces, *Have mercy on me O Lord*, &c. Christ put her off with a deniall, *I am not sent but to the lost sheep of the house of Israel*; I come for *sheep*, not for *goats*; you are of the *Canaanites*, on whom I have set a brand of damnation, *a servant of servants*, a

slave

ſlave of hell and darkneſſe: Theſe are all of your blood; but I come to ſave them of the houſe of *Iſrael*. But the deniall of an *importunate* ſoul is like the ſtop in a paſſage of water; the more it is ſtopt, the more violent it is; ſo this poor woman is ſo much the more eager with Chriſt; ſhe did but *cry* before, now ſhe *worſhips* him, *verſe* 24.25. as if ſhe ſhould have ſaid, *Lord* help me now, I am one of thy *loſt ſheep*; I confeſſe I am a Canaanite, I am of that damned blood; yet Lord help me; I am perſwaded that thou canſt take a courſe whereby to help me, Thou canſt caſt ſome mercy on a Canaanite.

Thus you ſee, an *importunate* ſoul will take no deniall, but will renew its forces at the Throne of grace.

Thirdly an *importunate Prayer will take no contumelious repulſe*; ſuppoſe God ſhould anſwer never a ſyllable of thy prayer, yet thou wilt pray; ſuppoſe he do anſwer, and that againſt thee, yet ſtill thou wilt pray. Nay ſuppoſe he call thee all to naught making thy conſcience tell thee of all thy ſins and abominations, making thee think that heaven is ſhut up againſt thee, and God hath ſhut his ears, calling thee Dog, hell-hound, and wretch, &c. yet nothing can break thee off if thou be *importunate* indeed. So this woman was not beaten off with Chriſts ſending the Devil into her Daughter, nor with Chriſts hiding himſelfe when ſhe ſought him; nor with Chriſts anſwering never a word, nor with the Apoſtles frumps, nor with his deniall, nor contumelious repulſe, for he called her *dog*, verſ. 26 Hence dog, I had as lieve fling my mercy on a dog, as on thee. What creature but an *importunate* one, could have gone ſo far? But ſee here the nature of importunity, it gets within Chriſt and takes advantage: ſhe confeſt the cauſe, ſaying, *Truth Lord*, thou haſt hit me right, I am a dog, or a wicked woman; let me then have the priviledges that dogs have; though dogs may not be equal with children at the table, yet they may wait under the table: I acknowledge that thy children are ſo plentifully fed, that ſome *crummes* fall from the table, therefore let me have the *priviledge* of a dog. *Naaman* the Syrian was a dog, as well as I; *Rahab* the harlot was a dog, as well as I; *Ruth* a dog, as well as I; yet theſe got crums: truth Lord, I am a dog, yet thy mercy can metamorphoſe a dog: Of theſe *ſtones* thou canſt raiſe *children* to *Abraham*. Thus it is with an importunate ſoul, though God call it all to naught, and call all ignominious terms upon it, as I had as lieve thou ſhouldeſt offer me ſwines blood, as to ſpeak in my hearing, yet if thou be *importunate*, thou wilt bear any contumelious repulſe.

Fourthly, *an importunate prayer is impudent in an holy manner*: And as an impudent begger that is needy, counts it no manners to hold his peace from begging, although he be bidden; Or as a poor petitioner to the King, the King bids him hold his peace, yet he will not, but ſtill he goes on, The officers ſay, Thou filthy fellow, wilt thou never have done? doſt thou not ſee that the King is angry? Yet he ſtill cries, Help me Lord, ô King. So the Canaanitiſh woman, or an Importunate prayer, is an *impudent* prayer, yet in a *holy* manner.

I remember a ſtory of a poor woman in *Eſſex* condemned to die: ſhe falls to crying and ſcreeching, as if ſhe meant to pierce the heavens; the

Judge

Iuge and those on the bench bid her hold her peace: O my Lord, said she, it is for my life I beg, I beseech you, it is for my *life*. So when a soul comes before God, and begs for mercy, he must consider that it is for his life, O Lord it is for my life. Now though the Lord will not answer, and though he call the soul all to naught, letting it go up and down with a heavy heart; yet the soul crying out, 'Tis for my life; If I must go to hell, I will go to hell from the throne of grace, weeping and wailing for my sins, and catching hold on the horns of the altar: this soul shall finde mercy.

I have wondered at the story in the 5. chapter of *Luke*, it is a strange passage, where this godly kind of impudencie was seen. Our Saviour Christ was preaching in the house to the people, and there was a poor man that could not tell how to come to Christ; so the poor man got some to lift him up to the top of the house and to untile it, and so to let him down; now the rubbish could not choose but fall either on Christs head, or on the heads of some of his hearers; Was not this an impudent action? could not this man have staied until the sermon had been ended? But *importunity* hath no manners: And although he did interrupt Christ, yet Christ ask'd him not why he did so, but says, *Man be of good comfort thy sins be forgiven thee*. Let us therfore come with boldness unto the Throne of grace, *Heb.* 4. 16. with freedom to talk any thing; Not as if God had given us leave to be irreverent, but as to a loving generous man of whom we use to say, He is so kinde, you may say any thing unto him; come to him at dinner, he will rise up and hear you, or what businesse soever he be about, yet he will hear you. Even so it is with God: he is such a God: that all poor souls may be bold before him to speak what they will, they may lay open their cases, and shew their estates. Now when souls come boldly, and give the Lord no rest till he establish them, *Esai.* 62. 7. then saith God, How now, cannot I be at rest for you? &c. This *holy* kinde of impudencie is in prayer, and it will give the Lord no rest.

Reasons *why we must seek importunately*, are three.

First *in regard of Gods majesty*, he loves to be sought unto, and it is fit he should be sought unto. Among men, we account it a matter of too much statelinesse to be *much intreated*; and we use to say *he loves to be intreated*; this is a fault among men; yet for all this, *Quis vestrum, &c* as *Seneca* speaks, what man of us can be content to be but once, or slightly intreated? when a man comes to intreat a kindnesse of a man there is *Sing and Anding* and *shall I &c.* nothing but *importunity* can get a kindnesse of a man; and this is a sin among men, because men are bound to do good; but the Lord is not bound to us. If we sin, he is not bound to pardon us therefore; the Lord being a God of majesty, lookes to be *sought unto* of us for his mercy, and he lookes that we should be importunate; and hence it is that God saith, *I will give you a new heart*, Ezech. 36. I will vouchsafe you all these favours, yet *I will look to be inquired for of you*. verse 76. I will look that they shall send to me for these things.

Suppoſe a man ſhould need a 1000 pound; What, ſaith the gentleman, doth he think a thouſand pound is nothing? I will have good ſecurity for it. So when we come for ſuch high mercies as theſe, for ſuch infinite compaſſions; theſe are ſomewhat, and God looks to be *ſought unto* for them; and Chriſt the Son of God is a great heir, and thoſe that are faulters to him, muſt be *importunate* with him, if they mean to be at peace with him.

If one will marry a rich heir, who hath all the preferment and dignity that the country can afford, he looks to be well ſued unto. So the Lord Jeſus is a great heir, heir of the whole world; if thou goeſt to be married unto him, thou muſt ſue unto him, and he looks for prayer, he loves to heare his children crie: this is one of his titles, though he be a God, yet he is *the hearer of prayer*, Pſal. 65.2.

Again, we have wronged his Majeſtie. Suppoſe thy ſervant wrong thee, thou wilt ſay thou wilt pardon him, but firſt thou wilt make him humble himſelf unto thee, he ſhall and muſt know that he hath wronged a good maſter: So God is willing to pardon thee, but yet he will make thy bowels know that thou haſt ſinned againſt a good God; he will make it appear by thy prayer, he will make thy ſpirit melt, he will fill thy face with ſhame and confuſion, he will make thee know what a patient God thou haſt rebelled againſt, or elſe the Lord will never pardon thee. Doeſt thou think to pacifie God with a *lazie* prayer, with coming to Church and ſaying, Have mercy upon me, moſt mercifull Father? Doeſt thou think that the Lord will have mercy upon thee for this? No, no, he may ſend thee quick to hell for all this; he will make thee cry and cry again with groans; he will make thee cry out and pray on another gates faſhion, and he will make the ſoveraignty of his mercy to be ſeen in thy ſalvation: therefore in regard of Gods majeſty, he loves men ſhould be importunate.

Secondly, in regard of Gods *mercy*; it is a diſgrace for Mercy to be begged *frigidly*; 'tis a diſgrace to Gods bounty, for a man to beg it with *lukewarm* importunity. What makeſt thou of the mercy of God? doſt thou think that it is not worth a *groan*, with the running over of a *Peter-noſter*? doſt thou make Gods mercy of ſuch baſe reckoning? this is a diſgrace to Gods goodneſſe, to be ſo cold or frigid in prayer. Thou haſt offered many offerings, yet I ſcorn them, ſaith God, *Iſaiah* 43.23. Thou haſt not honoured me with them, thou haſt not called on me, thou haſt been weary of calling on me, thou haſt too ſhort a breath in thy prayers, thou careſt not how ſoon thou comeſt to an end! Do you come and lay *lazie* prayers upon my altar? Thou haſt not honoured me.

It was a cuſtom among the Romans, when any was condemned to die, if he looked for mercy, he was to bring father & mother, and all his kinſmen and acquaintance, and they ſhould all come with tears in their faces, and with tattered garments, and kneel down and beg before the Judge, and cry mightily; and then they thought Juſtice was honoured. Thus they *honoured* juſtice in man, for a man condemned to die; and ſo the Lord loves his mercy ſhould be *honoured*, &c, and therefore he will have prayer

to

to be *importunate*, that it may appear by *groans* how *highly* we esteem of grace; our soules must pant and gasp after grace, the breath of the Lord being the soul of our souls, our hearts will die without it: This is to the *honour* of mercy, therefore the Lord will have us *Importunate*.

Thirdly, *as importunity must be in regard of Gods mercy, so it must be in regard of our selves*, else we cannot tell how to esteem it: Soon come, soon gone; lightly gotten, suddenly forgotten; I have it, come let us be jovial and spend it, when this is gone, I know where to have more; But if he had wrought for it, and also must work for more, if he mean to have more, he would better esteem it. The world little esteems Mercy; what's the reason? The greatest covetous men are they that once were poor; when a poor man hath gotten store of riches, he is more covetous than he that was born to hundreds or thousands; they are careless of it, and spend lavishly, whilst a covetous mans teeth water at it; and the reason is, because they come lightly by it. Therefore the Lord loves that we should come *hardly* by our mercy; not as if he *sold* mercy for our *pains*, but for our good: yet we are not capable of it. See *Jer.* 31. 9. where the Lord speaks thus to his people: *They come with weeping, and with supplication will I lead them.* This is a fine phrase, God *leads a soul* up and down with supplication, before he grants his request; just as a begger on the high-way, a gentleman coming by, he begs of him, the gentleman goes on his way as if he took no notice, but the begger goes on crying, For Gods sake (sir) bestow something on me; yet he goes on still, till at last the gentleman comes to his house, and then he gives him his desire. Even so God *leads* a soul up and down, from one good duty to another, till he have brought the soul to that passe that he would have it to be, and then he hears it, and sayes, What is thy suit? I will pardon thee.

What then is the reason, may some man say, why so few are *importunate* in prayer?

I answer, first, because *men count Prayer a penance*: there is a naturall kind of Popery in mens breasts; the Papists, when men sin, their Priests enjoyn them penance, as pilgrimages and scourgings, so many *Pater noster's*, and so many *Ave Marie's*, where they reckon Prayer to be a pennance. This naturall Popery is in mens breasts; they count Prayer laborious unto them, and they are weary of it, they are not eager upon prayer, they look not on Prayer as a blessing, but as a yoak; behold what a wearisome thing it is, *Mal.* 1. 13. They were weary of the service of God; Oh, say they, that the Minister would once had done! they had rather be in an Ale-house, or about their busines; all good duties are as *penance* unto carnal men. If a man be to do *penance*, he care not how little he does of it; a Rogue cares not for to much whipping.

Secondly, *men content themselvs with formality*. Many men pray, *as Haman* spake the Kings words before *Mordecai*, for he had rather have led him to the gallows, than to have said, *Thus shall it be done unto the man whom the King will honour*: but he thought it would be the worse for him if he spake them not, and therefore he only spake them for *forme*. And so men for the

moſt part go to Church, to hear the Word, to Pray, to receive the Sacraments &c. even for *forme*, or becauſe it is the faſhion, and they think, if they do not thus and thus, they ſhall not be ſaved.

You ſhal have the Drunkard ſay, I am ſorry for my drunkeneſſe; but he lies; for the next day he will be at the Alehouſe again: ſo the Whoremaſter ſayes, Lord I am ſorry that I have ſinned againſt thee; but he lies; for the next Quean that he meets with, having opportunity, he falls to whoreing again: So the Covetous man will ſay, I am ſorry I am ſorry I am ſo full of earthly thoughts; yet he lies; he is not ſorry; for you ſhall have him carking and caring all the day long, and he hath a thouſand proclamations in his head; He only prayes for *forme* with the reſt, they only *ſay* prayer, they pray not. I deny not *ſaying* of prayer, if they *pray*; Our Saviour Chriſt ſaith, When you pray, ſay *Our father*; The proud man diſhonours Gods name, ſaying, *Thy will be done*; whereas he ſhould be *humble*, for that is Gods will; it is Gods will he ſhould be *zealous*, yet he prayes not: He ſayes, *Forgive us our treſpaſſes*, &c. but he prayes not ſo; for he wrongs his neighbour, and his neighbour wrongs him, and he does not forgive thoſe that treſpaſſe againſt him. He ſayes, *Lead us not into temptation*; but he prayes it not; for he runs preſently into temptations, and hath no care to avoyd them. And this is the reaſon why men are not *importunate*; viz. becauſe they do make *formality* of it.

Thirdly, *becauſe they are gentlemen-beggers.* Of all the beggers in the world, I would be loth to meet with a *gentleman begger*, for he is proudeſt of them all; if a man tell him that he hath been an *ill husband*, and hath abuſed himſelf, preſently he ſets his hands to his ſide, ſaying, I am not as every begger, I am *thus and thus* deſcended, am as good a man by birth as your ſelfe: a gentlemen-beggers heart will not ſtoop. So men are *gentlemen* beggers to God, they were (ſay they) borne of Chriſtian parents, and they have been baptized the children of God already; What are none the children of God, but a company of Puritans? We are deſcended as well as the beſt of you all. Theſe are proud, and not as yet brought to a *ſenſe* of their own miſerie.

When *John* did preach to, and baptize the Scribes and Phariſees, he calls them all to nought, O ye *vipers* and full of poiſon, *who hath forewarned you to flee from the anger to come?* Vipers, ſaie they? Viper in thy teeth; we are the children of *Abraham*, we are better deſcended then ſo; we are Believers, and do you call us vipers? then indeed we might crie out, Oh we are damned! then we had need crie for mercie. And in this ſenſe, men are *Gentlemen-beggars.*

Another reaſon why men are not importunate, is, becauſe *they have wrong conceits of Prayer.* I will tell you the ſundrie conceits of men.

Firſt, *they have high conceits of their own prayers*; they cannot pray in a morning, between the pillow and the blankets, halfe aſleep and halfe awake, but they think that they have done God good ſervice; ſo that he cannot afford to damne them: At night he ſaies, *Lord have mercy upon me*, and ſo goes to ſleep, and then he thinks God muſt keep him untill the morning: So when he goes to dinner, he ſais, *Lord bleſs theſe creatures unto*

us, and so falls aboard, and he thinks that God must needs sanctifie them unto him; and after supper he goes to prayer, and so to bed, and thinks that he shall be heard for his much babling sake, *Mat. 6.* they think God will have mercy on them. But poor souls, if they knew how *unseemingly* they prayed, how *unfitly*, and what want there is in *seeing* their own estate, they would say, is this to pray for my soul, for such infinite mercy? Lord, how do I abuse the throne of grace? how do I abuse thy sabbaths, thy house, thy name, and all the holy ordinances which I go about? A man that is *importunate* in prayer, is ashamed; but when they think *highly* of their prayers, they are insolent, their prayers are damned, and they too.

Secondly, *as men have high conceits of their prayers, so they have mean conceits of their sinnes*, they think not their sins so bad as they are. These men are like *Abner*, who said, *Let the young men arise and play before us*, 2 Sam. 2. 15. They account murder a sport, and dancing and musiking little worse then *Davids* playing on the harp; *Amos 6.* 5. And if they commit adultery, they say, that's but a trick of youth; if they tell a lie, it is only at a dead lift when they have no other shift. That man that doth not think of every sin he commits, as *David did of his*, even to make his heart to *ake* for it, that man shall never speed well before God.

Thirdly, *as men have mean thoughts of their sins, so they have base thoughts of God.* They cannot think that God should damn a man for *drinking a pot with his friend*; I cannot think God will be so strict; No, no, I love God with all my heart, say they; and they think that God is of their mind; and if they were as God, they would not be so strict. So, *Psal. 50. They thought I was such an one as themselves*; they think God will pardon them, and therefore because of this, men are not importunate with God. God hath sent me a crosse (saith one) but I hope to rub it off well enough. Why? *God will not keep his anger for ever*, Jer. 3. 5. Suppose a man be absent from Church, or break out into some unsavoury speech, will God be angry for this? Suppose a man be negligent in a good duty, will God require every dayes work? Tush, tush, God will not, *Psal.* 10. 13. A company of Puritans say he will, but I know he will not: and hence it is, that men will not be *importunate*.

Lastly, because *they have wrong conceits of importunity*. If a man knock once or twice, or thrice, and none answer, presently he will be gone; this is for want of manners; thou wilt knock seven times, if thou be *importunate* with them: They within may say, Hold thy peace, be gone, &c. but thou wilt not so be answered.

Beloved, men are close-handed, they are loth to give; and they are close-hearted too, they are loth to take the pains to *ask* of *God*; they are loth others should be *importunate* with them, and therefore they are loth to be *importuate* with God. Examine your selves then in this duty; for *importunate prayer is evermore the prayer of an importunate man*.

THE

EFFICACIE

Of Importunate

PRAYER.

The Second SERMON

By that laborious and faithful Messenger of CHRIST, WILLIAM FENNER, Sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late *Minister* of *Rochford* in *Essex*.



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THE EFFICACY OF Importunate Prayer.

Luke 11. 9.

Ask, and it ſhall be given unto you; Seeke, and you ſhall finde; Knock, and it ſhall be opened unto you.

TO proceed then: There be ſix ſignes to know whether our Prayers be *importunate* or no.

Firſt, *importunate prayer is evermore the prayer of an importunate man*, and the man is importunate, if his praier be importunate, but how can a man importune God for mercy, when his *perſon* importunes God for vengeance? It muſt be the prayer of a godly heart; *Preſerve my ſoul, for I am holy.* Pſal. 86. 1, 2. *David* makes a prayer, and he was *holy* when he made it; his prayer could tell him that he was one that laboured to work in holineſſe. Therefore when thou goeſt to God in praier, conſider whether thou canſt ſay, *Lord hear me, for I am holy*, and I would fain be holy: but if the ſaying of theſe words choak thee, then thy prayer *condems* thee.

Of all begging, it is a great matter *who it is* that begs at the door: *Who is that*, saith the indweller? and when he opens the door and sees it is a *thief*, &c. Oh, *is it you?* saies he; you may stand long enough, you shall never have alms of me. So in praier, it is all in all, *who it is* that prays.

The woman in the Gospel having an issue, touched our Saviour; he looking about, asked *who touched him*, and when he saw the woman, Oh is it you? saies he, be of good chear, *Luke* 8.48. So when a man praies to God, *Who is that*, saies God, that would have these mercies? And when the Lord sees it a Drunkard, or a covetous man, &c. *is it you?* saies the Lord; you may stay till Dooms day, and yet never find mercie. The spirit of supplication and the spirit of prayer, is called the spirit of grace, *Zach.* 12. 10. If then thou hast not the spirit of *grace*, thou canst not *pray*. The text saith not, Whosoever asketh the Father in my name, but, whatsoever *you* ask the Father in my name: there is many a man may use the name of Christ at the throne of grace, but certain it is, none but those that are in Christ, can pray, and with them every thing operates. A man that will walk with God in obedience to his lawes, must be a holy man: hence is that saying of our Saviour, *John* 15 7. a place fit for the purpose; *If you abide in me, and my word abide in you &c.* as if he should have said, You may ask what you please, and intreat God all the daies of your life; yet unlesse *you abide in me*, you cannot speed. That man that walks not in *holinesse* of life, can never be an *importunate* orator, as was *Moses* the man of God; but a wicked mans prayer (as *Augustine* speaks) is *tanquam latratus canum*, &c. no better then the barking of dogs, or the grunting of swine: therefore you whose *consciences* tell you that you live in sin, your prayers never speed at the throne of *grace* for *eternal mercy*.

Secondly, *an importunate praier is the praier of a pure conscience*. Suppose a man doth not see that he lives in sin, yet if his conscience crie guilty, if he have a foul conscience, his prayer never prevails with God. *If I regard wickednesse in my heart, the Lord will not hear my prayer*, saith *David*, Psal. 66. 18. that is, If I can say, or my *conscience* can tell me, that I *regard* iniquitie in my heart, the Lord will not hear me. A man must have a *pure* conscience, 2 *Tim.* 1.3. else let him not look God in the face; beg he may, but he shall never *speed* as long as he goes on with a conscience that can tell him he *regards* iniquitie.

There be many *pray*, (for indeed their conscience wil make them *pray*) but they may *pray* till they come to hell, yet they shal never be delivered, if there be but *one* sin unrepented of.

I remember a story of a poor woman being troubled in conscience, and many Ministers using to visit her, at last came one which (after much talking and praying) hit upon one sin which she was guilty of, and loth to part with; Then the woman cried out, till now you have spoken to the post, but *now* you have hit the mark, my *conscience* tels me I have been loth to part with *this* sin, but I must leave it, or else I cannot be saved.

Mala conscientia bene sperare non potest. The Pagans had so much divinitie, as to say, *The gods must be honoured with purity*; therefore they wrote on the doors of their temples, *Let none having a guilty conscience enter this place.*

Thirdly

Thirdly, *Importunate prayer is evermore a prayer that is full of ſtrong arguments.* And hence it is that *Job* ſaith, *I will fill my mouth with arguments*, Job 23.4. like an importunate man, who will bring *all* reaſons and arguments to *effect* his cauſe; even ſo an importunate man at the throne of *grace*, will bring *all* arguments to perſwade God. If a man be to pray for any *particular* grace, he will bring *all* the arguments he can deviſe to get it; as, Lord, it is a grace of the Covenant, for the want whereof I endure many temptations; thou haſt made me a Miniſter, I cannot worke on mens conſciences untill I have it, he preſſeth all arguments he can deviſe. A good *orator* before God, muſt be a good *logician*. It was noted of the High-Prieſts that were to pray before God, they were to have *Urim* and *Thummim*, and that was two parts of Logick, *viz.* knowledge and perfection: ſuch an one ſhould a Miniſter be, he muſt be a good Logician at the throne of grace.

Fourthly, *importunate prayer is a ſtout prayer*; Continue in praier, ſaith the Apoſtle, *Col.* 4.2. a *weak-hearted* praier is a cold prayer, a prayer without a ſpirit; yet theſe men that have weak ſpirits to pray, have ſtrong enough to ſin; and wit enough to ſin, and knowledge enough to ſin; but bring them to grace, then they have no *ſtrength*. Thou canſt not ſtrive to prevail with God, unleſſe thou ſtand to it. How came *Jacob to prevail* with God, but by *wreſtling*? Prayer is called *fighting*, it is a holy kind of *violence*. Thou canſt not obtain a mercie at Gods hand, unleſſe thou lay all thy force on it. Even as a Father who hath an apple in his hand, and his child would fain have it, he firſt opens one finger, then another, till the aple drop out. So is it with a poor ſoul at the throne of grace: the Lord opens his hands, and fills all things living with plenteouſneſſe; What is the means that is uſed? why, the praiers of his children; they by their prayers open Gods hand, and ſo make the bleſſings to deſcend. Go for grace; why, the Lord will ſay unto thee, Thou art proud, thou muſt be humble, *and ſo open that finger*; Thou art careleſſe, thou muſt go quicken thy ſelf, *and ſo open that finger*: God ſaies, thou wilt not make much of *this* grace when thou haſt it, but thou wilt turn it into wantonneſſe; then thy ſoul muſt learn to *mortifie* its members, *and ſo open that finger*; thou canſt not get grace at Gods hand, unleſſe thou do *open all his fingers*, and then it will fall down. There is a ſeverall power in all Gods children, ſome have more, ſome have leſſe, yet all muſt be *powerfull*, elſe none can *prevail* with God.

Fifthly *if thou pray importunately, thou prayeſt wakefully*; he muſt be deeply awake that *praies*; his ſoul, his heart, his underſtanding muſt be awake: that man that praies drowſily, praies not powerfully; *Watch* therefore, ſaith Chriſt, and *pray*, *Luke* 21.36. Watch to pray. *q. d.* for as there is a ſleepy *head*, ſo there is a ſleepy *heart*. As a Begger who is begging, is all awake, head, feet, hands, &c. all is awake to beg; ſo muſt that ſoul be that means to ſpeed in praier.

Sixthly, *importunate prayer is an aſſurance-getting prayer*; a prayer that will not be quiet till it have got aſſurance that God hath heard it. Wicked men pray, and preſume that God hears them, but God hears them not; nay, many of Gods dear children *pray* many times, and are not

heard. *How long wilt thou be angry with thy people that praieth?* *Pſ.* 80. 4. Not only with their *perſons*, but with their prayers alſo. How then, think you, is the prayer of ſuch as live in their ſins taken? who *pray*, but their praiers vaniſh away in the air like clouds: theſe may *pray* and *pray*, but they get nothing.

Behold he praies, ſaith the voice to *Saul*, *Acts* 9. 22. What, did he not *pray* before? Yes, he had made many a long praier, elſe he could not have been a Phariſee; but now he did not only *pray*, but he praied unto *God* as *David* did, who did *lift up his heart to God*, Pſal. 25. 1. or elſe his heart could not have praied; and then in the next verſe *David* begins his praier. Our hearts are juſt like a bell, which ſo long as it lies on the ground will make no muſick, till it be lifted up; Our hearts are not like the bell of *Rochea*, which (*they ſay*) will ring of its own accord; but our hearts muſt be lifted up, elſe they will make no delightfull muſick in the eares of God. Wherefore if *you pray*, and labour not to bring your hearts home to God, that ſo he may hear them in mercy, he will (*it may be*) hear them, but it will be to your condemnation, as he hears the praiers of wicked men: therefore if thou praieſt, pray fervently.

There be ſix or ſeven marks of Prayer that is not importunate, and he that praies ſo, may go to hell, for ought I know.

The firſt is a *lazy* prayer; An importunate man works hard to bring up his ſuit; his underſtanding, his counſell, and all his policie works: ſo if the ſoul be *importunate*, then it is a *working* prayer. Prayer is a labour, 2 *Cor.* 1. *Labour with me in prayer*. That man that plowes his field, and digs his vineyard, *that man* praies for a good harveſt; if a man *pray* to God never ſo much, yet if he do not uſe the *means*, he cannot obtain the thing he prayes for. Even ſo it is with grace; A man may pray for all the graces of Gods ſpirit, and yet never get any, unleſs he labour for them in the uſe of the means. God cannot abide lazy beggers, that cannot abide to follow their calling, but if they can get any thing by begging, they will never ſet themſelves to work. So, many there be, that if they can get *pardon* of ſin for begging, then they wil have it; but let ſuch know that the Lord will not give it for ſuch lazie kind of praying; but if thou wilt have pardon of ſin, thou muſt labour for it, thou muſt get it with thy fingers ends; God gives not men Repentance, Faith, &c. by *miracles*, but by *means*: Thou muſt then uſe the *means*, and keep watch and ward over thine own ſoul, that ſo thou maiſt get the grace thou praieſt for.

Secondly; *a praier that is not a full praier, never ſpeeds with God*; but an importunate prayer is a *full* praier, it is a *pouring* out of the heart, yea of the whole heart, *Pſal.* 62. 8. the Pſalmiſt ſaith, *poure out your hearts before him*, truſt in him at all times, poure out your hearts (the addition is made in the Lamentations of Jeremy) *like water*. It may be thou powreſt out thy *praier* like tar out of a tar-box, halfe ſticking by the ſides; but when thou praieſt, thou muſt out with *all* before God. When thou giveſt thanks, doſt thou labour to remember all the bleſſings of God? when thou doſt petition to God, doſt thou poure out all thy heart before him? doſt thou caſt all thy care on God?

Thirdly, *Snatch-prayer is no importunate prayer*; when men pray by

by ſnatches, or peecemeals, by breaking off a limme of their prayer, becauſe of ſluggiſhneſſe, or becauſe their hearts are eager about other buſineſſe; it is not good to truſt *fits* of devotion; 'tis a baſe kind of praying, when men gallop over their prayers, that ſo they may come to an end *quickly*. Should I accept this at your hands, ſaith God by his Prophet? when they brought a ſheep, it wanted a lim, they were loth to give God a whole offering, *Mal.* 1.13. Many pray a peece of a prayer in the morning, and then they go after the world, he down's on his knees, and gives God a rag of a prayer, a companie of ragged ends; And God counts it an indignitie; *ſhall I accept this?* (ſaith he?) What, a lame prayer? No, no, the Lord looks for a *prayer* that hath its full growth; it is a ſhame to ſpeak in the congregation what men do in *ſecret before God*, which many have confeſſed after they have been converted, how they have gone into *Gods preſence*, and have ſhuffled over their prayers, thinking every hour ſeven, untill they had done.

Fourthly, *Silent prayers are never importunate.* I mean by *ſilent* prayer, when a man is *ſilent in that which God looks he ſhould moſt inſiſt upon.* David made a prayer, *Pſal.* 32. and the Lord looked that he ſhould ſtand much upon his *adultery* and *murther*, which he had committed, to ſee what ſhame he took on him for it; but he ſhuffled it over: and what ſaith the Text? *When I kept ſilence*; what, did the Prophet *roare*, and yet *keep ſilence?* theſe are contradictions. Yea, the Prophet *roared* and *kept ſilence*; as if he ſhould ſay, the Lord counted his prayer but roaring, ſo long as he laid not open *that* ſinne, which the Lord lookt he ſhould have ſtood on; the Lord let him roare, and roare he might long enough, but (ſaith he) *I brake my ſilence*, I ſaid, I will confeſſe my tranſgreſſions, and then thou forgaveſt the wickednеſſe of my ſin. So, many go to God, and tell God they muſt needs have mercy, and fain they would have mercy, and yet they are *ſilent* in *confeſſing* the *ſinne* they ſhould. I ſay, the Lord will never hear that man; he may *pray* to God all his life, and yet go to hell in the end. Haſt thou been a *drunkard*, and doſt thou think that the Lord will forgive thee for crying, *Lord forgive me*, &c? No, no, thou muſt *inſiſt* on it, and ſay, *Againſt thy word I have been a drunkard, my conſcience told me ſo, but I would not hear, I have felt the motions of thy holy ſpirit, ſtirring againſt me, and I regarded not; Now if thou ſhouldeſt turn me into hell, I were well requited; ſo many Sermons have I neglected; I have wronged others in this kind, and I have been the cauſe why many are now in hell, if they repented not. I have prayed for mercie, yet with the dog to his vomit have I returned, and therefore for all my prayers thou mayeſt caſt me into hell for ever; and now I have prayed, yet it is a hundred to one but I ſhal run into my old ſin again; yet as I expect forgiveneſſe, ſo I deſire to make a covenant to give over all my ſinful courſes, and I am juſtly damned if I go to them again.* Such a kind of prayer the Lord loves.

Fifthly, *Seldome-prayer is no importunate prayer*; when the ſoul contents it ſelf with ſeldome coming before the throne of grace; an importunate ſoul is ever *frequenting* the way of mercie, and the gate of Chriſt; he is often at the threſhold before God, in all prayer and humiliation.

The

The reeling'ſt Drunkard in the world ſometimes can do ſo too; the baſeſt Adulterer in the world ſometimes can be chaſt: the Devil is quiet ſo long he is pleaſed, and the wicked may ſometime have a *fit* in prayer. But this is the condition of an importunate heart, he is *frequent* at the throne of grace. The Prophet *David* prayed *ſeven times* in a *day*; and *Hannah continued* in prayer night and day.

Sixthly, *Lukewarm prayer is not an importunate prayer*; when a man prais, but is not *fervent*, when a man labours not to wind up his ſoul to God in prayer. That man that prayes *outwardly* only, that man teaches God how to denie his prayer. Though you make many prayers, ſaith God, yet I will not hear you; *why?* Your hands are full of blood. *Qui frigidè orat, docet negare.* They are like luke-warme water, that never boils out the blood: So they have been guilty of murder and abundance of other ſins, and they did indeed *pray* againſt them, but they were never but luke-warme, they have never boiled away the blood of their ſins. Thou muſt pray *fervently*, with a ſeething-hot heart, if thou meaneſt to get *pardon* for all thy ſins, as ſecuritie, and deadneſſe of heart, &c. And as it is in *Jonah* 3. let every man crie *mightily* unto the Lord.

Seventhly and laſtly, *Bie-thoughts in prayer keep prayer from being importunate*; as when a man prayes, and lets his heart goe a wool-gathering. I remember a ſtorie of an unworthy Oratour, who being to make an acclamation, *O earth! O heaven!* when he ſaid *O heaven*, he looked *down* to the earth; and when he ſaid *O earth*, he looked *up* to heaven. So, many when they pray to God in heaven, their thoughts are on the earth: theſe prayers can never be importunate. When a man praies, the Lord looks that his heart ſhould be *fixed* on his prayer; for our hearts will *leake*, and the beſt child of God, do what he can, ſhall have bie-thoughts in prayer.

And that,

Firſt, from *corrupt nature.*

Secondly, from *nature curbed.*

Thirdly, from *Satan.*

Fourthly, from a *mans own ſluggiſhneſſe.*

For the firſt; The beſt children of God have *corrupt natures*, and when they have done what they can, diſtractions will faſten on them. They would perform good duties better, if they were able, ſaying with *Paul*, *The good which I would, I do not*, &c.

Secondly, *from nature, as it is curbed*; The more grace binds nature to its good behaviour, the more ruſtling it keeps. Even a Bird being at *liberty* keps no ſtir, but being in a *cage*, it flutters about, becauſe it is abridged of its libertie: ſo when thou haſt curbed thy corrupt fleſh, it will be ſkittiſh in every good dutie thou goeſt about; and hence it is that the Apoſtle uſeth this phraſe, viz. *I find another law in my members rebelling againſt the law of my mind*, &c. When grace *curbs* the law of ſin, then nature *rebels.*

Thirdly, *from Satan*; as in *Job*, Satan ſtands at his right hand as a *Plantiffe*, as *Ægidius* compares it, which puts in all Caſes to hinder the *Defendant*; Even ſo the Devil puts in all bie-thoughts that he can deviſe, to hinder a mans ſuit for going on before the throne of grace. But thou muſt

must do as *Abraham* did. when he was sacrificing; when the birds came, he drave them away; so must thou do by thy bie-thoughts, if thou wilt have fruit of thy supplication before God.

Fourthly, they come from *spiritual sluggishnes*, that creeps on the best, if they take not heed: And this was the reason the Apostle cryed, *O wretched man that I am*, &c.

I speak not now to the children of God, who are troubled with bie-thoughts in their praiers; For they, the more bie-thoughts they have, the more earnest they are in prayer; they *mourn* with *David*, in their prayer. Consider O Lord (saith he) how I *mourn*, Psal. 55. There was something in the Prophets prayer that did vex him, and that made him so much the more to mourn before God.

But as for you that can have bie-thoughts in prayer, and let them abide with you, your praiers are not importunate; the Heathen shall rise up against you and condemn you.

I remember a storie of a certain Youth, who being in the temple with *Alexander*, when he was to offer incense to his god, and the Youth holding the golden Censer with the fire in it, a coal fell on the Youths hand and burnt his wrist; but the Youth considering what a sacred thing he was about; for all he felt his wrist to be burnt, yet he would not stir, but continued still to the end.

This I speak to shame those that can let any thing, though never so small, to disturb them, yea (if it were possible) lesser things then nothing; for if nothing come to *draw* their hearts away, they *themselves* will employ their hearts. *Baals* Priests shall condemn these, who did cut themselves with knives, and all to make them *pray* so much the more stronglie. What a shame is it then, that we should come on *life and death* to pray for our souls, and yet come with such loose and lazie praiers! Think you that a malefactor when he is crying at the Bar for his life, will be thinking on his Pots and Whores, &c? Was it ever heard of, that a man at *deaths-door*, should be thinking on his Dogs? can he then think on them? Do you think that *Jonah* prayed on this fashion, when he was in the Whales belly: or the Thief on the crosse, or *Daniel* in the Lions den, or the three Children in the fierie furnace, or *Paul* in Prison? Do ye think that these *prayed* thus? What, shall I be at praier, and my mind in the fields? No, no; if I will pray, I must melt before God, and bewail my sins, and be heartily affected in *prayer*. But as long as I pray thus, I pray not at all. And as God said to Adam, *where art thou?* so may he say to thee, *Man, where art thou?* art thou at *prayer*, and thy mind at *mill?*, is thy mind on thy Oxen, and art thou at prayer before me? what an indignitie is this? Should a man come to sue to the King, and not mind his suit? will not the King say, Do you mock me? know you to whom ye speak? The Lord takes this as a haynous sin, when men come into his Presence with such loose hearts.

Now seeing these things are thus, take a word of exhortation to labour for importunate Prayer.

Prayer is the art of all arts; it enables a man to all other duties, it is the art

art of Repentance,&c. *Samuel* confeſſed, if he had not had the *art* of Prayer, he could not have had the art of preaching, 2 *Sam.* 12. 23. See the antitheſis between theſe two words. *God forbid*; as if he ſhould ſay, God forbid that I ſhould ceaſe to pray for you, for then I ſhould not teach you the right way. A Miniſter can never preach to his people, that *prayes* not for his people. It is the *art* of Thankſgiving, a man cannot be thankful, if he cannot pray. *Pſal.* 116. 12. It was the means whereby the Prophet *David* would be thankful to God; he would *take the cup of ſalvation, and call on the name of the Lord.* A man hath not a good ſervant, unleſſe he can *pray* for his maſter; ſee the ſtory of *Abrahams* ſervant, *Gen*, 24. Prayer helps to perform all other good duties. How doſt thou think to have benefit by the *Word*, unleſſe thou be fervent in *prayer* with God to get a bleſſing upon it? We can do nothing but by begging.

Secondly, as Prayer is the *art of all arts*, ſo it is the *Compendium of all divinitie.* Therefore to *call zealouſly* on the name of the Lord, is to be a Chriſtian; *Whoſoever ſhall call on the name of the Lord*, &c. It includes repentance, humiliation, ſorrow for ſin, joy in Gods goodneſſe, thankſgiving for mercies, obedience to his commandements, yea the whole dutie man; therefore we muſt labour to be importunate in prayer. A *Reaſonable* ſoul is *eminently* all ſouls; ſo Prayer is *eminently* all good duties. *Pſal.* 72. *The prayer of David the ſon Jeſſe*; that is, all his repentance, in all paſſages; he did humble himſelf before God; all *Davids* duties are included by the name of the *prayer* of David the ſon of Jeſſe. And therefore thou hadſt need to make much of Prayer; for thou canſt never *repent*, unleſſe thou pray well.

Thirdly, *Prayer is a mans utmoſt refuge*; a man cannot have Chriſt, but only by Prayer. 'Tis bad enough for a man to be a Drunkard, or to live in any other ſin; but yet after all this, if a man have the *ſpirit* of *prayer*, there is hope of this man; if after all his ſinnes committed, he can *pray* to God, there is hope. But for a man to ſinne, and not to be *importunate in prayer*, is dangerous. What ſaith the Pſalmiſt? They are corrupt and become abominable, they have not called on the name of the Lord, *Pſalm* 14. 4. Oh fearfull condition!

Fourthly, *Prayer is that which Gods people have, though they have nothing elſe*; it is the beggers diſh (as I may ſo call it.) A begger hath no way to live, but by begging; therefore he had need beg hard: ſo we have nothing to *live* on, but *praying*; I mean nothing that is to be done on our ſide; all the *promiſes* of God are to be gotten by *prayer*. Suppoſe a man have nothing to live on but his fingers ends, no houſe nor land, nothing left to maintain his wife and children, but his fingers ends; will he not be toyling all the day? he is a day-labourer, as we uſe to ſay. So, to *pray earneſtly*, is a Chriſtians fingers ends. When a houſe ſtands but upon *one* pillar, will not a man be fearful and carefull of that pillar? why, Prayer is a mans piſlar; if this be gone, down falls all the hope of ſalvation.

Fifthly, *Prayer is that which hath the command of Mercie*; we are ſuch unpro-

unprofitable ſervants, that Mercie will not meddle with us, unleſſe it be commanded. Patience is loth to bear; we have ſo provoked God, that Mercie is loth to make or meddle with us; for unleſſe it have *command* from *God*, it will not admit of any ſoul. When *David* begged for loving kindneſſe, he was *importunate*; elſe mercie and loving kindneſs would not look on *David*, Pſal. 42.8.

Sixthly, *Prayer is Gods delight.* The ſupplication of the wicked is abomination to God, but the prayer of the upright is his delight, *Prov.* 15.8. The Lord muſt have ſomething to pleaſe him; Kings (you know) muſt be pleaſed; ſo the King of heaven would be *pleaſed* by all that come unto him. Now nothing is more pleaſing unto him than prayer.

Seventhly, *Importunate prayer is a willing praier.* There be many that pray to God for mercy, and yet they are loth to have it; why? becauſe they are not *importunate*. When a mans luſt runs on the world and worldly pleaſures, &c, he *ſpeeds not*. When the woman of *Canaan* was *importunate*, Chriſt ſaith unto her, *Woman, be it unto thee as thou wilt*: ſhe had a will to grace, *Matth.* 15. 28.

Eighthly, *Importunate prayer is the only faithfull prayer.* A begger never goes away from a gentlemans door, ſo long as he believes he ſhall have an alms: ſo, as long as a ſoul is *importunate* with God, it is a ſigne that it is a *believing* ſoul. *O woman*, (ſaith Chriſt) *great is thy faith.* Why? Becauſe her *importunity* was great, therefore Chriſt concludes her faith was great.

The means to get *importunity* in prayer, are theſe,

Firſt, *Labour to know thine own miſery.* See *Epheſ.* 6. 18, 19, 20. They could not have praied importunately, unleſſe they had known how it had ſtood with *Paul*; ſo unleſſe thou *know* thy miſery, thou canſt not be *importunate*. If a Drunkard, or Whoremaſter, or Sabbath-breaker, or Swearer, &c. *knew* that they ſhould be *damned*, they would get out of their ſins.

Secondly, *You muſt be ſenſible of your miſery. Simon Magus* knew his miſerie, yet becauſe he was not *ſenſible* of it, he ſayes, *Pray ye to the Lord for me*, *Acts* 8.24. If he had been *ſenſible*, he would *himſelfe* have fallen down before the congregation, and he would have confeſſed how he had committed that ſin, in a more apprehenſive manner.

Thirdly, *Obſerve the praiers of Gods people*, as here the diſciples of Chriſt did, they hearing Chriſt pray, ſay unto him, *Maſter, teach us to pray*; they were ſo affected with Chriſts prayer, that they ſaid, Oh that we could pray thus! Oh that we had ſuch a ſpirit! *Maſter, teach us to pray*. So I ſay, conſider Gods people, how they pray; they can pray as if they would *ſoare* up to God in ſupplication; they pray as if they would *rend* the heavens. If men did but *conſider* this, it would quicken them.

Fourthly, *Get a ſtock of prayer.* That man muſt needs be rich, that hath a ſtock in *every market*. So if a man have a *ſtock* of prayer, it is a ſigne he is like to ſpeed, as 1. *Cor.* 4.2. If God did lend his ears to the Corinthians when they were crying for Paul, then certainly Pauls prayers were importunate.

Fifthly, *If thou wilt be importunate, labour to be full of good works. Qui benè operatur, benè orat*; as *Acts* 10. Cornelius his alms and prayers were come up to God: now if he had committed drunkenneſſe, *that* had come up to God with his prayer; therefore was it happy for *Cornelius* that he was full of *good works*; ſo thou canſt not be importunate, unleſſe thou be full of good works; take heed that ſwearing, and lying, &c. crie not *louder* in Gods ears then thy prayers.

Sixthly, *If thou wilt be importunate in prayer, labour to reform thy houſhold.* When *Jacob* was to call on God, he ſaid to his houſhold, Put away your ſtrange gods, *Gen.* 35.

THE

THE NECESSITY OF GOSPEL-OBEDIENCE,

In two SERMONS

By that laborious and faithful Messenger of CHRIST, WILLIAM FENNER, Sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late *Minister* of *Rochford* in *Essex*.



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THE NECESSITY OF GOSPEL-OBEDIENCE.

COLOSS. 1. 10.

That you might walk worthy of the Lord unto all pleasing, being fruitful unto every good work.

THere is a *double* sense in these words:

First, wherein we may not, nor cannot walk *worthy* of GOD.

And secondly, there is a sense, wherein we may, and must walk worthy of Him.

The first sense, wherein we cannot walk worthy of God, is twofold;

First, *We cannot walk worthy of God, with an absolute worth of exact proportion*; for in this sense the Angels of heaven cannot walk *worthy* of God: they blesse God, and praise him unceſſantly; but God is above all blessing and praise, *Nehem.* 9. 5. Their holinesse. &c. had a beginning; but God is *infinite*. Oh then, how much lesse can we walk worthy of God!

Secondly, *We cannot walk worthy of God, with a sinlesse worth of a mortified condignitie*, so worthily as we might have done, if we had not had

ſinne; for we are compaſſed with the fleſh and ſin, which leads us on to all impieties. And in this reſpect *John* ſaith, *I am not worthy*, &c. *Luk.* 3. 16. It was no idle complement in that good man, That he was not worthy to untie Chriſts ſhoo-tyers, or to carry his books after him, as we uſe to ſpeak; but it is certain, in regard of ſin which makes us unfit to do any dutie to God; God is worthy of better ſervice than the beſt of us can performe, and to have better attendance than we can give him.

Nevertheleſſe, there is a ſenſe wherein we *may* and *muſt* walk worthy of *God*. And this is alſo twofold.

Firſt *quoad dignitatem non repugnantiæ*, As a niggard or a ſparing ſervant is an *unworthy* ſervant to a bountifull maſter, or a drunkard to a ſervant of God, there is a repugnancie between a maſter and ſuch a ſervant. He that wil not take up his croſs and follow me is unworthy of me, *Mat.* 10. 37. And in this ſenſe we muſt walk worthy of *God*, that is, not contrary to *God*.

Secondly, This *worthy* includes *dignitatem condeſcentiæ*; Walk *worthy* of God, *i. e.* ſutable unto him. A correſpondencie there muſt be between Chriſt and thoſe that are his, between the children of God, and God; we muſt walk anſwerable to him; God is holy, gracious, mercifull, &c. now we muſt walk *worthy*, (viz.) ſutable to thoſe attributes; and not to deal baſely with *God*, who hath dealt bountifully with us, and hath delivered us from hell, and helps us to heaven. Let us not then put unworthy tricks on God, but let us walk as men renewed. So much for the ſenſe.

This ſpeech is directed to the profeſſors of the goſpel of Chriſt in *Coloſſe*; for firſt, *Epaphras* had given out that there were godly ſouls in that city.

Secondly, as it was reported, ſo this report came to *Paul*; he heard that there were a company of men, that went for Gods ſaints: *We have heard*, ſaith he *&c. verſe* 4. I *Paul* heard ſo; and hence it is that *Paul* directs his ſpeech; As if he ſhould ſay, (for ſo it is in the ninth verſe) I hear that there are profeſſors among you; Now I pray *God* that you walk *worthy* of *God*; You profeſſe Chriſt and his word, I pray *God* you may walk worthy of the maſter you ſerve. Hence obſerve,

That thoſe that profeſſe Chriſt; muſt walk worthy of Chriſt; worthy of Chriſt whom you ſay you ſerve, or they ſerve.

This is further commanded, and that expreſſely, in 1 *Theſ.* 2. 12. That you would walk worthy of *God*. Think not that this is a duty left to your choiſe; no, no, ſaith the Apoſtle, you know how we have exhorted and charged you; as if he ſhould ſay, I have given many exhortations to this purpoſe, I have begged that you would do ſo, *ver.* 11. I have encouraged and comforted them that have done ſo; I commanded the unwilling; and you know it, and I tell you that this is a duty of great conſequence.

Firſt *becauſe he hath called you to be Chriſtians*; now it is a ſhame for you to be unworthy of your calling whereunto you are called. It is fit, if a man be called unto a calling, that he be worthy of it. When a wicked and an unjuſt man is preferred to be a Judge, *God* knowes, he is a very unworthy

worthy man for that calling: A licentious Divine for a pulpit, is unworthy of that vocation. It is a ſhame a man ſhould be unworthy the calling whereunto he is called. We are called to be Chriſtians; is it not a ſhame a man ſhould be unworthy the vocation the Lord hath called him unto? I beſeech you, ſaith the Apoſtle, *Epheſ.* 4. 1. You are called to be Chriſtians by Chriſt. I beſeech you conſider this, and be worthy of this calling. Art thou a Chriſtian, and art thou not loving and kind? Are you Chriſtians, and yet are you careleſs and ſecure, and will you not walk as Chriſt walked? What, ſhall a man be a Chriſtian, and carry himſelf diſhoneſtly, otherwiſe then the Goſpel commands? What a ſhame is this?

A ſecond ground or reaſon is; *The Goſpel of God whereby we are called, this is a bleſſed calling.* The Lord Jeſus tels thee what Goſpel is, *Luke* 4. 18. it is riches to the poor, ſight to the blind, deliverance to captives, a goſpel of peace and libertie &c. It hath many excellent names in Scripture. Now this is the goſpel whereby you are called from being damned wretches, to be the ſons of God. That man is unworthy of freedome, that is content to be a ſlave; he is unworthy of theſe bleſſed things which the goſpel brings, that will walk in ſin ſtill. What, will you be captives to hell ſtill? will you go on in your *old* faſhion ſtill? will you live after the imaginations of your own hearts ſtill, notwithſtanding you are called by the goſpel? Have you the goſpel of a Kingdom, and will you not obey it, when it calls you to be Kings? what an unworthy thing is this, that a man ſhould not behave himſelf worthy of the goſpel whereby he is called? *Phil.* 1. 27. This is a main one, that your converſations be *worthy* of the *Goſpel* of God. For men to be covetous, proud, drunkards, &c. ſtill, when we have the goſpel to draw us out of theſe ſins, ſurely it is a ſhame, and we are unworthy of this goſpel.

Thirdly, becauſe *we are called to Repentance.* For as we are called by the goſpel, ſo by the goſpel we are called to *repentance*; therefore we muſt walk worthy. Is it repentance enough, to *hear* a Sermon, or do any good duty? No, no, theſe are not fruits worthy the name of *repentance, Luke* 3. 8. I mean not, worthy to be repented of, but, not worthy the name of repentance. For a man to put finger in the eye, and crie, *Lord,*; is this worthy the name of *repentance?* No, no, it is othergates mourning then this. True it is, many repent, but they repent not *enough*; they muſt bring forth fruits *worthy* repentance.

Fourthly, becauſe *if we walk not worthy of God, the wiſdome of God will not hold us for his ſervants.* A maſter, if he be wiſe, will not keep a ſervant that will not do his buſineſſe; if the maſter have cattell to be looked unto, and other buſineſſe abroad to be done, if his ſervant do ly and ſleep all day, or lie at the alehouſe and neglect his maſters buſineſſe, ſure I am, if he be but worldly-wiſe, he will not keep ſuch a ſervant. In 1. *Sam* 30. 31. an Amalekite did turn away his ſervant becauſe he was ſick; this was hard dealing: Nevertheleſſe, that man that will not walk *worthy*, that will not look to the *charge* that God hath given him, he is unworthy to be Gods ſervant. The Lord hath abundance of buſineſſe to be done; Commandments to be performed, Sacraments to be received

ved, and abundance of imploiment; and ſhall he hire ſervants and do his work himſelf? will any keep a dog, and bark himſelf? That man is not worthy of God, that will not do his buſineſſe; therefore the wiſdom of God will turn us out of doors, becauſe we leave his work, and fall to wrangling within our ſelves. What diviſion is there amongſt us? what heart burning between neighbours and neighbours? what growing cold in religion, &c? And God hath haſte of buſineſſe to be diſpatched; why are not his Commandements regarded, his Promiſes deſired, his Judgements feared? Certainly, the Lord expects that we ſhould go about theſe things, and we are unworthy, if we do them not.

Fifthly, *If we will not walk worthy of God, then 'tis for his glory to caſhier us out of his ſanctuarie.* It is not for a maſters credit to keep a ſervant that will diſcredit him; as to keep a whoremaſter, or a ſharking companion; what will honeſt men think? Is not he naught himſelf, that keeps ſuch ſhag-rags about him? All the diſhonour lies on the maſter. So it is not for the honour of God, to ſuffer ſuch to be within the company of profeſſors of his Name, that diſhonour his Name, and cauſe the goſpel of God to be blaſphemed by them that are without. So ſoon as *Elisha* his ſervant had abuſed him, he ſent him packing, *He went forth from his preſence.* &c. 2 *King.* 5. 27. He ſhould ſtay no longer with him; why? becauſe he had diſhonoured him; and what might *Naaman* think? Will he now have ſomething? and even now he would have nothing; he hath ſoon repented him of his kindneſſe. Though *Naaman* did not argue thus, yet thus he might, and, for ought we know, ſuch thoughts he had; but howſoever, *Gehezi* greatly diſhonoured his maſter, and therefore his maſter ſent him out of his preſence. Even ſo, if we walke not worthy of God, he will turn us out of doors.

Note. You that be the ſervants of God and be taken with a Lie, undermining one another, or that live uncharitably one with another; this is a diſhonour to God, this is not to walk worthy of God: no, It is to diſgrace the Goſpel, and to caſt aſperſions on it. Therefore as it concerns the glory of God, ſo we ought to walk worthy of God. What may the world think, if Profeſſors walk looſely, and be taken tripping? what will the world ſay? *God keep me from being a* Puritan, *I had rather be a* Papiſt: and thus the name of Chriſt comes to be blaſphemed for your ſakes. Theſe ſay, Come, come, I warrant you for all this, yet he will lie for a need, though he ſay, *Yes verily.* And thus Religion and the goſpel of Chriſt is called into queſtion by the men of this world, even for your ſakes that walk not worthy of God; nay, by reaſon of this, God cannot hire ſervants to do his work. Beloved, God hath ſent us out to hire ſervants; now many would come in willingly, but becauſe they ſee and think that thoſe that profeſſe the name of Chriſt be diſſemblers, Puritans, and hypocrites; and therefore they ſay as ſometimes the *Indians* did of the *Spaniards*, If theſe men be the ſervants of Chriſt, I wil never be his ſervant; So, if theſe men be the ſervants of God, Lord bleſſe me from them. What a damned thing is this?

Sixthly, *If we walk not worthy of God, we put great indignity upon him.* A worthy man cannot abide to meddle with unworthy things; and ſhall a Chriſtian

Chriſtian ſerve God after an unworthy faſhion? No maſter either in heaven, earth or hell, will have a ſervant unworthy of him; and this is the reaſon why men ſwear and lie, and live like devils incarnate, becauſe the devil will have them worthy of hell. So the world lets men couzen and diſſemble, for no other cauſe but becauſe the world will have them worthy of the world, ſo that all maſters, whether the world, the fleſh, or the devil, look that their ſervants ſhould be worthy of them; and do you then think that the Lord will not have his ſervants walk worthy of him? *Be not deceived, God is not mocked*, Gal. 6. 7. Doſt thou come into his houſe, hear his Word, and wilt thou not obey it? Comeſt thou to a Sacrament, and haſt thou drinking, carding and dicing at home? Thou goeſt under the name of a good Chriſtian, yet thou liveſt in thy ſins, having a ſecret luſt, either to ſwear, or lie, or to commit adultery. Take heed, I ſay, God will not be mocked. For men to go in the name of Gods children, and yet not to ſerve and obey him, this is to make a mockery of God; but God will not be mocked.

Oh, ſaith one, my Father will never like it, if I be ſo ſtrict and preciſe; and as for my Mother, ſhe cannot abide a Puritan. Another ſaith, I cannot keep my children unleſſe I put my money to uſe, &c. But what ſaith Chriſt? *He that loveth father or mother*, &c. *more then me, is not worthy of me*, *Mat.* 10. 37. Doſt thou argue on this faſhion, and yet hopeſt to be a Chriſtian? Doſt thou plead ſelfe-reſpect, and doſt thou hope to go for a Chriſtian? what a mockerie is this? nature abhorrs it.

I remember a ſtory of a boy, who being at *Lyons*, and ſaw two men, one tall, and he had a ſhort cloak, the other ſhort, and he had a long cloak; and thought it very unſeemly; ſo he took the long cloak and put it on the tall mans back, and the ſhort cloak on the ſhort mans back, and then it liked him. So, is it ſeemly that any of us ſhould wear the long robes of Chriſtianitie, and yet be ſhort in Obedience? that we ſhould go for the people of God, and not behave our ſelves ſutably?

In this place there is no room for Papiſts to eſtabliſh merit for themſelves; the Apoſtle intends no ſuch matter in this place; for we are not our own men, and therefore cannot merit. We are taught to pray, *Give us this day our daily bread*; we have not one bit of bread but we muſt *beg* it; and when we have done all we can, (as who doth?) yet we are but unprofitable ſervants. But ſuppoſe we could merit all righteouſneſſe, yet all our ability is from God. Again, ſuppoſe we be righteous, what is that to him? If we be holy, what is that to him? If we be damned, he is never the worſe; if we be ſaved, he is not the better; if we keep all his commandements, yet it is his mercy to ſave us. He ſhews mercy to thouſands, to whom? not to them that ſin, but to them that love me and keep my commandements, *Exod.* 20. 6. To one that keeps Gods commandments, it is his love to ſave him, it is his love that he hath mercy on him. The Church of *Rome* do talk much of their well doing, but in the mean while what becomes of their ſins? they ſhould go and ſuffer for their ſins, and then come and talke of merit, do they talke of merit before they have ſatisfied for their ſinnes? the Law will be ſatiſfied firſt: and when they have endured hell-fire world without end, then let them talk of merit.

The Lord doth not mean that we muſt walk worthy ſo as to *merit* any thing: for ſuppoſe that all the ſufferings of this life, and all the torments of the world, that all the Saints of God have ſuffered, were put on one man, and he to endure them all; yet they are not worthy of the glory that ſhall be revealed, *Rom.* 8. 18. Here then is no room for Papiſts merits. Yet we muſt walk worthy of God with ſutableneſſe; and if we do not ſo, the Lord will not own us. You know the ſtory of the gueſts in the Goſpel, and how they were invited to the ſupper; one pretended one thing, another another thing; one had married a wife, he could not come, yet ſure I am he might have brought her with him: another had bought oxen, &c. But what follows in the text? *Mat.* 22. Thoſe that were bidden were not worthy, therefore they ſhall not taſte of my ſupper. So ſome ſay for their ſins, it is their nature, or one occaſion or other puts them off, they could not come. None that are *unworthy* of God, ſhall taſte of the mercy of God, neither in the pardon of their ſins, nor ſalvation: no, you get not ſo much as a taſte of Chriſt, if you walk not worthy of the goſpel of Chriſt.

The truth of this will appear in the Uſe, if we conſider what this *worthy walking* is.

Uſe. First, *We muſt be as it were even the very nature of God*; we ſhould, as *Peter* ſpeaks, ſhew forth the vertue of him that hath called us, that we may ſhew what a glorious God, what a bleſſed Redeemer, and righteous Judge we have, and admire his goodneſs that hath called us out of darkneſſe into this glorious light; and we muſt be holy as he is holy, 1. *Pet.* 1. 15. How doth this ſute with the nature of God, when we walk not worthy of God? God is *juſt*, 2 *Cor.* 1. 3. how unworthy then are we that are *cruel*, *unmerciful*, and *unjuſt*? God is a God of *peace*, 1 *Cor.* 14. 22. how unworthy then are we of him, that live in *heart-burning* one with another? We are the image of God, if we pleaſe him, 1 *Cor.* 11. 7. What a ſhame, diſhonour, & wrong then is it to God, that we ſhould have his image, and yet be nothing like him? Should a glorious King ſee a deformed picture of himſelf, ſurely he would make that man ſmoke that pictured him ſo: And ſhall we go for the image of God, the God of all glory, and ſhall we be vile and unclean, negligent and careleſſe, and yet go for Gods picture? What do we make of God? will not God be angry, and will not his wrath burn like fire? What, am I a drunkard, a whoremaſter, &c. is this my picture? Sure, I am God, who cannot endure this.

Secondly, *conſider the relation we have with God*; we are the *children* of God; we are the begotten of the Father: doth God beget monſters? doth God beget ſuch children? We profeſſe our ſelves *ſervants* to God; the ground of that relation is, that we are at Gods *command*: did God command us to do the duties of Religion thus? No, nō, beloved; if we be *ſervants*, we muſt be at *his* command. We profeſſe our ſelves *ſheep of his paſture*; but do we live as if we fed on his Commandements? Is this to live worthy the commons that Chriſt hath put us in; which is ſuch rich food of ſalvation? How unworthy is this? *If I be a father, where is mine honour? If I be a maſter, where is my fear?* Mal. 1. 6. Is not this rather to diſho-

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nour God, that a child ſhould have a worthy man to his father, and be a lout himſelf? what indignity is this that we put on God? Let us examine our ſelves whether we walk *worthy* of God, or no. I ſpeak to the *profeſſors* of the goſpel; for it is certain, that they that profeſſe it not, are unworthy; you that are yet in the gall of bitterneſſe, and in the bond of iniquity are not worthy.

For firſt, *Chriſtianity is a trade.* What profeſſion ſoever thou art of, that is thy trade: will a man ſay to a Phyſitian, What, cannot you keep your Phyſick to your ſelf, muſt you needs make profeſſion of it? Or will a man go to a ſhoo-maker and ſay, Cannot you keep your ſhoes and trade to your ſelf? So Chriſtianitie is a profeſſion, and thou art unworthy of of it, unleſſe thou profeſſe it.

Secondly, To what end is a trade? it will do a man no good unleſſe he profeſſe it; Every man in his calling, lives on his calling; then, if he live by it, he muſt walk *worthy* of it. A Lawyer may die for all his calling, if he profeſſe it not: Doſt thou walk in no calling nor profeſſion? Undoubtedly, thou wilt get no living by it?

Thirdly, *Chriſtianity is an Order.* If a man be a Papiſt, yet he cannot be a *Franciſcan*, unleſſe he profeſſe himſelf to be of that Order. So if we be Chriſtians, Chriſt is the father of that order. *Jeſus Chriſt the High-prieſt of our profeſſion*, Heb. 3. 1. he is the Father of all Chriſtianitie, and thou canſt not be a Chriſtian, unleſſe thou profeſſe that Order. *Let your light ſo ſhine*, &c. ſaith our Saviour, or elſe you walk not worthy of God. I ſpeak this to thoſe that profeſſe Chriſt; for a man may profeſſe a trade, and yet not walk worthy of it.

For firſt, *If we walk worthy of God, then our Labours anſwer all the coſt God hath been at.* That ground is unworthy tillage, that will not pay the coſt that is beſtowed on it; that Scholar is not worthy to be maintained, that doth not anſwer the coſt of his parents. So, my beloved, if you walk *worthy* of God, anſwer the charges that God hath been at with you. It hath coſt God his *Son* to redeeme you, and what are you the better? The work of his Spirit comes to enlighten us; the labour of his Miniſters to teach us. Now what are we the better for all this? It hath coſt God abundance of *Mercie* to allure us, abundance of *Judgement* to terrifie us, many *Corrections*, and above all he is *patient* to bear with us; and this a mercie of mercies. A man will ſhew all he hath, before he ſhew his *patience*; a man may ſhew himſelf *kind*, and if he be much wronged, he will ſay, *What, will you try my patience?* I tell thee, God hath ſuffer'd his *patience* to be tried by us a long time, and he hath bin at a great deal of coſt with us; but have we anſwered it? if we have not, we are *unworthy* of God. God hath been at a great deal of coſt to make you love one another, and ſhall there be heart-burning ſtill? Good ground brings forth good herbs meet for uſe, not only herbs, but *meet* herbs: ſo if you be good children to God, you will bring forth fruit *meet* for God; otherwiſe, if God have been at all this coſt, and you ſecure, and ſtrangers ſtill one from another, and never the better, you are neer unto curſing, your labour is not to profit in the Word, and ſo you anſwer not God the coſt that he hath been at with you. I fear me, God will remove his

candleſtick, or if he continue it, you ſhall have hardneſſe of heart with it. For ſince thoſe rents have been, how hath the number of believers decreaſed? when was one converted? when was a whoremaſter or a drunkard renewed, unleſſe it be to take a higher degree in ſinne? No, no, the Goſpel hath done child-bearing; and ſurely this is the cauſe; We walk not *worthy* of it.

Secondly, *If we walk worthy of God, then we walk with God in white.* I have a few names &c. *Rev.* 3.4. for they are worthy, &c. *In white*, (i.e.) in true love and holineſſe, with white robes of puritie, clothed with the righteouſneſſe of Chriſt: but if you be of the black qualities of the *world*, you walk not *worthy*, you edifie not your ſelves, nor others, this kind of walking is for the men of the world, 'tis for them to ſtand at a ſtay in religion; 'tis for them to hear and not to practiſe; theſe are black qualities; but if you walk *aright*, you walk with me in *white*, ſaith God; thoſe that walk aloof, walk unworthy, like baſe Rogues, who are not admitted into the Kings preſence.

Thirdly, *If we walk worthy of God, we do not diſappoint Gods account.* God accounts us ſincere and undefiled, as a Virgin unſpotted, pure in heart; Such as are renewed, the Lord calls all that are his children by this name. Now if you walk ſo, as the world may tax you for pride, covetouſneſſe, hatred, or *any* other vice; this is not to walk *worthy* of God, but to diſparage Gods account; God counts you righteous, and the world cenſures you, and ſayes you are not, and that becauſe of your ill carriage, and ſo Gods judgement ſeems not to be right. *They that ſhall be counted worthy*, &c. *Luke* 20. 35. they that enjoy Gods glory, are counted worthy, God counts them worthy, Chriſt counts them worthy, conſcience and the world counts them worthy: but do you think that the wicked ſhall ſay at the laſt day, that they were *worthy*? No, no, this were a diſparagement to God.

Fourthly, *If we walk worthy of God, then we are importunate beggers*; that begger that will not beg hard, is unworthy of an alms; ſo we are unworthy of mercie, if we beg not hard for it: *Watch therefore and pray alwa, that you may be counted worthy*, &c. Luk. 21. 36.

Fifthly, *If we walk worthy of God, then we adde humiliation to every duty we doe to God.* It is true, all our prayers are not accepted, unleſſe they be worthy; our receiving the Sacrament is curſed in Gods ſight, unleſſe it be done worthily; but yet not as if there were any *inherent* righteouſneſſe in man; no, no, *Luke* 6.6. *I am not worthy*, that is, I think not my ſelfe worthy. Here is the worthineſſe of all our wages, if we pray in faith, and adde humiliation to our prayers; we muſt obey God, and adde humiliation thereunto, we muſt adde unto every good duty humiliation; ſo that if we be *worthy*, we are the more *humbled*. This is a dutie of great moment, it is ſuch a dutie, as if we walk not worthy of God in humiliation, we are not capable of the goſpel, nor pardon of ſin, if we be not content to be ruled by Chriſt. If the houſe be worthy, let your peace abide upon it, *Mat.* 10. 11. The peace of Gods Miniſters is peace to the conſcience, and the conſcience is at peace, if ſin be pardoned: So that if *this place*, this congregation, be not worthy that they ſhould have par-

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don of ſin preached, they are not *capable* of it. The world muſt be pulled down, ſelfe-will and ſelfe-luſt muſt be lamed and mortified, to do as the Lord will have it; that man is not capable of the goſpel, that will not be ruled by it.

In the ſecond place, let us conſider, *If we walk not worthy of God, we walk worthy of ſomewhat elſe*; if not of God, then of hell, vengeance, and condemnation: Let us aſſure our ſelves, of whatſoever we walk worthy, that we ſhall have. I ſpeak not of worth of *proportion*. Let a man be ignorant, if he be thought worthy of hell, then to hell he ſhall go; none ſhall go to hell, but thoſe that are unworthy of heaven; and none ſhall go to heaven, but thoſe that have the tokens of heaven about them. Fill her with blood (ſaith God) *Rev.* 15.6. as ſhe was worthy of *blood*, ſo God would give her blood her belly-full; ſo when men walk on in their ſinfull courſes, as they are worthy, ſo ſhall they have.

Secondly, *You are guilty of Chriſt, if you walk not worthy of Chriſt*. It is a damnable thing for a man to be thought or found guilty of perjurie; but to be thought or found guilty of Chriſt, this is the greateſt of all. Beloved, you are guilty of Chriſt, if you walk not worthy of Chriſt: ſee it in one branch of a Chriſtians walk. If a man receive the *Sacrament* unworthily, he is *guilty* of Chriſt, 1 Cor. 11.27. If a man walk unworthily in any one dutie, he is *guilty* of Chriſt, and the death of Chriſt ſhall be laid upon him: Oh, what then will become of them who walk unworthily in all the duties of Chriſtianitie? *Judas* betrayed Chriſt, and thou art guilty; *Pilate* condemned him, and thou art guilty; ſo *&c.* His blood lies on thy ſoul, and thou ſhalt anſwer for it, if thou get not into Chriſt. Thus you ſee, if we walk not worthy in one dutie, we are guilty of all.

Thirdly, *If you walk not worthy of Chriſt, you ſhall be condemned*; the ſentence of condemnation is on you for ever. *He that eateth and drinketh unworthily, eateth and drinketh his own damnation*; and this is but one branch. So he that *prayes*, or *profeſſeth* the name of Chriſt unworthily, what ever dutie it be, if a man labour not to do it ſutable to God, it is his *damnation*. That priſoner is unworthy of a pardon, that will not ſtand to the conditions of his pardon, and be ruled by the Judge. Even ſo, you that will not walk holily according to the conditions of the goſpel, you are not worthy of pardon, and you ſhall never enjoy it; for the Lord knows beforehand who are *worthy* walkers before him. Hath God children here, and would they be ſo accounted? Let them walk *worthy* of God; Let their light ſhine, &c. let them labour to quit the coſt that God hath been at; walk with Chriſt in *all* thy waies, for this is to walk worthy of God in all pleaſing. *Let this ſuffice for Exhortation.*

THE NECESSITY OF GOSPEL-OBEDIENCE,

The Second SERMON

By that laborious and faithful Messenger of CHRIST, WILLIAM FENNER, Sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late *Minister* of *Rochford* in *Essex*.



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THE NECESSITY OF GOSPEL-OBEDIENCE.

COLOSS. 1. 10.

That you might walk worthy of the Lord unto all pleasing, being fruitful unto every good work.

THE Apostle having delivered unto us the sundry duties of *walking worthy of God*, concerning which we have spoken; he comes now to *amplifie* it, and that he doth these *two wayes*. First *generally*, *unto all pleasing*; Secondly *particularly*, in the sundry duties wherein we are to please God; namely, to *walk worthy*, and then to be *fruitfull* in *every good work*: and increasing in the knowledge of God unto all pleasing (as it is in the Originall.)

Some would have *all pleasing* to be meant of pleasing all men, but this were a sin; for if a man will be a *man-pleaser*, he cannot please God. What then doth the Apostle exhort us unto? to sin? God forbid. Would he have us strive to please all men? this were but flattery: No,

no, there is no ſuch matter in the Original; it is not the *adjective*, in all pleaſing, that is, pleaſing to all: but in the *ſubſtantive*, unto all pleaſing, that is, unto all manner of pleaſing: Labour to walk ſo according to the goſpel, being directed in all your wayes according to the light thereof, that ſo you may pleaſe God in all things. It hath reference to the walking worthy of the Lord, that is, in all manner of pleaſing to the Lord. And this is not *impoſſible*;

First, becauſe *God is not a rigorous God*, but kind loving and amiable, full of compaſſion and kindneſſe, a God eaſie to pleaſe. There be ſome men that a man cannot pleaſe, they are ſo captious, and ſo full of exceptions, and ſo humorous, that a man can never pleaſe them; but God is a kind God, full of compaſſion, abundant in goodneſſe and truth, and therefore 'tis poſſible for a man to pleaſe God. True it is, if God ſhould require obedience in rigour, holineſſe in rigour, &c. if he ſhould do thus, then it were impoſſible to pleaſe him, then he muſt have othergates ſervants then we; but the Lord deals in eaſie termes, he demands obedience according to the goſpel: *When a mans waies pleaſe the Lord*, ſaith the wiſe man, *Prov.* 16.7. where we may note, that it is *poſſible* for a man ſo to walk, as that his wayes may pleaſe God.

Secondly, *as God is not a rigorous God, ſo there is a way to walk wherein we may pleaſe him, and that is the way of ſincere walking*. It was Gods advice to *Abraham*, *Gen.* 17.1. We muſt be faithfull in our calling: ſee it in *David*; *I will magnifie God with thankſgiving, and this alſo ſhall pleaſe the Lord, &c.* Pſal. 69.31. To be thankful and to obey his commandements is the way to pleaſe God.

Thirdly, *the Lord hath ſhewed us this way*; he might have been at choice whether he would have told us what would be pleaſing in his ſight or no; he might have left that for us to have ſtudied out, or elſe he might have ſent us to hell for our ignorance in it; he might have choſen whether he would have come and taught us our horn-book or no. Like as a Maſter once in a comedy, when his ſervant could not pleaſe him, ſaith the ſervant, pray Maſter tell me what I ſhall do to pleaſe you; nay ſaith the Maſter, Sirrah, look you to that; ſo God might have made us look to that our ſelves, and that moſt juſtly too; but here appeares the love of God; as there is a way, ſo he hath ſhewed us this way, ſaying, *This is my beloved Son, hear him. Mat.* 13.3. As if he ſhould ſay, goe to my ſonne, he will tell you what you ſhall doe to pleaſe me, for in him I am well pleaſed; he doth not ſay *with him*, though that had been true, yet but half the meaning; but *in him*; get to him, be governed by him, be ingrafted into him, this is the courſe you are to take to pleaſe me; this is my beloved.

Laſtly, as God hath ſhewed us this way, ſo there be ſome that have walked in this way before us. The children of God, in all ages have laboured to *pleaſe* God, and that as a child laboureth to pleaſe his Father, *Heb.* 11.5.

Thus you ſee, it is *poſſible* to pleaſe God.

Secondly, *as it is poſſible, ſo likewiſe it is a fit duty*, it is very

very fit we ſhould all labour to pleaſe God.

For firſt, *God is a great King*; now great ones you know look to be pleaſed, a man cannot ſpeak to a great man without he ſay *and if it ſhall pleaſe you. Eſther.* 1.19. If it pleaſe the King, &c. ſuch as have greatneſſe, look for this ſtile; and it is fit it ſhould be ſo, that greatneſſe ſhould have the companions of it, which is to be pleaſed. Now who is ſo great as God? And therefore 'tis fit his ſervants ſhould *pleaſe* him.

Secondly, as God is a great God, ſo his pleaſure is a good pleaſure, *ergo* it is fit he ſhould be pleaſed; hence it is called the good pleaſure of his will, *Epheſ.* 1.5. Look what ever Gods pleaſure is, 'tis alwayes good, *ergo*, it is fit he ſhould be pleaſed, becauſe it is alwayes agreeable to reaſon; 'tis not alwayes fit we ſhould pleaſe men, for they are wicked many times in their deſires. See it in *Ahaſhuerus*; his pleaſure was one while utterly to extirpate the Jews; It was *Darius* pleaſure to ſeal an idolatrous Decree; it was *Pharaohs* pleaſure to ſet hard tasks on Gods people, and *Herods* pleaſure was to put *James* to death, and it pleaſed the Jews too; thus you ſee all their pleaſures were wicked; nay, all men, their pleaſures are not alwayes good, and therefore not fit at *all* times to pleaſe them; but God is alwaies good, and therefore it ſtands with equity that he ſhould alwayes be pleaſed.

Fourthly, *If we will not, our betters will*, and therefore it is fit we ſhould; Chriſt was and is our better, and he did thoſe things which pleaſed God, *John* 8.29. The Angels of heaven think it fit, they bleſſe the Lord, and they alſo are our *betters*, ſee *Pſalm* 103.21. If theſe think it fit to pleaſe God, it is much more fit that we ſhould ſerve and pleaſe him. We argue thus, Will you not do as I bid you? your betters will: ſo then you ſee they are our betters that will pleaſe God.

Fifthly, *It is moſt ſutable with our conſcience that we ſhould do ſo*; for if we ſhould not *pleaſe* God, our conſciences would find fault with it. If our conſciences condemne us not, *&c. John* 3.21. then we doe thoſe things that are pleaſing in his ſight; the pleaſing of God is ſet down as a pleaſing thing to our conſciences; and can we deſire a more fit duty, then that which our own ſelves will charge us with rebellion if we be not conformable unto it? ſuch is the pleaſing of God; it is *naturally* in the conſcience of all men that God is to be pleaſed; How often read we in Heathen books, *if it pleaſe God?* and it is a common phraſe in moſt mens mouths, and therefore a fit duty.

Sixthly, *It is a duty moſt ſutable with humane ſociety*, if all men would labour to pleaſe God, there would be no hatred, no tale-bearing, no falling out: Oh what a bleſſed life might we lead if we would labour to pleaſe God? this is the true ground of all good fellowſhip: But what was the reaſon the Jews were contrary to all men? It was this, becauſe they did not pleaſe God, 1 *Theſ.* 2.15. when every one pleaſeth himſelf in his luſts and deſires, then there muſt needs be a contrariety among men; for one mans will is *contrary* to anothers; one will have this, another that; but if all would referre their wills to Gods will, and agree

in one; there would be no contrariety among men.

Thirdly, *As it is a poſſible and a fit duty, ſo it is a large duty*; it runs along, as Expoſitors obſerve, in all our thoughts, words and deeds. It muſt be at all times, and in all places, and in all regards. It is I ſay a large duty, and I will ſhew it in ſix things.

Firſt, *It is the end of all our duties*; what duty is there for a Chriſtian to undertake, but he is to pleaſe God in it? why do we hear, pray, receive the Sacrament, beleeve, repent, ſuffer injuries for Chriſts ſake, but that we may pleaſe God? why muſt children obey their parents, but that they may therein pleaſe God? I can go about no duty, but if I mean to do it aright, I muſt propound this end, that I may pleaſe God.

Secondly, *It is large, in that it is the moſt acceptable of all duties*; and indeed it is the forme and life of all performances; prayer is abomination to God, unleſſe we pleaſe God in that action; the pleaſing of God is that which puts life in that duty which we undertake, *Philip.* 4. 19. the Apoſtle combines theſe two, *acceptable* and *well pleaſing*; and they cannot well be ſeparate; if any Sacrifice be wel-pleaſing, it muſt needs be acceptable unto God; therefore it is pleaſing, becauſe it makes every duty acceptable.

Thirdly, *It is large, in that it is unconfineable to place or time*, we muſt not only be godly at Church, but at home alſo; not only faire-carriaged in the company of the godly, but we muſt be holy in all companies, pleaſe God in all places; we muſt labour to pleaſe him *whereſoever* we are; it is a duty not conſcribed to any place; ſhal a man pleaſe God at a Sermon and diſpleaſe him abroad by drunkenneſſe and whoring, &c? ſhall we think to pleaſe God in ſuch a place where we cannot for ſhame break out into unſavory ſpeeches, and at another time, and in another place endure any ungodlineſſe? this is not to pleaſe God, but rather the contrary. No, no; it is not limited to *time*, nor *place*; we muſt *pleaſe* God not onely in prayer-time, but alſo when prayer is ended; not in Sermon-time only, but when the Sermon is ended alſo. Labour therefore to pleaſe God at all times; not on Sundayes only, but on the week dayes alſo; many will read on the Sabbath, but never elſe; but this a duty to be performed at *all* times; 'tis not as hearing, that cannot be performed always: no, it is a generall duty, like *Ariſtotles* Univerſals: and *Pſal.* 116. 5. I will walk before the Lord, &c: *Placebo Dominum*, I will pleaſe the Lord in the land of the living. This contains the ſumme of all Religion.

The largeneſſe of it appeares in this, that it is in all things: 'tis larger than the ſervants duty to pleaſe their maſters; yet ſervants muſt labour to
Obj. pleaſe their maſters in all things, *Tit.* 2. 9. But if ſervants muſt pleaſe their maſter in all things, then how can the duty of pleaſing God be
Sol. larger? True it is, ſervants muſt pleaſe their maſters in all things, (*i.e.*) in all that are commanded of God; otherwiſe they may not; for when the thing is forbidden by God, tis nothing but the privation of the thing. Sins are *privations*: an Idol is nothing; all ſins are as idols, they are nothing; 'tis not an *action*, but the *privation* of the image of God that ſhould be here, and of agreeableneſſe to the Word in all things that are not contrary

to

to the Word: the duty of pleaſing man muſt be bounded within another, but we muſt pleaſe God without limitation.

Fifthly, *It is large, in that it is an everlaſting dutie*; it ſhall be a duty, when other duties ceaſe. Prayer, belief, repentance, weeping and mourning, &c. muſt ceaſe, when Gods children come to heaven; they muſt pray no more, faſt no more; no, theſe duties muſt ceaſe; but this is, and muſt be a duty when they are dead and gone, it is an everlaſting duty, it is that which we muſt carry to our graves, yea into another world with us. It is the fruit of all other duties; we are tryed by prayer and hearing, &c. as by apprentiſhip, that ſo we may learn this art of *well-pleaſing God*; if we have not learned this art, we are not capable of entring into life, ſo that in ſome ſenſe it is above the commandments: we will keep the commandements, that we may pleaſe God; this is the crown of all our obedience, not as if it could be more, but the pleaſing of God in theſe is the upſhot of all our obedience to God.

Sixthly, *It is large, in that it is the whole duty of the new man*; onely new men in Chriſt can pleaſe God, unregenerate men cannot pleaſe God; let them give alms, *&c.* yet if they be not *new creatures*, they cannot pleaſe God; let them do actions, though never ſo good for *manner* or *meaning*, yet they are worthleſſe in the hand of an unregenerate man. *They that are in the fleſh cannot pleaſe God*, Rom. 8. 8. He ſpeaks not of ſuch as are *married*; for *Zacharie* and *Elizabeth* were married, and they pleaſed God: but thoſe that *walk* after the fleſh as unregenerate, unſanctified, unpurified, ſuch as live in ſin, none of theſe can ever pleaſe God. Thus you ſee it is the whole duty of the new man.

Fourthly, *as it is poſſible, fit, and large, ſo it is a neceſſary duty*. The Apoſtle ſets a *muſt*, and an *ought* upon it, 1. *Theſſ.* 4. 2. It muſt be done, there is a *neceſſity* laid upon it. It muſt be done.

For firſt, *we have no ſaving grace, unleſſe we labour to pleaſe God*; it comes from Gods good pleaſure, and it goes to Gods good pleaſure. God is well pleaſed in his image, and grace is the image of God: Now then, if a man pleaſe not God, it is becauſe he hath no grace: Thou thinkeſt Chriſt did die for thee, Thou thinkeſt a lie: why? thou haſt no ſaving grace, *Let us have grace*, ſaith the Apoſtle, *that we may ſerve God*, Heb. 12. as if he ſhould ſay, without grace it is impoſſible to pleaſe him: therefore you ſee it is very *neceſſary* to pleaſe God, 'tis as neceſſary as grace, and without it we are damned.

Secondly, *If we do not pleaſe God, we may ſee what a woful caſe we are in*; if God be not pleaſed to ſpare us, we cannot be ſaved. Now a man wil be ſure to pleaſe that man that can hang him if he pleaſe; he will not pull his diſpleaſure upon him. *Act.* 12. when *Herod* was diſpleaſed; they laboured to turn away his diſpleaſure, and made friends; ſo we depend on God, and therefore our ſouls, bodies, and everlaſting happineſſe or deſtruction depends on God; and if he be not pleaſed, what benefit can we wretches expect? Wouldeſt thou have mercy, and wilt thou not pleaſe God? thou ſhalt be deceived. Becauſe *Heſter* pleaſed the King, he ſhewed her kindneſs; and God will never ſhew us kindneſs, unleſs we pleaſe him.

There is no manſo mad, to heap good turns upon a mans head that will not pleaſe him; how can we have the good pleaſure of God, when we will not ſeek to pleaſe God? Before *Enoch* was tranſlated, it was ſaid, *he pleaſed God*, Heb. 11. 5. God would never have brought him to heaven, if he had not been pleaſed with him. So before he *tranſlates* thee from earth to heaven, before he delivers thee from damnation, thou muſt be ſure to pleaſe God.

Thirdly, *If we labour not to pleaſe God, God knowes what infinite dangers we are ever in*; in the morning he may brain us; or we may die and periſh in our ſleep or in any action; God knowes what miſchief may befall us, if we pleaſe not God. If a man prove a Traitour to the King, God knowes what the King will do unto him; the wrath of a King is as the roaring of a Lion; Oh then what is the diſpleaſure of the judge both of quick and dead? If God be diſpleaſed with us, God knows what will become of us, we cannot eat a meals meat ſafely, we may be choakt for ought we know; we cannot be ſecure one moment; It may be this is the moment he means to diſgrace thee, to lay rottenneſſe on thy heart: It may be he will lay the curſe of heaven upon thee before thou goe home and be no more ſeen; but if thou pleaſe God, *Eccleſ.* 9. 7. come what can come, nothing can come amiſſe to them that pleaſe the Lord, but if thy wayes *pleaſe* not the Lord, thou liveſt in a damnable condition.

Uſe. Is it ſo that the dutie of pleaſing God is ſo poſſible, fit, large, and neceſſary? Here then three ſorts of men are condemned.

Firſt thoſe that pleaſe not God. Do you think then that this is pleaſing to God that there ſhould be ſo many Ale-houſes in the Towne, or in any ſuch place as this, where the Goſpel hath been ſo long taught, that there ſhould be ſo many prophane Eſaues which walke after the ſtubbornneſſe of their own hearts? Do you think that it is pleaſing to God, that you ſhould think hardly of them that think beſt of the Word? Think you, is it beſt pleaſing to God, that you ſhould have *inordinate* courſes in your families, that after ſo much preaching, yet many of you ſhould be ſtill in your ſins? Is this pleaſing to God? Oh conſider what you pull upon your ſelves, viz *wrath*, yea wrath to the utmoſt. It is a grievous thing for a man to pull the wrath of a King upon him; You ſhall not do this on pain of *our* diſpleaſure. Do then, if you dare. If the wrath of a *King* then be ſo great, and ſo to be feared; what then is the wrath (and that to the utmoſt) of the *everliving God*? Deſtruction and damnation to the *utmoſt*; God will ſhew no mercy to them that make no conſcience to pleaſe him.

Secondly, *this condemns thoſe that pleaſe men.* If it be ſo neceſſary to pleaſe God, what wil then become of men-pleaſers? as ſuch as there are, and too too many amongſt us, that carry tales, &c. why? becauſe they will *pleaſe* ſuch and ſuch men: Such are many of your children and ſervants in Alehouſes, that can fill pot after pot, and that becauſe it is their maſters pleaſure that it ſhould be ſo: But what will become of this in the

the end? *If I ſhould pleaſe men* &c. Gal. 1. 10. If not the ſervant of God or of Chriſt, then I muſt needs be the ſervant of the Devil. I, even I *Paul*, if I ſhould ſeek to pleaſe men, I were none of the ſervants of Jeſus Chriſt.

Thirdly, *this alſo condemns thoſe that pleaſe themſelves.* Many there are that are ſelf-pleaſers, which walk after their ſelf-wils, ſelf-conceits, ſelf-deſires, and ſelf-affections. It is pleaſing to them to drink, to ſwagger, to dice and to card; it is pleaſing to them to ſhuffle over the ordinances of God; why? becauſe they have other things to do. Oh think, I beſeech you, what a grievous evil you pull on your heads, that are *ſelf-pleaſers*; You draw down upon you more than ſwift damnation. How can that be, will you ſay? Yes, a man may pull down more then naked damnation; *double* damnation is more then *ſingle*; now if you pleaſe your ſelves, live as you liſt, do as you liſt, you pull on your ſelves damnation with a miſchiefe. God will reſerve all the wicked for the day of judgement to puniſh them, 2 *Pet.* 2. 9. but chiefly them that are *ſelf-pleaſers*, unto whom he gives ſpeciall marks; as firſt, *unclean perſons*; 2. ſuch as *rebell againſt God*; 3. *Preſumptuous*, ſuch as build caſtles in the aire (as we uſe to ſay) on Gods mercy; 4. He reckons the *ſelf willed*, in the Original *ſelf-pleaſers*, (i.e.) when a man follows his own will and pleaſure. Theſe are they that God will *chiefly* caſt into *damnation*: this is to pull damnation, and more then damnation upon thee. *Thus, by Gods aſſiſtance, you have ſeen the proſecution of this Point.*

A

A

CAVEAT

Againſt Late

REPENTANCE.

In a SERMON

By that laborious and faithful Meſſenger of CHRIST, WILLIAM FENNER, Sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late *Miniſter* of *Rochford* in *Eſſex*.



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A CAVEAT

Againſt Late

REPENTANCE.

Luke 23.42.

And he ſaid unto Jeſus, Lord remember me when thou comeſt into thy Kingdome.

THis is ſpoken from the good Thief on the Croſſe. *And he ſaid unto*, &c. *Extraordinary* caſes never make a *common* rule: The ordinary rule is this, As is a mans life, ſo is his death.' Tis a common axiome, and it is as true as common. *Qualis vita, finis ita*, a good life, cannot chooſe but have a good death, and a wicked life a curſed end: this is the *ordinary* rule.

Nevertheleſſe, there are *extraordinary* caſes, wherein it may be otherwiſe, and theſe caſes are referred to four heads.

Firſt, *when it pleaſeth God to ſhew his prerogative royall*, he may convert a man at the laſt gaſp, and give unto the laſt even as unto the firſt, *Matthew.* 20. 13. his Grace is his own, Chriſt his own, Heaven is his own, and he may doe with his own as he will; this is Gods *prerogative*,

as a King may pardon an old beaten Traitor, and thereby ſhew his prerogative: but this is not ordinary.

Secondly, *when a ſinner hath not had means of ſalvation in this life, but only at his death*; as when S. *Paul* came unto *Corinth*, many were there lying on their death beds, *S. Paul* converted ſome of them, 1. *Cor* 15.29. Alas, they were Pagans before, they never had the means of ſalvation before; yet ſo it pleaſeth the Lord ſometimes to ſtep in and convert a ſinner that never had the means before: but this caſe is not ordinary neither, for now we have the means and health.

Thirdly, when *it comes to paſſe that a ſinner is made an example to all the world*, as when a theef is brought to the gallows, and the Lord converts him: And for ought we know, this was the caſe of *Achan*, Joſ. 7.25. he was converted perhaps, when the ſtones flew about his ears.

Another extraordinary caſe is, *when the Lord may be as much honoured by a mans death, as he hath been diſhonoured by his life*. In ſuch a caſe ſome live, and it pleaſeth the Lord to give repentance unto life: And this was the caſe of this Thief, he did as much honour God at his death, (as you ſhal ſee in his repentance) as many whoſe *lives* were ſpent in all holineſs.

The priviledges of a few men make no common rule: men deal with repentance (as a Divine ſpeaks) as they do with their Wills, they put them off to the laſt gaſp; ſo they put off repentance to the laſt hour like *Achitophel*, that never ſet his houſe in order till he went and hanged himſelfe. As it is ſaid of the ſerpent, it grows crooked all the dayes of his life, and when it dies, then it ſtreightens it ſelfe: So many walk perverſly while they are well, and then to ſtraighten all, cry God mercy when they are a dying, as the heart of oake, that never growes ſoft till it is dead and rotten, ſo they never ſoften their hearts with repentance, till they ſee they muſt dy, and then they fall to their beads and ſay, Was not the Thief converted at the laſt? and did not the Thief on the croſſe finde forgiveneſſe? and why then may not I? Thus they bear themſelves on the example of the Thiefs converſion. I dare be bold to ſay, that this Thief never ſtole more goods in his life, than his example hath ſtollen ſouls from heaven after his death. Therefore I have choſen this Text, to let you all know that the repentance of this Thief was no ordinary thing, nay, to us an *extraordinary wonder*, and therefore there is no truſting to it. For, for a man to be careleſſe while he is well, hoping to ſpeed with repentance at the laſt, is vain.

Now that this his repentance was *extraordinary*, I prove it by *five* arguments.

Firſt, *becauſe it was one of the wonders of Chriſts paſſion*: now Chriſts paſſion was full of wonders, and they were of two ſorts, *corporal* and *ſpiritual*.

The firſt wonder was in the *heavens*, the Sun was eclipſed, the Moon then being at the full, which is a miracle in nature. To ſhew that Chriſt the Sun of righteouſneſſe was eclipſed at that time; for there was darkneſſe over the face of the whole earth, *Mark* 15.33.

The ſecond wonder was in the *temple*, the vaile of the temple did rent, *verſe* 38. to ſhew that the ceremonies therein contained were abrogated, the ſubſtance being then preſent.

The

The third wonder was in the *rocks*, the hard rocks clave, to convince the hardneſſe of thoſe that did not rend their hearts.

The fourth wonder was in the earth, *Mat.* 27.31. the earth did quake at the ſight thereof to upbraid thoſe that quaked not.

The fifth wonder was in the *ſepulchres*, many graves were opened, to ſhew the vertue of Chriſts paſſion.

And as there were wonders *corporall*, ſo there were wonders *ſpirituall*. First, the *Centurion* glorified God, ſaying, This was the Son of God, *Mat.* 27.54. Secondly, there was a *wonder among the people, beholding the things that were done*; they ſmote their breaſts, and returned. A third wonder was on this thief, for he was converted; *To day ſhalt thou be with me in paradiſe*. Thus you ſee that Chriſts paſſion was full of wonders, ſo that there is no ground for a man to delay his repentance, hoping to repent as this Thief did, unleſſe he will look for wonders. Canſt thou expect, when thou lieſt a *dying*, that he will rend the rocks again or open the graves, or create new wonders? No, no, thou canſt not look for forgiveneſſe, if thou *deferreſt* thy repentance: This repentance was *extraordinary*, and one of the wonders of Chriſts paſſion.

Secondly, *that this repentance was extraordinary, it may appear by the number*; for of all numbers of men from the creation to that hour, it was never read that any one was converted thus *at the laſt*, as was this Thief; ſo that for all that we know, for this one Thief that was *penitent* and ſo ſaved at the *laſt*, the whole world of the wicked and ungodly, that *delayed* their repentance, living and dying in *ſin*, were damned for ever. For all that we know, *Er* and *Onan*, *Jeroboam* and *Pharaoh*, as they lived in ſinne, ſo the Scriptures plainly ſhew that they died in their ſins. What need I ſpeak of thoſe hundred fourſcore and five thouſand, 2 *King.* 19. 35. all clapt to hell in one night, for all we know? What need I ſpeak of the old world? As they were diſobedient in the dayes of *Noah*, ſo they are now in chains. What need I ſpeak of *Admah*, *Zeboim*, *Sodom* and *Gomorrah*, burnt with fire and brimſtone? ſo that as they lived in ſin, ſo they died and were damned in their ſins, for all we know. Now what poor ground is this for a man to *deferre* his repentance, thinking to repent at the laſt hour, when among ſo many millions of men, only this Thief found repentance? Thus you ſee it was extraordinary, in regard of the number.

Thirdly, *in regard of the ſuddenneſſe of it*. Repentance the work of grace ordinarily takes up the whole time of life, and will require as many dayes as a man lives; this is a great work, and it cannot be performed on the ſuddain; and yet that this work ſhould be attained unto in that while he was on the croſſe, this muſt needs be *wonderful*; nay he had not ſo much time; for it ſeems he did hang on the croſſe in his ſinne, the thieves (ſaith the text) reviled him. *Matthew* 27.24. both caſt the ſame thing in his diſh, therefore he was not working repentance all the time; this then muſt needs be wonderfull, that this work ſhould be diſpatched in one hour, and God knows it might have been in leſſe time effected. Is it not a wonder that a man that hath no ſkill in muſick, ſhould learn that Art in one hour? Is it not a wonder that a

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boy that knows not a letter in the book ſhould learn to write and read well, and ſpeak good latine in one hour? Is it not a wonder that a man that is an *errant ignoramus*, ſhould attain to be a good Lawyer in one hour? Theſe are wonders: So I tell you, repentance, grace and converſion, are *hard* arts, harder than muſick or divinity, harder than all arts; there is no art ſo hard as to learn to go to heaven, and can a man learn this in one hour? if he doe, it is a wonder; It coſt *David* all his life time, *Timothy* from his youth ſtudied the Scriptures, and *Hillary* ſaid, *90. yeares have I been learning to die.* If a man had Methuſalahs dayes he could no more then con this leſſon: now ſeeing repentance is ſo long an art, can we think to repent as the Thief? becauſe *Philip* was carried to *Azotus* at a trice, *Acts* 8. 30. which was as ſome affirme 16 miles, doth it follow that another ſhall do ſo too? the way to heaven is a long way, and if the Thief diſpatcht it in one hour, it was a miracle.

This repentance was extraordinary in regard of the Evangelicall perfection of it, though diſpatcht on a ſuddaine, yet it was not done to halves, but was perfect conſiſting of theſe ſeven parts,

For firſt, there was his *penitentiall confeſſion*, as you may read verſe 41. we indeed juſtly receive the due reward of our death, *q.d.* Tis juſt with God that I am brought to the gallows, and juſt it were with God if I were damned; I have lived all my dayes in roving and hunting up and down, in breaking Gods commandements, and now God hath juſtly found me out; this is his open penitentiall confeſſion.

2. Here is his *penitentiall profeſſion*, but this man hath done nothing amiſſe, all his Doctrine was true, not one jot amiſſe in all his life; there was nothing amiſs, but you Scribes have cryed, crucifie him amiſſe; thou wretched *Judas* haſt betrayed him amiſſe; he is the Son of God; here he confeſſeth Chriſt to be the *Meſſiah*, and thus he ſtood for him againſt all the world.

3. Here is his *penitential ſatisfaction*; as he had been partner with the other thief in ſin, ſo now he labours to make him ſatisfaction in turning him to God; in the 40. verſe, doſt thou not fear God, ſeeing thou art in the ſame condemnation? Alas thou and I have plaid the villanes againſt God, and are juſtly damned; But as we have been theeves together, ſo now let us repent together, and call on God together; doſt thou not fear God ſeeing that thou art in the ſame condemnation? and thus he labours to convert his fellow-thief.

4. Here is his *penitentiall ſelf-denial*; he denies himſelf, he loves the glory of God more then his own ſoul or ſalvation, mark here how he labours to convert his fellow-Thief, and to make him give all the glory to God; he was ſo wounded to the ſoul that his fellow-Thief ſhould diſhonour God, as that he laboured to turn him, before he prayed for his own ſoule doſt thou not fear God? &c, this he ſaid, before he ſaid, *Lord remember me*; he lets his ſoul lie at the ſtake while he labours to glorifie God, ſo that it is plain, he loves God more than his own ſoule.

5. Here you may ſee his *penitential faith*, he beleeves not with a *gen-*

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all unto, but with a ſaving and *particular* faith, with faith and aſſurance he looks on Chriſt as his Jeſus; he ſaid unto Jeſus; there is not one idle word in this text, the holy Ghoſt ſayes he ſaid unto Jeſus, he ſaid not that he thought to ſay ſo, but the Spirit of God witneſſeth that he ſaid ſo, indeed, he ſpake to Chriſt as to a Jeſus.

6. Here is his *penitential reſolution* of newneſſe of life and new obedience for time to come; *Lord, remember me*; he acknowledgeth Chriſt to be his Lord, *q.d.* I have followed the imaginations of my own will hitherto, all my ſtealing and other ſins have been to fulfill my own will; but now I confeſſe thee to be my Lord, and were I to live again, or any longer, I would for ever ſerve thee.

Laſtly, here is his *penitentiall prayer*, Lord remember me; he acknowledges Chriſt to be *his* Lord, nay he did not only pray thus, but, ſaith *Baſil*, he offered much prayer unto God, even as much as his ſhort time could permit. theſe words are but the ſum of what he ſpake, Lord remember me, &c. thus you ſee he was no more a thief, but a convert and confeſſour, as *Auguſtine* obſerves, a wicked thief to ſteal earthly things, but a good thief (as we call him to this day) to break through into the Kingdom of heaven he ſteals Paradiſe; thus you ſee what a *wonderfull* repentance he had in regard of the perfection of it; *faith* was in it, *humiliation* was in it, *turning to God* was in it *ſelfe-deniall* was in it, *ſatisfaction* was in it, and *glorifying God in the face of the world* was in it; nay, he was the only profeſſor of Chriſt to the Nations at that time; he had never an obſervant but this; never a word at this time ſpoken for Chriſt, but that which this Thief ſpake; none to back Chriſt but this Thief; he was the only profeſſor and confeſſor of Chriſt, at this time, the only man on the earth that glorified GOD. Therefore unleſſe thou expect ſuch a death, to bring ſuch glory to God as this Thief did, never bear thy ſelf upon his example.

Fifthly *This repentance was extraordinary in regard of the incomparableneſs of it*: Never was there ſuch a repentance ſince the world began, nor ſhall be while the world ſtands: For when all the world, Jews and Gentiles, ſtood in their obſtinacy, Prieſts and Rulers, great and ſmall, all cryed *Crucifie him*; and when the Diſciples doubted, this Thief believed, and when *Peter* denied Chriſt, this Thief repented and confeſſed Chriſt, nay, when all the Apoſtles ſhewed their heeles this Thief ſtood to his tacklings, this Thief maintains Chriſt againſt them all, nay when *Mary Magdalen*, out of whom Chriſt had caſt ſeven devils, when ſhe was afraid to come neer to the Croſſe, *Mat.* 27. 55. and the mother of *Zebedees* children, who ſhould have come neer, yet they ſtood a far off, only this Thief publiſhed the goſpel of Jeſus Chriſt, and makes open acknowledgement of him to be the Saviour of the world, when all his Diſciples and the world forſook him in their obſtinacie, and, as the Papiſts obſerve, God then had no viſible Church upon the earth, ſo that this Thief on the croſſe put down all the world for repentance, yea the Apoſtles of Chriſt. Now ſhew me ſuch a repentance whereby thou maiſt put down *Peter* and all the Apoſtles of Chriſt, either ſhew me *ſuch* a repentance, extraordinary, incomparable, and wonderful, to make them all aſhamed

med: I ſay, either ſhew me *ſuch* a repentance, or never truſt on the Thiefs example on the croſſe. If a man have a hundred miles to go for his life, and but a ſhort time allotted unto him, he had need make haſte. Now the way to heaven is a long way, and he that can begin and end that journey when he lies a *dying*, is the quickeſt man of foot, that ever yet was heard of, this Thief only excepted. If thou *run* to *obtain*, thou hadſt need to have the *art* of *prayer* and *repentance*, or elſe thou canſt not overtake them, for they are before thee much.

Uſe. *This may ſerve to condemne thoſe that rely upon this example.* Oh, ſaith one, did not the Thief on the croſſe repent at the laſt hour? and God is the ſame God ſtill; and if he repented at the laſt, why may not I? How many wreſt this Scripture to their own damnation? that live in ſin with this Thief that went to heaven; yet die and are damned, with the other Thief that went to hell.

I will demonſtrate this, and make it plain, becauſe I deſire to convince all that hear me.

Firſt then, tell me *when this Thief was converted?* was it not when Chriſt hung on the croſſe? *Mat.* 27. 33. Chriſt hung then on the croſſe, and was to be inaugurated King over all. Now, *when Kings are inaugurated into their kingdoms, they ſhew that bounty then, which they will not do again all the time of their raigne.* We have of this a ſufficient ſtory in the Chronicles of *England*, of King *Henry* the fourth, who when he was inaugurated King, he created 55 Knights, he hung all the ſtreets and lanes in *London* with cloth of gold, he made all the Conduits in *London* to run with Sack, Claret and White-wine: this he did when he was inaugurated King, which he never did all his life time afterwards. Even ſo Chriſt was pleaſed to ſhew mercy and grace unto this Thief, unto life eternal, when he was inaugurated King over principalities and powers, over hell and darkneſſe. Now as King *Henry* never created ſo many Knights again, never hung *London* ſtreets ſo again, never made the Conduits run ſo with wine again; even ſo the Lord ſhewed ſuch a bounty then, as, for ought we know, he never did before, nor will do the like again.

Secondly, *Kings when they are inaugurated, they pardon ſuch offences, forgive ſuch taxations, wrongs, injuries, treaſons and felonies, as they will never pardon again as long as they live in the Kingdome.* So we read of *Charles* the 3. King of *France*, that day that he was crowned, he pardoned all thoſe that had ſinned againſt the Crown, in what kind ſoever they had offended; Why? becauſe he was crowned King, and ſo he would make *that* day, a day of rejoycing. And thus it was when Chriſt triumphed over hell, he forgave the ſins of this Thief, the like whereof we never read of, and for ought we know, will never do the like again.

3. Tell me, *where was this Thief pardoned?* Was it not in Golgotha, where Chriſt was crucified, the place where Chriſt did triumph, where he was crowned, where he forgave tranſgreſſions and ſins? there it was where Chriſt pardoned him. Now as it is with a Captain when he hath gotten the victory, he will ſet up ſome monument at the place, that it may be a token thereof; ſo Chriſt having wrought the ſalvation of the

world,

world, set up a monument there where he wrought it, whereof none greater than this could be; not the rending of the rocks, nor the earthquake, nor any of the wonders besides did so *honour* the death of Christ, as the *conversion* of *this Thief*; who like a Physitian having made an excellent medicine, and desirous to try it, will do that for nothing, which he will not do again for much: so Christ having made an admirable soveraigne plaister for the salvation of mankind, so soon as ever he had made it, he makes an experiment thereof on this Thief; as if he should have said, Now you shal see what my death can do. So then you see that the conversion of this Thief was no ordinary, but an extraordinary wonder.

Fourthly, *tell me how he cares by forgivenesse*; not by bare repentance only, but by repentance with *Martyrdome*; he did not only nakedly repent of his sin, but he died also a *Martyr* for Christ; he was a Martyr on the crosse, for although he was first hung on the crosse for his evil deeds, yet afterwards when he repented and confessed the Lord Jesus Christ, and maintained him to be the *Messias*, and condemned *Pilate*, *Herod*, and the Jewes, by publishing that he was unjustly crucified, and that he was the Son of God; I say though at the first he was hung on the crosse for his sin, yet *now* they let him hang for his religion, as by their own law it was manifest, for they had a law that whosoever confessed Christ, should be punished; so that now he confessing Christ, they let him hang for his religion to Christ: so that he dyed a Martyr; and verse 20. what a witnesse he gave unto Christ? The other answering, he rebuked him, saying, Dost not thou fear God? &c. As if he should say, thou seest the Scribes and Pharisees feare not God, they have conspired against the Son of God; the Jewes that should have beleeved on him cryed crucifiy him; *Herod* hath mocked him, *Pilate* condemned him; dost thou not yet fear God? what not thou that art in the state of condemnation, thou that art to be damned within this houre? is it not enough for them to crucifie Christ, but dost not *thou* fear God neither? Oh what a witnesse was this unto Christ! no wonder if he found mercy when it pleased the Lord to enlarge himself so in bringing his soul unto him.

But it may be objected, why is this Scripture recorded, if I may not make this use of it to repent as this thief did, seeing all Scripture is for our learning?

You know the common answer, *it is once recorded that none might despair, and but once, that none might presume.* Christ saved him at the last cast, that when a man is at that *pinch* he might not *despaire* if he *repent* and becom a new creature; and but one was saved that none might presume.

There are many reasons why this Scripture is recorded.

First, *to shew the soveraignty of Christs death*, and as Christ healed all manner of sickneſse in his life; so his death is able to heale all manner of sin; it is the leaves of that tree only that can heale the Nations, *Rev.* 22. 2. and therefore the Scripture sets down a desperate example of a thief; for a man must be a desperate man, if he be a thief: and Christ did this to shew that he can shew mercy, even to a thief; that so all the world may take notice of the vertue of Christs death.

Secondly, *It is recorded that no poor ſoul ſhould cry out of his ſinnes*, ſaying, I am damned, I am accurſed, I am more ſinfull and graceleſſe than any man, more wicked than any, I ſay, do not thus reaſon; for here is an example ſet down of the thief; and you know what Chriſt ſaid to the multitude, of a Thief; *Do you come unto me as to a thief, with ſwords and ſtaves?* as if he ſhould have ſaid, You deal-baſely with me, as if I were as bad as a thief, implying, that a thief is the worſt of all men, nay as bad as the devil, *Joh.* 12. 6. And it is reckoned as one of their damnable uſages againſt Chriſt, that they hung him between two thieves, two of the vileſt creatures of all: ſo that a thief is an example of a deſperate man, and yet you ſee Chriſt hath mercy, and gives it to a *thief*; Therefore if the LORD have enlarged thy heart to *repent*, be not diſcouraged, but lay hold on CHRIST.*

Thirdly, *This Scripture is recorded, that we may not caſt off all men that come to the laſt caſt*; all men, though great ſinners, muſt not deſperately be caſt off: For ſuppoſe a man have been a Drunkard, yet prayer and ſupplication may be made to God for him, and God may open his eyes, and there is ſome poſſibility that he may be ſaved, though it be a thouſand to one; yet I ſay there is ſome *poſſibility*; for there was one thief ſaved at the laſt caſt: and therefore a Drunkard, &c. is not to be given over for quite gone: It may be there are a wonderfull company of *improbabilities* in it, yet we cannot tell but that this may be the ſecond to whom the Lord will give repentance, and therefore the Lord converted this thief.

Laſtly, *This ſtory is recorded, that by it we may be encouraged to believe, and to be converted betimes.* For if the Lord were ſo willing to receive the *thief* that ſought him but at the *laſt* houre, how willing will he be then to receive thee that ſeekeſt him *betimes?* But as for thee that liveſt in thy ſins, and beareſt on the example of this Thief; let me tell thee, this ſtory was never penned for thy comfort. The Lord knew how men would abuſe this ſtory; therfore St. *Mattwew*, St. *Mark*, and St. *John* omit it; and if we had none to teſtifie it, all the world would ſay both the theeves were damned; nay, St. *Matthew* ſaith, the thieves; *both the thieves* caſt the ſame thing in his teeth: only St. *Luke*, he pens it for the comfort of the godly; he was loth (as it ſeems to me) to leave it out quite, becauſe ſome poor ſoul might ſtand in need of it. Therefore let me here rap on the fingers of all thoſe that would lay hold on this example of the thief, to *deferre* their repentance: this ſtory belongs not unto ſuch.

Firſt, *becauſe this thief had not the meanes of life and grace before*; for where do you read in all the goſpel, that ever this Thief had the meanes of life? perhaps when Chriſt was preaching, he was pilfering, where do you read that ever he heard any of the Apoſtles, or Seventy, or *John* the Baptiſt, or any Sermon in all his life? No, no, he went roving up and down, we have not one title to imply that he had the *meanes* of ſalvation, and therefore this is nothing to thee, that haſt the *preaching of the Word*, which reproves thee of thy ſins; and therefore if thou wilt go on, thou ſhalt dye, *Ezech.* 3. 19.

Secondly, this ſtory belongs not unto thee: for, *where doſt thou read that ever this thief did build upon this hope?* do you think that this thief ſaid, I will

will ſteal as long as I can, I know I ſhall be impriſoned, and I ſhall be crucified with Chriſt, but while I lie in priſon, I will repent, and then he will have mercie on me? did this poor thief ever dream of theſe hopes? did he preſume of mercy, and ſo ſin againſt mercies? and therefore thou that *buildeſt* on thisexample, whoſoever thou art, it belongs not unto thee.

Tuſh, tuſh, ſayes the Drunkard, ſhall I be damned? the thief was ſaved. Thou curſed caitiffe, what though thou ſhouldſt repent and cry for mercie? art thou ſure the Lord will hear and pardon thee? when I ſpake to you ſaid *Moſes*, you would not heare, but rebelled, and were preſumptuous, *Deut.* 1. 43. Doſt thou preſume on Gods mercie that he will convert thee at the laſt? I tell thee that Gods mercy is good mercie, it is not like the mercie of a wicked Judge; that is wickedly mercifull, and ſuffers Rogues to be pardoned. No, no, Gods mercie is *good*, *Pſal.* 109. 21. mercie and juſtice are all one with God, and they have all one name in ſcripture. There is a crown laid up for me ſaith *Paul*, which the Lord, the *juſt* Judge ſhall give me (*viz*) which God the *mercifull* Judge ſhall give unto me; God is *juſt* in his *mercie*, and therefore thinkeſt thou to live in thy ſins, to ſwear, to lie, to be drunk, &c. and yet hope to have mercy? thou art deceived; the Lords mercy is *juſt* mercy, and he will *damn* thee for evermore, if thou repent not in ſincerity. You never read in the Scripture, that there is mercy in the wayes of the devil: But, *Pſal.* 25. 10. all the wayes of the Lord are mercy and judgment, *&c.* So long as thou walkeſt in the wayes of the Lord, there is mercy to thee in every ſtep; mercy in Prayer, mercy in hearing the Word, and in receiving the Sacraments; but in the waies of the devil, there is no mercy; for as long as thou walkeſt in darkneſſe, ſecurity, and all ſinfull and vain courſes, which are the wayes of the devil, there is no mercy for thee; for the Spirit of God ſaith, thoſe that follow their vanities, forſake their own mercies; you muſt turn from your *own* wayes; for the way of mercy lies in another road, in the road of holineſſe, humiliation, and repentance, in the road of forſaking all your vain imaginations and thoughts. If thou follow thy own wayes, God will have no mercy on thee, *Jonas* 2. 8. He will not tell a lye, to have mercy on thee: Gods mercy is true, and *mercy* and *truth* go together, *Pſal* 98. 3. Now if thou be a Drunkard, and doſt live and die in that ſin, God hath ſaid that he will damn thee, *Gal.* 5. 21. Now he ſhould be a liar, if he ſhould not do it, and thou knoweſt that mercy and truth go together in him: Therefore in time repent. Piſh, piſh, ſayes the Drunkard, &c. I hope the Lord will be more mercifull; theſe Preachers preach nothing but damnation, I hope the Lord will pardon me. Pardon thee, ſaith God? how ſhall I pardon thee for this? *Thy children have forſaken me, and ſworne by them that are no gods, and though I fed them to the full, yet they committed adultery, and aſſembled themſelves by troops in the harlots houſes*, *Jer.* 5. 7. As if God ſhould have ſaid, I cannot pardon thee. No: why? thou wilt not come at me, thou haſt forſaken me in mine *ordinances*, &c. Will a Phyſitian cure a man that will not come at him? why, *they have forſaken me*, ſaith God, and they will not come at me; as if he ſhould ſay, I am willing to pardon, I ſend out my commandements, but they will not

bend their minds to keep them, they forsake these wayes of mercy. Have mercy on them? nay, shall I not rather visit for these things, saith the Lord? *Jer.* 5.9. If those that disobeyed *Moses* law dyed without mercy, *Heb.* 10. how then lookest thou for mercy, *that despisest* the Lord Jesus, even the gospel of his kingdom? Nay, the crosse of Christ cals thee, he wooes thee by his death and passion, and now if thou wilt not obey, thou shalt die without mercy. Oh what a cursed conclusion is this! I have a mercifull and a good Father, and therefore I will lift up my heel against him; I know he will forgive me; I will break my head, I know where to have a plaister to heal it; I will offer such a man a wrong, I know he will not sue me? Thou cursed wretch! though the Lord pardon ten thousand, yet he will not pardon thee; no, no, thou sinnest with a high hand. But keep your selves in the love God, looking for the mercy of our Lord Jesus Christ, *Jude* 21. Keep your selvs there, if you be wise; for if Gods patience be abused, it will be turned into wrath and wormwood, and it will burn like fire unto the nethermost hell: to a man that sins against *mercy*, there is no redemption; this story belongs not unto such.

Thirdly, this story is nothing to thee, because *at that time God was in way of working miracles*, but now he is not in that way; then he rent the rocks, opened the sepulchres, and raised the dead, &c. Now unless thou take God in this way again, never look to have thy sins pardoned, if thou goest on in thy sinnes with a high hand. It may be God will not be in the way of working of miracles, when thou art a dying; No, the Lord will shew salvation to no man but unto him that orders his conversation aright, *Psal.* 50.23. thy life must be right, and all thy wayes must be *upright*, if thou mean to find mercie.

But the Thief was converted, without ordering his wayes aright.

I answer, one Swallow cannot make Spring, nor one fair day a harvest; one example cannot make a rule, one instance concludes nothing. This example breakes no square; but it is onely him that lives uprightly, that shall see the salvation of God, and none else. And if thou dost mean to goe to heaven, thou must goe in the *way* that leads thither, and thou must do those things that are between thee and heaven: there is but *one* way to heaven, and all that goe to heaven must walk *that* way; there is *one* faith, *one* newnesse of life, one kind of regeneration, and God will have thee go all these over, he will have thee run through every Commandement; all that come to heaven must travell thither: therefore never bear thy self on this or that example, for 'tis a wonder of wonders, one of the miracles of Christs passion.

I remember the story of an ancient Confessor which proved a worthy Christian, 300 years after the Apostles time: this man was an old man, and had been a Pagan all his dayes, and in his old age he hearkened after Christ, and said he would be a Christian: *Simplicianus* hearing him say so, would not believe him; but when the Church saw him to be a Christian *indeed*, there was shouting and dancing for gladness, and Psalmes were sung in every Church, *Caius Marius Victorius* is become a Christian: this

this was written for a *wonder*; that he in his *old* age and in his gray haires ſhould become a *good Chriſtian*; ſo this is a great wonder, and an extraordinary example, that this Thief was converted. Do you not think that there were a thouſand thieves that at that time lived and dyed in their ſins, and ſo were damned? Were there not many widows in the dayes of *Eliah*, and yet to none of them was he ſent but to the widow of *Sarephat*? Were there not many Lepers in the dayes of *Eliſha*? yet none of them were cleanſed ſaving *Naaman* the Syrian. So there were many thouſand thieves at that time, and yet for all that we know, they were all damned, only this one is excepted. Now, ſhall a man ruſh into a den of Lyons, becauſe *Daniel* did eſcape? or will a man caſt himſelf into a fiery furnace, becauſe the three Children were caſt in and had no hurt? Shall a man venture to caſt away his jewels or his purſe, becauſe one among a thouſand did ſo, and found it again? No, no, theſe are wonders, and therefore beare not thy ſelf on this, or the like example.

The common rule is this, *Live in ſin, and dye in ſin*; you that live in ſinne now, ſhall then be damned in ſinne forever, if you repent not. Saint *Paul* knew well that this thief was converted, and yet he ſaith, *Be not deceived, neither Drunkards, nor Fornicators, nor Theeves*. &c. *ſhall inherit the Kingdom of God*. 1 Cor. 6. 9, 10. St *Peter* alſo knew that this Thief was converted, yet ſaith he, *If the righteous ſcarcely be ſaved, where ſhall the ſinners and ungodly appeare?* 2 Pet. 2. 9. St. *James* alſo knew this ſtory, Jam. 5. 12. yet if we *ſweare*, we may fall into condemnation. This is a moſt ſweet example, if by it we return unto God; but thou makeſt a damned uſe of it, if by it thou makeſt thy ſelf *ſecure* in thy ſinful courſes, hoping to be ſaved at the laſt, as this thief was. Conſider with your ſelves, wherfore are the commandments of God? are they, think you, to be diſobeyed while men live, and then when men are dying, to cry God mercy? Again, why hath God given you Miniſters to preach the Word of eternal life? Never to preach it to men till they are a dying? No, no deceive not thy ſelf; thou muſt hear Gods Miniſters preach whilſt thou art *well*. What, hath God given you dayes, that you ſhould ſpend your lives in ſin? No, no, ſaith God, I gave her *time* to repent, but ſhe repented not, *Rev.* 2. 21. And this is the reaſon that God gives thee time; That thou mighteſt repent. The Lord could have ſent thee to hell as ſoon as thou waſt born; but that in mercy he gives thee life and time to repent, that ſo thou mayeſt find forgiveneſſe with God, and that thou mayeſt become a new creature, before thou go hence and be no more ſeen. You that think to repent, reſting on the example of this Thief, take heed leſt the Lord put you off: therefore labour to *obey* whilſt it is called *to day*, and make uſe of the Word whilſt it is ſounded in your ears, before theſe things be hid from your eyes.

THE

THE SOVERAIGNE VERTUE OF THE GOSPEL.

In a SERMON

By that laborious and faithful Messenger of CHRIST, WILLIAM FENNER, Sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late *Minister* of *Rochford* in *Essex*.



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THE SOVERAIGNE VERTUE OF THE GOSPEL.

PSAL. 147. 3.

He healeth them that are broken in heart, and bindeth up their wounds.

HEre are two things contained in this Text: the *Patients*, and the *Phyſitian*.

Firſt, the Patients; the *broken in heart*.

Secondly, the Phyſitian, Chriſt, it is he that healeth and bindeth up their wounds.

The Patients here are felt and diſcerned to have two wounds or maladies; Firſt, brokenneſs in heart; Secondly, woundedneſſe: He binds up ſuch.

Brokenneſſe of heart preſuppoſeth *wholeneſſe* of heart: Wholeneſſe of heart is twofold; either wholeneſs of heart *in ſin*, or wholeneſſe of heart *from ſin*.

Firſt, wholeneſſe of heart *from ſin*, is, when the heart it *without ſin*; and

so the blessed Angels have whole hearts, and so *Adam* and *Eve*, and we in them before the fall, had *whole* hearts.

Secondly, wholeness of heart *in sin*; so the devils have whole hearts, and all men since the fall from their conception, til their conversion, have whole hearts; and these are they that our Saviour intends, *The whole need not a physitian, but they that are sick*. The hearts that are whole, need not the physitian, but they that are broken and sick. Sinne is in the godly, and they are sick of it; even as when poyson is in a man, it makes him sick; why? because the poyson is contrary unto him. But sinne is in the wicked, and they are not *sick* of it; as poyson is in a toad, and the toad is not sick, because a toad is of that nature which the poyson is; and therefore he needs not a Physitian. Will a Physitian go to cure a Toad? surely no, he will rather kill it, he will not cure it. So as long as a man is not sick at the *heart* of his sin, Christ will rather kill him than *cure* him. When a man sayes he is sick, and yet can sleep, eat, drink, and work, and look as well as ever he did, feels no pain, nor any thing to trouble him, what need hath this man of a Physitian? So when a man lives in sin, yet never breaks his sleep for it, but minds his pleasures, his profits, hath never the more pain nor anguish in his soul, he is *soule-whole*, and *heart-whole*, what need hath he of a Physitian? This is a man *whole* in his sins.

The wholeness of the heart is called *fallow ground*, Jerem. 4.4. for it is like an unbroken field, not tilled nor manured; there can be no harvest, because the ground doth lie fallow; so there can be no harvest of grace in that man, whose heart is fallow and unbroken; and therefore to repent and to break the heart, in Scripture is called the putting of ones hand to the plough, *Luke 9. 62.* to plough up the fallow ground of the heart.

Brokenness of heart may be considered two wayes; First, *in relation to wholeness of heart in sin*: so brokenness of heart is not a maladie, but an inchoative cure of a desperate maladie.

Secondly, *in relation to wholenesse of heart from sinne*; and so it is a maladie or sickness, and yet peculiar to one blood alone, namely Gods *elect*; for though the heart be whole, yet it is broken for its sinnes: as a man that hath a barbed arrow shot into his side, and the arrow is pluckt out of the flesh, yet the wound is not presently healed; so sinne may be pluckt out of the heart, but the scar that was made with plucking it out, is not yet cured. The wounds that are yet under cure, are the plaugues and troubles of conscience, the sighs and groanes of a hungring soule after grace, the stinging poyson that the blow hath left behind it; these are the wounds.

Now the heart is broken three wayes.

First, *By the Law*: as it breakes the heart of a Thief to heare the sentence of the Law, that he must be hanged for his robbery; so it breakes the heart of the soule, sensible to understand the sentence of the Law: Thou shalt not sin; if thou do, thou shalt be damned. If ever the heart come to be sensible of this sentence, *Thou*

art

art a damned man, it is impossible to stand out under it, but it must break. *Is not my word a hammer that breaks the rocks in pieces?* Jer. 23. 29. that is, Is not my word, my Law a hammer? Can any rock-heart hold out and not be broken with the blowes of it? Indeed thus far a man may be broken, and yet be a reprobate; for they shall be all thus broken in hell, and therefore this breaking is not enough.

Secondly, *by the Gospel*; for if ever the heart come to be sensible of its blow, it will break all to shatters. *Rent your hearts for the Lord is gracious*, &c. *Joel* 2. 12. When all the shakes of Gods mercy come, they all cry, *rent*. Indeed the heart cannot stand out against them, if it once feel them: Beat thy soul upon the Gospel: if any way under heaven can break it, this is the way.

Aristotle observes, that a hammer may easily break a hard stone against a soft bed; but if it be laid on an anvil, which will not give way underneath, strike it as hard as you will with the hammer on the top, the anvil underneath props it from breaking, or if it do break, it will not break into shatters; for the anvil below helps the stone to hang fast together: but if you smite it against a soft bed, it breaks it all to shatters. So, smite thy soul upon the Gospel; preach the law as much as as you will, preach hell and damnation as much as you will, let that be the hammer; but then be sure lay thy soul on the Gospel, drive it to the Gospel, smite against this soft bed, and then (if ever) it will break. If you strike a stone against a hard anvil, though the parts thereof would fall asunder, yet how can they flie off, when as the hard anvil will not give way? the hard anvil on the one side, and the hard hammer on the other side, stop up its way from falling asunder. So, strike the soul with the blows of Gods wrath as much as you will, and let it be upon the Law; alas whither should the Law open it self that it might break? the Law doth but fear it on the one side, and the wrath of God doth terrifie it on the other, yet all this while it is not broken; the soule all this while knows not what it shall doe: but smite it on the Gospel, and this, with the Law, rents it, and breaks it indeed. So *Joel* he preached hell and damnation to the people of the Jews, and laid their hearts upon mercie, and then the hammer cries, *rent*; for he is merciful, &c. he laid them on the soft bed of the Gospel, and then he smites them.

Thirdly, *the heart is broken by the skill of the Minister* in the handling of these two, the Law, and the Gospel: God furnisheth him with skill to presse the Law home, and gives him understanding how to put to the Gospel, and by this means doth God break up the heart: For alas, though the Law be never so good a hammer, and although the Gospel be never so soft a bed, yet if the Minister lay not the soul upon it, the heart will not break; he must fetch a full stroke with the Law, and he must set the full power of the Gospel at the back of the soul, or else the heart will not break.

It is a pretty observation of *Aristotle*, Lay (saith he) an axe upon a block, and a great and mighty weight upon it, yet it will not enter into the block to cleave it; but if you lift up the axe and fetch a full blow at the block, then it enters presently. So if the Minister have not *skil* to fetch

a dead blow at the heart, alas he may be long enough ere he break it; but let him fetch a full blow at the ſoule, then doth he break it, if ever. I took unto me two ſtaves, ſaith the Prophet, the one I called *beauty*, the other I called *bands*, and with theſe I fed the flock, *Zach.* 11. 7. There is the courſe of a true feeder of the flock, he feeds them with the *Law* and the *Goſpel*; he takes his two ſtaves, and he layes about him, till the hearts of his hearers feel him: and this is the way to feed them, and to breake them off from their ſins. Thus you ſee the meanes that God uſeth to break your hearts. *He healeth the broken in heart.* Hence obſerve

That *Chriſt juſtifies and ſanctifies.* For that is the meaning.

Firſt, becauſe *God hath given Chriſt grace to practiſe for the ſakes of the broken in heart*; and therefore if this be his grace, to heal the broken-hearted, certainly he will heal them. *The ſpirit of the Lord is upon me,* &c. *He hath ſent me to heal the broken in heart* &c. *Luke* 4. 18. If he be created maſter of this art even for this purpoſe, to heal the broken in heart, he will verily heal them, and none but them. He is not like *Hoſander* and *Hippocrates*, whoſe father appointed them both to be Phyſitians; he appointed his ſonne *Hippocrates* to be a phyſitian of Horſes, yet he proved a phyſitian for men, he appointed *Hoſander* to be a phyſitian for men, and he proved a phyſitian for horſes. He is not like theſe no, no, he will heal thoſe whom he was appointed to heal: now God appointed him to heal thee that art broken in heart, and therefore without doubt he will do it.

2. Becauſe *Chriſt hath undertaken to do it.* When a skilfull Phyſitian hath undertaken a cure, he will ſurely do it: indeed ſometimes a good phyſitian may fail, as *Trajans* phyſitian did, for he died under his hands; on whoſe tomb this was written, Here lies *Trajan* the Emperour, that may thank his Phyſitian that he died. But if Chriſt undertake it, thou muſt be ſure of it, for he tels thee that art *broken in heart*, that he hath undertaken it, he hath felt thy pulſe already. *Thus ſaith the high and holy one whoſe name is holy, I dwell in the high and holy place, and with him that is of an humble and broken ſpirit, &c. Iſa.* 57. 15. He doth not onely undertake it, but he ſaith he will go *viſit* his ſick patient; he will come to thy bed-ſide, yea he will come and dwell with thee all the time of thy ſickneſſe; thou ſhalt never want any thing but he will be ready to help thee: thou needeſt not complain and ſay, Oh the Phyſitian is too far off, he will not come at me. I dwell in the high places indeed, ſaith God, but yet I will come and dwell with thee that art of an humble ſpirit. Thou needeſt not fear, ſaying, Will a man cure his enemies? I have been an enemy to Gods glory, and will he yet cure me? yea, ſaith Chriſt, if thou be *broken in heart*, he will bind thee up.

Thirdly, becauſe *this is Chriſts charge*, and he will look to his own calling; To this man will I look, even to him that is of a broken heart, *Iſa.* 66. 2. Mark, I will *look* to him, I will tend him and keep him. Neither needeſt thou fear thine own poverty, becauſe thou haſt not a Fee to give him; for thou maieſt come to him by way of begging, he will look to thee for nothing; For, *to him will I look that is poor*, &c.

Fourthly, *none but the broken in heart will take Phyſick of Chriſt.* Now this

this is a Phyſitians deſire, that his Patient would caſt himſelf upon him; if he will not, the Phyſitian hath no deſire to meddle with him. Now none but the broken in heart will take ſuch Phyſick as Chriſt gives, and therefore he ſaith, *To him will I look that is of a broken heart, and trembles at my words, Eſai. 66. 2.* When I bid him take ſuch a purge ſaith God, he trembles, and he takes it. I bid him take ſuch a bitter Potion, or ſuch an untoothſome vomit, to feare him from ſinne; he trembles at my word, and he dares not but off with it: But when a ſoul doth not tremble, then the Phyſitian may ſay, let him blood; but he cares not for being let bloud; he cares not for corroſives, he cares not for his advice and counſell, he trembles not at his word; Chriſt will never come at ſuch a one, Chriſt bids thee follow ſuch a diet as to *watch*, to *pray*, to *faſt*, to *mourne*, &c. to keep in and to take heed to catechizing, grow not cold by being lukewarm, &c. If thou *tremble* at his word, well, if not, but that thou wilt go on in thy ſinnes, and be damned for ever, then thank thine own wilfulneſſe. But if thou beeſt broken in heart, Chriſt will aſſuredly heal thee. Suppoſe thou ſhouldeſt come unto Chriſt, be his phyſick never ſoveraign, and thou ſhouldeſt take it: yet if thy heart be againſt it, the phyſick cannot work. *Imagination* or *fancy* is a great thing in the good or ill ſucceſſe of phyſick. If thou carpe at his precepts, as too ſtrict, and except againſt his word as if he had an ounce of wormwood too much in it; If thy imaginations thus run againſt the phyſick, Chriſts phyſick will never cure thee; why ſo? thou art not broken in heart, to tremble at his word; he will help thee without faile; but then thou muſt *tremble* at his word, and take his directions, though he preſcribe thee to eat thine own dung, and drink thine own piſſe; take it I ſay what ever it be, and I will warrant thee health.

But thou wilt reply, *I have but a little faith.*

I anſwer, ſo had *Peter*; *O thou of little faith wherefore didſt thou doubt?* ſaith our Saviour, *Matth.* 14. 13. There is a *little* faith, and there is a *great* faith; *O woman great is thy faith, Matth.* 15. 28. whether it be a *little* faith or a *great* faith, ſo it be *true ſaving juſtifying* faith, it is good phyſick, and it will aſſuredly cure thee. It is not the quantity of faith that ſaves a man, but the *quality* of faith. True it is, a great quantity of faith, becauſe it hath more of the quality, more of the truth, it heals more ſtongly and more ſteadily; But faith whether it be great or ſmall, ſo it be *true*, that doth the deed. Shall the Patient doubt of his recovery becauſe of the ſmall meaſure of phyſick that the Phyſitian gives him, the Phyſitian gives but a dram of ſuch a powder, but perhaps the Patient would have a pound, when as it may be the ſtate of his body will not bear it. The Phyſitian obſervs his meaſures in preſcribing ſo many ounces of this, ſo many ſcruples of that; there lies his skil in giving the true meaſure, ſo there is the true meaſure of faith, *Rom* 12. 3. one man hath ſo much, and another man hath not ſo much faith. *Abraham* had more faith than *Lot*; the reaſon is, becauſe the ſtate of *Lots* ſoul would not bear ſo much as *Abrahams*. It is one of *Hippocrates* Aphoriſmes, *Not too much at once.*

A Phy-

A Physitian finds it dangerous sometime to empty the body at once, or to fill it all at once, or to heat it, or to coole it all at once; it is the safest way to give by little and little; so God by little and little deals with thee, now he gives thee some faith, and then a little more.

Object. *O but my faith is smothered; how then can I expect to be healed?*

Answer. I answer, a man is sick, and Violets will cure him; now the Physitian makes a compound confection, so that the Violets doe not appeare, but onely in oyle; Now, will the Patient thus argue, I cannot see one leaf of a Violet, no nor yet so much as colour, therefore I will none of it, it will not heale me? So God gives many a soul *unguentum fidei*, an oyle of faith, now it may be the soul cannot see one jot of faith in himselfe, yet he shall be cured, because there is faith in a confection, a mixed faith though there be none in manifestation. Thou weepest, mournest, doubtest, and complainest, and thou canst not beleeve as thou sayest; yet thou never givest over crying, *my God my God*; well, here is faith in a *confection*, but it may be it is so compounded with other ingredients that thou canst not perceive it; for you must know that there is faith so great it breaks out into a flame, and there is faith which is so small that it does but *smoke* out a little; now whether thy faith be an *inflamed* faith or a *smoking* faith, be of good comfort, thou shalt be healed. *The bruised Reed shall not be broken*, Mat. 12. 28.

Object. *But I am broken all to shatters, and I have no faith at all, how then can I hope to be cured?*

Answer. I answer, as thy heart may be broken, and yet be a right heart; so thy faith may be broken, and yet be a true faith: For it is sometimes bound up in the whole, sometimes it is broken, and all to pieces. A man that is broken in heart, although he have no faith bound up together in *one* act, yet he hath it broken in sunder; never a part is missing, though no part closing one with another. The *one whole* act of faith is this, *I beleeve that God is my God in Christ*. Indeed it may be thou hast not this faith in the *whole*, but if thou beest *broken* in heart, thou hast this whole broken in pieces.

First, thou beleevest that God is a God, there is one piece.

Secondly, thou beleevest that whomsoever God is a God unto, it is only in Christ.

Thirdly, thou beleevest that he that truly repents, may say that God is his God in Christ.

Fourthly, thou believest that repentance is a true hatred of *sin* as it is sin.

Fifthly, thou beleevest, and thy conscience tels thee it is so indeed that thou hatest sinne, not only as it is able to damne thee, but also as it is sin, and dishonourable to God; now these are the *parts* of faith in the whole. Thou hast all the parts *of* the whole, though thou hast not these parts *in* the whole. Well then, thou hast all the parts of true faith; as thou canst not deny if thou beest broken in heart. *Totum non differt realiter a partibus simul sumptis.* All the parts and the whole doe not differ *really*, sayes the Philosopher; he that hath three groats, cannot complain he wants a shilling; he that hath ruffe and stock and string, can he be farre to seek for a band? so then if thou have faith in the parts on this fashion, it is certaine

tain thou hast faith in the whole, though it appeare not yet to be whole.

Aristotle asketh this question, *whether the parts be before the whole or no*; as for example, whether a man or a finger be first. I will not stand here to determine this question; but this is certain, that the whole is a *relative* thing, spoken in relation to its parts, and it is like the relation begins in the whole; for first, we say that a whole is that which consists of parts, and then the parts are they that make up the whole, and therefore if thou verily beleevest in *part*, thou verily beleevest indeed. Thus *David* was a beleever in *part*, my very soul saith he is consumed with grief, *Psal.* 31. 9. my strength faileth me because of mine iniquity, &c. verse 10. I am forgotten as a dead man, &c. verse 12. he was a vessel of election, but yet you may see he was a broken vessell; he could not beleeve in the *whole*, for he was afraid that God had cast him out of his mind, like a dead and an undone man; nevertheless he was a beleever in *part*, he was Gods *broken* vessel.

But I am sure I have no faith, I go whining and crying up and down, I look upon my sins with horrour, I look upon Christ with horror, not a minime of faith that I have, how then can I be healed? *Obj.*

Hast thou a grounded resolution to seek after God come what can come of it? Dost thou desire and long to be united with Christ? Then let me tell thee, suppose thou hast no faith yet in being, yet thou hast something to secure thee from wrath; there is difference between *Fides creditus* and *Fides credens*, between faith *about to beleeve*, and faith that doth *already beleeve*. It is *belief beleeving*, that saves a man: But *belief about to believe*, cures a man from being a reprobate. Though the fruit in the womb be not yet quickened with a *reasonable* soule, yet it growes in the womb, feeds in the womb, and yet it hath no other life in it than may be in a beast; yet because it is *in fieri* a man, the Mother complains not, saying, Oh I am afraid I have a beast in my womb; no, she will wait Gods leisure to quicken it; it is secure enough from being a beast; for it hath such dispositions as will not long be without the soul of a man in the same, though as yet there be nothing in it, but what may be in a beast; But yet the Mother is secured because she is perswaded she bears a babe in her womb. So many poor souls are too hasty to censure themselves; for grant thou hast no faith as *yet*, yet if thou beest *broken* in heart, thou art *about to have faith*; only let the word have his full work on thee, unto which thou must diligently attend, and then *fides in fieri* will be quickly *fides in facto esse*. Thus the blind man in the Gospell was *about to beleeve before* he believed; he had a time of a *fieri* of faith; he was no beleever at this time; for he had as yet no faith; neither was he an unbeleever; for he was about to beleeve. *Dost thou believe on the Son of God?* saith Christ, *John* 9. 35. he answered, *who is he Lord that I might beleeve on him?* verse 39. Beleeve? yea that I would with all my heart, who is he, and where is he that I might beleeve? I have been hated for his names sake, I have been cast out of the Synagogue for his sake; Lord thou knowest I would beleeve on him; but who is he and where is he? and he is vanished away from me, I have sought him, but I cannot finde him *Answer.*

him. Then Chriſt told him, I am he that now talketh with thee; and then he beleeved; and Saint *Chryſoſtome* obſerves that this blind man was *about to beleeve*, before he did deſire it in his ſoul; and ſo it may be it is now with thee; doſt thou beleeve in Chriſt? Who is he? ſayeſt thou, where ſhall I find that Chriſt is in me that I may beleeve in him? I weep and hunger, and I thirſt after Chriſt; but *who* and *where* is he? I have ſought him in the word; but I find him not; I have ſought him in prayer and in all other his ordinances; but I find him not; I would beleeve with all my heart if I could find him. Thus the ſoul may be *about to beleeve*, though it doe not already beleeve; haſt thou gotten this ſame *about to beleeve*? be not thou diſmayed, the plaiſter is come; and it will heal thee.

Conceive theſe words aright I beſeech you; a ſpeech is not as it is taken, I mean only the *broken* in heart; for otherwiſe a man may be *about to beleeve*, yet never beleeve; about to be healed of his ſins, yet never be healed. Even like the wretch that *Zophar* ſpeakes of, who ſhall be about to fill his belly, and not be able to fill it *Job* 20.23.

There is a twofold *about to be*; Firſt, either ſuch a thing as is *about to be*, and that is the nature of it, and it *will never be otherwiſe*; but ſtill only about to be. Secondly, or elſe ſuch a thing as is *about to be*, and that is the *progreſſe* of it, and not to reſt there, but at the laſt *to be indeed*.

Feare you then, all you that are vain, and as yet in your ſins; you are *about to beleeve*, and that is the nature of your faith; it is only about to beleeve; like the officers of the next year, who are about to be officers and yet are not. Beloved, never look to be healed if you be not broken in heart; It may be thou art broken from *ſome* of thy ſins; but if thou be not broken from them *all*, it is nothing; and thou canſt not be healed. Alas thou maiſt be broken in *ſome* ſence, and yet never be healed. There is a double breaking, ſaith *Ariſtotle*, either breaking into *great parts*, as wood is broken into logs; or breaking into *ſmall parts*, as a ſtone is broken into powder; it may be thy ſtony heart is broken, but it is only into leſſer *ſtones*, thou art fallen from greater ſins to leſſer, from bouſing and company keeping, to drinking and ſipping; from playing and gaming on the Sabbath, to talking of worldly affairs on the Sabbath, from praying not at all, to pray coldly. Alas, alas thou haſt a *hard heart* ſtill; when a great ſtone is broken into leſſer ſtones, the leſſer ſtone is as hard as a great ſtone; thy heart muſt be broken to *powder*, if ever God heale thee.

Firſt, becauſe *Phyſick will never cure a man, unleſſe it may enter and run into the veines*; and when it is entred into the body, and diffuſed up and down through all the diſeaſed parts thereof, then it cures; now if thy heart be not *broken*, the Phyſick cannot enter; give a purgation to a ſtone, it may moyſten the outſide, but it cannot ſoak in, to ſoften the ſtone; why? becauſe the ſtone is cloſe; but if the ſtone were broken into powder, then it would ſoak even into the heart of the ſtone.

God opened the heart of *Lydia*, and then the word entred. *Acts* 16.14. Brethren, you have been under the hands of Chriſts Phyſitians ever ſince you were born, but where is the heart that is broken? all the Phyſick is loſt,

lost the word hath no entrance, it hath skinned the wound; seared the outside indeed; but the hardnesse of the heart is not cured. How long have you been under Physick for the curing of your earthlinesse and vanity? how long have you lien by it for your anger and malice, &c under the means, yet never the neeter? whose hearts are broken? I fear the physick doth not soake, it comes no neerer than the outside. *The Lord is nigh unto them that are of a broken heart*, Psal. 34. 18. why? because their hearts are open and broken; and Christ and his word comes neer, yea so neere that it toucheth them to the quick. But if ye be not broken in heart, no Balme, no Physick can come neare enough to cure you.

Secondly, *thou canst never be cured, unlesse Christ cure thee*; now Christ will never take thee in hand till thou be broken in heart. A Physitian wil not meddle with a *desperate* cure, such a one who is not capable of Physick. Let not any Physitian saith *Hippocrates* set upon a *fruitlesse* cure. Now it is fruitlesse to give thee any Physick, it is fruitless to poure grace into thee, or to vouchsafe pardon to thee, this Physick will never heal thee so long as thou art not *broken* in heart; and therefore Christ scorns to take thee in hand. True it is if thou were *broken* in heart, God would not despise thee; for the sacrifice of God is a broken spirit; so saith the Psalmist, *A broken and a contrite heart O God shalt thou not despise*, Psal. 51. 17. so then if thy heart be not yet *broken*, it is yet incurable. Indeed if we consider Christs *absolute* power, no heart is incurable; for he can heal it what ever it bee, for all is at his command. But God doth not go according to his *absolute* power, but according to his expression and meaning of, and in his word; now the method that God *sets down* in his word; is thus, *first the heart must be broken, and then it must, or may be healed*; so then so long as thou art not *broken* in heart, thou art incurable.

Thirdly, *suppose Christ should begin to heal thee, thou being not broken in heart, wilt always be taking off the plaister before thou be cured*, sometimes God terrifies thee with the law, and then thou pullest off that plaister, Even like unto a dainty Dame, who having taken physick, and feeling it begin to wamble in her stomack, puts a feather in her throat to cause her to vomit it up, before it have its *full* working. And thus many take hopes and comforts and promises before the set time.

In some physick, a quarter of an houres difference may cost one his life; when a man is to be cut of the stone, and he be bound hand and foot, yet if he doe but stir or struggle before the Chirurgion hath quite done with him, it is a thousand to one but he dies for it; so they in the second Psalme had a stone in the heart; Christ would have cut them for the stone, but they would not be bound, they would not endure their cutting, no *let us break his bonds asunder, & cast away his cords from us*, Ps. 2. 3. men cannot be smitten at a Sermon, but oh they must presently have comfort; as so n as once the physick begins to make the head to *ake*, and the stomack to be sick, and the man to be exceeding ill, it is a signe that the physick doth now begin to work; but if this man should devise how to vomit it up, or to clyster it out, he looseth all the benefit of the physick; keep this plaister on, as long as thou canst, if ever thou mean to be healed. If the wound be throughly whole, the plaister will fall away of it

self. Should a man have never so good a plaister and should every foot be taking it off, it would never do him any good. If God have shot an arrow into thy heart, bind the plaister to the sore, and let it there rest till the *malignity* of the sore and venom of the wound be put out. But if thou be not broken in heart, it is in vain to minister or to say any thing unto thee, because thou wilt not abide the physick within thee, nor suffer the gripes that thou must suffer if ever thou be *healed*. And therefore all you that are *broken* in heart, in any *measure* or *manner*, be of good cheer, the Lord will heal you; he healeth the broken in heart:

See here these particulars.

First, *for the seasonablenesse of it*, when it is a seasonable time to be healed, and that is when the heart is in *need*, and it is in need when it is broken; as a man is in need of meat, when he is hungry; so a man is in need of healing, when he is broken in heart: God will give thee that which thou needest, and that in due season sayes *Augustine*. In an *acceptable time have I heard thee*, Isaiah 49.8. God looks when it will be most *seasonable* to give grace, and then he gives it; therefore wait, never complain of Gods delaying hand; if he do, it is but for a *better* season; I have need of healing *already* sayest thou; but if God do not *yet* heal thee, then thou must know it is not yet *seasonable*, and the more need thou art in, the better welcome is help when it cometh.

Secondly, *when it is most profitable for thee*; when he is broken in heart, it will do him good to be healed; but if God should heale thee before, it would hurt thee; when the *Corrosive* hath wrought out his work, then it is good to have a *Cordial*, now the Cordial will help the man; but if the Physitian should give him a Cordial first, it would helpe the *disease*, and endamage the man. Comfortable Cordials, before the time, have been the damnation of many soules. Oh thou wouldest faine have comfort for thy soul; what? before the *Corrosive* hath eaten out the sin? thou wilt eat thine own poyson; If God let thee wait for thy healing, understand that he doth it for thy good; only let his *Corrosives* work their full course, and then he will heal thee. Wait on the Lord saith *David*, Psal. 27.14. give not over waiting, how long so ever it be, and he will heal thee assuredly when it shall be best for thee.

Thirdly, *in puncto, even just in the very nick of thy brokennesse in heart will his healing come*. It is well observed that the word in the originall is put in the participle, indifferent to any time, whether past, present, or to come, he doth not set down *any* time; because he will doe it *punctually*, just at the pinch, when thou art *broken* in heart; Oh then if thou be not yet healed, know then that thou art not yet come to this *punctum*; but when thou art come to it, then thou shalt be healed. What if thou dost lie under the heavy and frowning hand of God? doe not shake it off, but kisse that rod, and humble thy self the more: Sometims God lets a *broken heart* shake off his hand a little to soon, sometimes again he will not let them. *David* would faine have shaken it off; but he could not; God would not let him. *Lord rebuke me not in thine anger*, saith he, &c, *Psal.* 38.1,2. How did he know that Gods arrows stuck in him fast? It seemes that he had been pulling at them; he would faine have had them out, he would

would have been comforted all on the suddaine, but he could not; God would not let him. *Lord rebuke me not* (sayes he) *in thine indignation*, &c. Rebuke me as much as thou wilt, but let it not be in thine *indignation*; chasten me as much as thou wilt, but let it not be in thy heavy displeasure. Oh pluck our thine arrowes, take off thy hand; I pluck at them, but they stick fast; I shake and rub to get off thy hand, but it presseth me so sore that I cannot get it off. Beloved, it is necessary that some while Gods own people should *bleed* under Gods wrath; for by this meanes the corruption of sin is purged out. Thus you see in some God will not let them shake off his hand; others, if they will needs have it off, they shall, that they may afterwards see their own folly. Thus many a poor child of God, in conflict of conscience and sense of Gods wrathful displeasure, scrapes comfort too soon, and God lets them take it before he gives it: he would have had them first *throughly* cured, but they were loth to be humbling their souls so long: but see the event of it, the sore is only skinned over, and at the last the wound it breaks forth afresh, and then it may be they lie seven years together and get no comfort, yea sometimes twenty yeares, yea, I have known some that have lived so thirty years. Now they may thank their own folly; for if they would have been ruled by Christ, and been humbled altogether at the first, they might have escaped this scouring; but now they repent it every veine in their hearts, and can hardly claw it off untill death. I call these the children of God, because they have layen a long while under Gods hand, and yet still cry after God, it is a signe they are his children; for Gods children are many times in affliction a long while; see it in *Job*, &c. Neither can I beleeve, but that all those that lie sundry years on this fashion still crying after God; are the children of God; or at the least, it is so to be hoped: for if they were reprobates, and had shaken off Gods hand, pluckt out his arrows, and scraped after comfort, he would either let them fall into a perpetuall fools-paradise of presumption or security, or else let them moulder away in despaire, not caring to seek after God in the meanes at all. And therefore, beloved, pluck not out Gods arrowes too soon: I speak not to all, for some will not pluck them out when they should; but I speak to all such as are over hastie for to get Cordials before the Corrosive have had his full working. If men be never so little humbled, reformed, or wrought upon, presently they think they be in very good case: the very Heathen could say, we are commonly deceived with seeming vertue and grace; and hence it is that wicked men are humbled by halves; They think they are throughly humbled, when their hearts are broken by halves; they think they are broken in heart. And as a stick that is half in the water, and half above the water, seems to be broken or bent in the midst, so these men when they are half in their sinnes, and half out, seem to themselves to be broken hearted: But if the stick were either all in the water, or all out, it would appear as it is: it seems to be broken, when as it is not: so, many being half in their sinnes, and half out, seem to be *broken-hearted*, when indeed they are not.

But (beloved) before I can give you the *healing* here in this text, it

is good reason that I examine you whether you be broken in heart, or no. *Prognostica præcedunt Therapeuticen*, sayes *Argasius*, Prognostiques, and telling the signes and symptomes of the disease, are before the healing of the disease. When we believe a thing to be so, we have a proverb to say, *'tis a signe 'tis so.* Doest thou say thou art broken in heart? 'Tis a signe 'tis so, they carriage is so mortified; A signe 'tis so, thy communication is so heavenly; A sign 'tis so, thy companions so holy, &c. If a man cannot cast thy water on this fashion, thou art not broken in heart. And therefore *Signa tibi dicam*, &c. I will help the signs and symptomes of a broken heart, *that so thou mayest examine thy self.*

The signes I reduce to these two heads.

First, *A breaking from sin*, as a rotten member is broken from the body; so that the heart is then said to be broken indeed, when it is broken off from sin.

Secondly, *a breaking in it self*, so that the heart is said to be broken when it is broken with sorrow and self-deniall, so that nothing can peice it up again, but the favour of God. These two make up a broken heart, and therefore they shall be the heads of examination.

First then, doe *thy sins go thick away from thee?* when the cold is once broken, we use to say, now it is going away, not in the rheume as before, but in thick fleam. If thou be *broken* in heart, then thy pride, thy earthlinesse, thy selfe-love, thy deadnesse to good duties, and all thy sins go thick from thee. It may be thou hast some poares in thy heart, and thy sins fall away from thee in the rheume, but if they go not away from thee in thick fleame, the cold of thy frozen heart is not yet broken. The sins of *Zaccheus* were injustice and oppression, &c. but as soon as ever he was broken in heart, these sins went away thick from him, not dropping as if he were loth they should part, but in great flakes, *Zaccheus* stood (sayes the text) *and said unto the Lord, behold half of my goods I give to the poor*, &c. Luke 19. 8. see how his sins went away, every word voids thick fleam.

First, *he stood*; before he clymed and gazed after Christ, but being broken in heart, he stood ready prest to doe whatsoever Christ would command him.

Secondly, *he said unto Christ*, before Christ might have said unto him what he would, what cared he? but now that he is broken in heart, there is hardly a word that Christ said unto him of any such matter, yet he said to Christ.

Thirdly, *Behold*, before his behold was carnall, he did what he did to be seen of men, if ever he gave ought, he loved that men should behold, but now all his care was that Christ would behold it.

Fourthly, *I give.* Before he thought, *I will give* was enough, I will give when I dy, I will build hospitals when I am dead; but now that he is *broken* in heart, he gives it forthwith.

Fifthly, *the halfe of my goods*; before he counted a penny or a farthing to a poor body, a great matter, a great dole, if given *now* and *then*; but now that he is *broken* in heart, the *halfe* and not only of the *superfluity*, but also of his very *substance* and goods, as it is in the originall, I give to the poor, not as men commonly doe, light come, light go, it may be

they

they feast their rich neighbours, but he gives halfe his substance to the poor Saints of God.

Sixthly, *And if I have taken any thing wrongfully*, though it were not much; *If* I have taken *any thing*, though not from the rich and great ones, but from *any*, rich or poor, young or old, stranger or not stranger, no matter who; if I have taken any thing from *any* man by *false accusation*, not only against Law, where the Law binds me to restitution, but if I have taken any thing by *forged cavillation*, though the Law will boulster me out, yet I restore him, he did not say, *I give him*, as many wil do, calling that which should properly be called restitution for wrong, a *gift*, I give, say they; he sayes not so; but he casteth off the thought of a gift, and doth what he doth by way of *restitution*.

Seventhly, *If I have taken any thing*; before he could swallow down the known wrongs that he did; but now that he is *broken* in heart, he makes amends for the wrongs which *peradventure* he did not, to be sure, If I have taken, I restore, his restitution goes *absolute*; although his wrongs go upon *ifs*, *I restore* him saies he, and that not nigardly or scantly, or no more than needs must, but *four-fold*. Thus he reasons; now he is *broken* in heart; his sins go *thick* away from him.

The text but even now called him *little Zacheus*, before he had seen Christ; *merito adhuc pusillus quia nondum viderat Christum*; Justly might he be said to be *little Zacheus*, because then he had not seen Christ; but as soon as ever he had seen Christ whom he had wronged by these wrongs; as soon as ever he was broken in heart, he became a great repenter, his sins ran thick away from him. As soon as the boyle is broken, out comes the matter; As soon as the vein is broken, out comes the bloud, true it is a drop of blood may come though the vein be not broken; if the finger be but rac'd a few drops may come, but if the vein be once *broken*, out comes the blood thick and threefold; If thou dost but crop off thy sins now and then, thy heart was never *broken*; for if thou wast once *broken* in heart, thy reformation would come *apace*, thy repentance and thy amendment would come thick and threefold; but if we preach and exhort, and yet see but thin reformation in thee, as a sigh or so, thou wast never yet *broken* in heart: if thy heart be yet full of thy *selfe-love*, full of thy pride, lusts, &c. if thy affections be yet full of earthly desires, worldly delights, vain hopes, carnall fears; if thy back be yet full of thy garish and humerous apparell, thy heart is not yet *broken*; why? because the filthy matter runs not out.

Zaccheus when he was *broken* in heart, his *corruptions ran out apace*; both his unreadinesse to good duties, and his deadnesse and dulnesse to holy duties: Christ need not say much unto him, for he said unto Christ, his desire of the credit of the world ranne out, for he gave the halfe of his goods to the poore, his backwardnesse and delaying ranne out, for he made present dispatch, I give, his very secret unknowne iniquities ran out, *if I have taken*, &c. All his sins ran thick away from him. Why? because *a broken heart can hold no sin*, this is the first signe of a broken heart *from sin*, if it be broken from its sinful course.

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The second is, *if it be broken from its wildnesse*: the Hauk is then broken when it is made fit for the Lure, and the colt is *broken* when made fit for the saddle, if he be not *broken*, he will not be willing the rider shall come on his back: man is borne like a wild Asse colt, *Job* 11. 12. so thou wast borne, and so thou hast been, and art thou not as yet broken from it? if thou be *broken* in heart, then thy heart is tame to every commandment, to every truth, and thy affections are tame to every precept. It is *Calvins* similitude, thou art not yet (saith he) fit for Gods saddle, if thou let the Devill, the world, or any lust ride thee, thou must be broken from thy wildnesse, or else thou art not broken in heart; it may be thou art a little *bridled* from thy lusts; alas so thou maist be, yet be wild for all that. Be not like those beasts *Psal.* 32. 9. For though they be bridled and held in, yet they are wild still, *Be not like horse and mule*, saith *Ambrose*, for though they *suffer* bit and bridle, yet had they rather be at rack and manger, or at grasse in the field, they delight not to be sadled.

Dost thou not despise to be curbed by the word, to be bitten by reproof, wouldst thou not rather be free? God casteth in good motions into thy heart, and thou casteth them out, and they vanish; God puts in good purposes into thy heart, but thou flingest them off, and dost not fulfill them, like a wild horse that flings off his rider. Thou canst not be crost a little but presently thou art wild with choller and anger; thy flesh and blood cannot endure it, and dost thou yet say that thou art *broken in heart*? no, no, thou wast born a wild Asse Colt, and so thou art still. Thou wert born a wild olive, and so thou art still. Thou wast never yet *broken* in heart, never yet *broken* from sin; if thou wert broken from thy wildnesse, then every exhortation would tame thee; then thou wouldst be glad to be reproved, and controuled by the word; Thou wouldest leap at *every* commandement, were it never so strict; But if thou count it preciseneſse and too much strictnesse to be *holy* and *zealous*, I say thou art yet but a wild colt. Oh my brethren we have many amongst us who are like *Ishmael*, who was a wild man, *Gen.* 16. many wild men, who pray wildly, and think wildly, and hear wildly; their hearts are wild gadding hearts, while the word is preaching, they follow their own imaginations.

Darest thou *venture* upon any sin against the Gospel of Christ, and darest thou live in it till thou art a wicked Bedlam? The *Psalmist* brings all such in as if they were mad Bedlams, saying; *why do the heathen so furiously rage, &c.* Christ would have bound them, but they forsooth were too wild; they would not be bound, but say they let us break his bonds, and fling off his cords: they will not be bound to such strictnesse: darest thou swear and lie and covet, and be drunk? &c. alas man thou art in a mad vaine. Darest thou break the sabbath, live in thy lusts, &c. a fury hath taken thee, thou art a mad-man, God must *break* that wilde heart of thine, else thou canst not be tamed, it may be thou art *bridled* from sin, but dost thou bridle thy selfe, if not, thou art wild for all the bridling thou hast: you never saw a horse bridle himself, no, no, it is wild, peradventure thou dost bridle thy selfe when thou art *not much* tempted, but

but if thou beest *broken* in heart, thou wilt refrain all provocations whatsoever, *I will keep my mouth, &c.* Psal. 39. 1. while the Devill was before him, as *Hierom* expounds it, or *while Shimei* was before him to tempt him with wicked reproches and disgracefull speeches, as *Bazil* and *Theodoret* expound it, then would *David* keep his tongue as with a bridle, when he was greatly tempted to sin. Here then is all the triall; canst thou bridle thy self from sin when thou art tempted to sin? if thou be *broken* in heart, thou canst; but if thou canst not, thou art wild unto this day. The wild beasts are tame enough till a prey comes before them, and so thou maist be tame when temptations are *down*; but art thou tame when a temptation is before thee. This is a second sign of brokennesse of heart, if thou be broken from thy wildnesse.

Thirdly, *if thou be broken in heart, then thou art broken from thy pride, and thou wilt stoop to Gods word in all things.* A broken heart is an humble heart, I dwell with him, saith God, *Isaiah* 37. 15. pride is the *root* of all sin; what is the reason that any dare sin, but because they think better of themselves in their sins then they do deserve? for did a man but think he were accursed and a damned wretch in sinning against God, he durst never sin, or did a man feele that *every* sin maks a man *filthy*? yea more filthy then a toad; did a man feele his own damned condition, he durst not *live* in sin? a man thinks better of himself than he deserves whensoever he sins against God. *Heare and give eare and be not proud, for the Lord hath spoken it*, Jer. 13. 15. If the Lord *speak*, and thou do not *hear* and *obey*, thou art proud. Oh but I am not proud, then thinkest thou, for I will hear the poorest body in the street, when they speak to me; yea and I will, and do give the wall to my betters. wilt thou so? wilt thou give man the wall, and take the Wall of God? is not this pride? *swear not* sayes God; yet thou wilt take the wall of that commandement, and sweareſt. *Let not the Sun go down upon thy wrath* sayes God; thou takest the wall of that commandement too; and canst remember an ill turn, a moneth after, so, &c. This is execrable and abominable pride. Thou seekest after thy profits and pleasures more than after the glory of God. I cannot live else, sayes one; I cannot be merry else, sayes another; and I must tell a lie now and then, and must suffer bousing and swearing in my house, or else I cannot live. Thou proud wretch, what must thy mirth and thy credit make above the commandement of Christ? The wicked through the pride of his countenance will not seek after God, *Psal.* 10. 4. It is wicked pride indeed, when thou seekest thy selfe more than God. I tell thee, the word hath not broken the heart, untill it hath broken the neck of this pride of thine; never tell me that thou art not proud in thy apparell; if a servant goe never so meanly in apparell, yet he is proud if he obey not all his Masters *lawfull* and *good* commandements; never tell me thou boweſt to God or thou kneeleſt in prayer to God; cluck and crouch, bow and bend thou never so much, yet thou art proud, if every corruption of thine will not yield to *every* commandement of God; thou art not broken in heart; for if thou wert broken in heart, thou wouldest stoop to *all* Gods commandements. Dost thou mock at preaching, &c. Tush, thou wilt not be so precise, If

ever

ever thou be one of *his*, thou wilt not only obey him, but alſo be circumſpect in *all* thy obedience; nay if thou be *broken* in heart, thou wilt not only ſtoop to every commandment of God, but alſo count it thine honour and glory, though it be the meaneſt office in his ſervice. *Thou art my glory* ſayes *David*, *David* that was broken from his pride, counted it his glory to obey God, his glory to ſerve God, yea his glory to be reproched for his ſake. Thou art not *broken* in heart till thou count it thine *excellency* to ſerve God. We uſe to ſay ſuch a ones excellency is in his learning or wit, &c. but he is too *preciſe* and too *holy*, as if it were not a mans excellency to be pure and zealous, and to ſerve God: But I tell thee if thou count it not thine honour to be forward for God and to be nicknamed for Chriſt, thine excellency to lie in this, that thou art godly and heavenly, thou art a proud fool; when *John Huſſe* was to write upon the Epiſtle of Saint *James*, he counted it ſuch an high office of dignity that he was confounded at his own indignity, ſaying unto God, *Hei mihi laudare te contremiſco*; he counted it ſuch an honour to doe any thing for God, that he was aſhamed at his own vileneſſe. O my brethren God is called the *excellency* of *Jacob*; it was not their *valour* nor *wiſedome*, but *this* was their excellency, that *God was their God*; thy riches are proud riches if thy excellency lie in them more than in God; if thou doſt not go about *every* commandment as thine *excellency*, thy obedience is proud. This is a third ſigne of a heart broken from ſin, if it be broken from its pride.

A Funerall SERMON

Preached

By that laborious and faithful Meſſenger of CHRIST, WILLIAM FENNER, Sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late *Miniſter* of *Rochford* in *Eſſex*.



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A Funerall SERMON.

Isai. 57. 1.

The righteous periſh, and no man layeth it to heart, mercifull men are taken away none conſidering that the righteous are taken away from the evill to come.

IN the end of the former chapter the Prophet reproveth the ſpeciall ſin of Idol-ſhepheards who followed their own pleaſures and profits, not regarding their flock. Now he reproves the generall ſin of ſecurity in the people, and namely in this, that whereas *the righteous periſh, yet no man layeth it to heart, and mercifull men are taken away, none conſidering* &c.

This verſe is a complaint of the Prophet touching the people in generall, for that they conſidered not the *Iudgements* of God upon them in taking away the righteous from among them.

In the words themſelves we are to conſider,

Firſt, *the work of the Lord*, viz. *the righteous periſheth and mercifull men are taken away.*

Secondly, *the peoples ſin in not conſidering it*, not regarding this work of the Lord, which is, that the righteous may be delivered from the evill to come.

By *righteous* is here meant not ſuch as are *legally* righteous by the works of the law; for ſo no man is righteous, but by *righteous* is here meant ſuch as are *Evangelically* righteous, by the righteouſneſſe of faith in the Goſpell.

Periſheth, that is, from the *earth*, for otherwiſe the righteous *periſh* not.

No man conſidering, that is, no man lamenting, mourning, or grieving for the loſs of them.

The firſt thing then to bee conſidered, is from the firſt part; and it is plain out of the words of the text, *That all men muſt dye*; even the moſt holy and moſt righteous; for they are all ſubject to the ſtroak of bodily death as well as the wicked. There is no remembrance ſaith *Solomon*, of the wiſe more than of the fool; and how dyeth the wiſe man? even as the fool, *Eccl* 2. 16. ſo *Zachar*. 1. 5. *Your fathers where are they? and the Prophets do they live for ever?* ſo that we ſee *Prophets* and *fathers* dye as well as other men; yea thoſe *Worthies* recorded in the Scripture, *Noah*, *Abraham*, *David*, &c. they are all gone the ſame way, they are all dead.

The firſt reaſon is, becauſe *it is appointed unto all men once to dye*, and after that comes the judgement, *Heb*. 9. 27. God hath thus decreed it, and therefore it muſt be ſo.

Secondly, becauſe *all men and women are of the duſt*; *and* therefore muſt return to the duſt again; *duſt thou art*, ſaith God, *and unto duſt thou ſhalt return*, *Gen*. 3. 19.

Thirdly, becauſe, *all have ſinned*, even the moſt righteous man; now the *wages* of ſin is death, *Rom*. 6. 23. The moſt righteous man muſt dye.

Fourthly becauſe, *as death came into the world by ſinne*, *Romans* 5. 12. *ſo ſinne muſt goe out of the world by death*; and therefore it is needfull that the righteous dye, that ſo they may be freed from ſin.

But ſome may object and ſay, Hath not *Chriſt aboliſhed death? why then do the righteous dye?*

I anſwer he hath aboliſhed death; as he hath aboliſhed ſin; now he hath not taken ſin quite away from us, for we ſee it doth ſtill remain in us; neither hath he quite aboliſhed death from the righteous, for we ſee they all *dye*; but he aboliſhed the *dominion* of ſin, ſo that it doth no longer *reign* in us; and ſo he hath taken away the *dominion* of death, ſo that it doth not rage as a Tyrant over us, ſo that it is not hurtfull unto us as a puniſhment, but as a means to convey us into a better life. Chriſt hath taken away the *ſting* both of ſin and death; though not the things themſelves away from us; yet he will one day free us from them both; ſo then the righteous muſt ſuffer death as well as the wicked, though not in the ſame kind.

Let no man then look to be exempted from death for his righteouſneſſe, nor

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from any outward miſeries that may befall the ſons of Adam; nay if we are the ſervants of Chriſt, we muſt look for a greater ſhare in theſe than other men; greater croſſes, greater afflictions, greater ſickneſſe and harder pangs of death do oft befall the righteous, as it did unto this our brother, who though he were old and ſtricken in yeers, yet the pangs of death were ſtrong upon him. Thoſe whom God will make heirs of *Eternall* life, he ſuffers them to have a *greater* portion in theſe afflictions. But the wicked are fat and full, and die with their bones full of marrow, as *Job* ſpeaks; they commonly have little ſickneſſe, and an eaſie death; but the godly do ordinarily undergo greater pangs; let none therefore think that for his righteouſneſſe he ſhall be free.

Secondly, *conſider we here how few amongſt us have learned this Arithmetique, namely to number our dayes*, and they are but ſhort, even a ſpan long; who is there almoſt that thinks on death? who prepares himſelf for it? and yet all, even the moſt righteous muſt die; for God hath placed that fiery blade of death at the entrance into the Paridiſe of heaven, ſo that none can enter before they taſt of death, and all muſt taſte of it, yea the moſt righteous are not exempted from the ſtroak of death. This then ſhould teach us to labour to draw our hearts from the love of this preſent life; and what can better perſwade us and wean us from the love of this world, than a due conſideration of death? we know we muſt all *die*, and therefore we ſhould prepare our ſelves for it. If any prophane perſon amongſt us knew that this night muſt be his laſt night, and that now he had no longer to live, would not this amaze him, and make him bethink himſelf, and to prepare for death? If rich covetous men which ſpend the whole courſe of their life in providing for the things of this life, did truely conſider of death, and that their end draweth nigh, would they doe as they do, when this life and all the things of this life, and all our joyes and pleaſures of this world ſhall ſhortly have an end? for when death comes, they ſhall all be taken from us, or rather we from them. Oh how excellent a thing is it then for us to be drawn from the things of this life, unto a due conſideration of death, and of thoſe heavenly Joyes and happineſſe to come! Oh you that look for theſe things, what manner of men ought you to be in *holy* life and converſation?

Thirdly, ſeeing we all muſt die, and this preſent life muſt come to an end, this ſhould teach us to prepare our ſelves for a better life; to provide for a ſurer building, a better eſtate which ſhall never periſh. Philoſophers who were but heathen men, could meditate on *death*, ſetting it always before their eyes. But this is not enough for us that are *Chriſtians*; we cannot truly prepare our ſelves for it unleſſe we firſt build a ſurer foundation in providing for a better life, which ſhall never have an end; and this no heathen or wicked man can ever do. Oh how wofull would that meſſage be unto a wicked man, that was brought unto good King *Hezekiah*, Come, ſet thy houſe in order, for thou muſt die, and not live; and why ſhould it be terrible unto him? ſurely becauſe he hath no hope of a better life, he hath not provided for a better habitation. Conſider then with what comfort thou couldeſt entertain this meſſage; with what com-

comfort canſt thou meet with death? for he is no Chriſtian that cannot in ſome meaſure willingly meet with death, for by it we pas unto a better life: for as this our brother ſpake often, he that would have comfort in death, muſt look beyond death; he muſt not fix his eyes on the terrors of death, but he muſt look beyond, to that glorious *inheritance*, to which we are paſſing through death, and there ſhall he behold his Saviour putting forth his hand ready to receive him; there ſhall he ſee the bleſſed Saints and Angels, whoſe company he ſhall enjoy, beſides an infinite heap of Joyes and happineſſe that is prepared for him alſo. O my beloved, nothing will make us willingly to entertain the meſſage of death, but only the comforts of the life to come. Oh let us labour then for theſe comforts, that ſo we may be provided againſt death; were it not a fooliſhneſſe for a man who being a tennant at will, and ſhortly to be turned out of his houſe, never to take care for another until he is caſt out of doors? Beloved we are all tennants at will, and we are very ſhortly to be caſt out of our dwelling houſes of clay, and ſhall we not provide for a ſurer habitation? Death is at hand, and our life muſt ſhortly have an end; let us therefore labour to be aſſured of a better life, when this is ended, that ſo with comfort we may meet with death.

Now we come unto the ſecond point, which is here to be conſidered; taken from the complaint of the Prophet, that the people did not conſider nor lay it to heart, *viz.* the death of the righteous, whence I note, *That the death and loſſe of good men muſt be laid to heart, as a ſpeciall cauſe of grief and ſorrow.*

We ought juſtly to be grieved at the death of a *righteous* man, when God taketh him from amongſt us. How did the Prophet *Jeremy*, and the people lament the death of that good King *Joſiah*? 2 Chron. 35.23. ſo devout men made great lamentation for the death of *Stephen*, Acts 8. 2. ſo all *Iſrael* lamented the death of *Moſes*, Deut. 34. 8. And *Joaſh* the King of *Iſrael* wept for the death of the Prophet *Eliſha*, 2 Kings 13. 14. and thus we ſhould lament and ſorrow for the death of any righteous man, yet not in reſpect of themſelves, as if their caſe were worſe now then before, for they are now more happy.

But firſt, *in regard of Gods glory*, whereof they were inſtruments to ſet it forth; for ſince they were taken away, Gods glory is impaired; becauſe there are the fewer left which doe truly ſerve and worſhip him; for as *David* ſaith, *the dead praiſe not the Lord*, &c. Pſal. 115. 17. ſo then they being dead, do not praiſe the Lord among the faithful on earth any longer.

Secondly, *in regard of the great loſſe that others have by their death*, who have alwayes received much good by them in their life; for the godly doe ſo order and behave themſelves in all their wayes that they do good whereſoever they come; therefore when they die, it muſt needs be a great loſſe unto ſuch who might, if they had lived, beenbettered by them.

Thirdly, *We ought to lament the death of the righteous in regard of the evil to come*; for while they live, they are as a wal about us to keep Gods judgments from us; If there had been but *ten* righteous men in *Sodome*, it had not been deſtroyed, *Gen.* 18. 32. If there be any meſſenger one among a thou-

ſand, ſaith *Elihu*, to ſhew unto man his uprightneſſe, then is God gracious unto him *Job* 33. 23. Run ye to and fro in the ſtreets of *Jeruſalem* ſaith God, and ſee if you can find a man, if there be any that executeth judgement, and ſeeks the Lord, and I will pardon it, *Jer.* 5. 1. ſo that if there had been but one righteous man among the people in that city, the Lord would have ſpared them even for that ones ſake; and therefore the Lord ſpeaking of the righteous, ſaith, *I will faſten him as a nail in a ſure place, he ſhall be as a glorious throne unto his fathers houſe. Eſay.* 22. 23. Oh conſider then what a loſſe we have when the *righteous* dye; we are like to periſh, when the naile that was in the ſure place is removed, cut down and falls; for then the burden that was upon it, ſhall be cut off, *Eſay* 22. 25. You therefore of this Congregation, conſider, and lament for this your loſſe, in that this *good* man is taken from among you; for who knowes whether God ſpared this congregation even for this good mans ſake? for it is the righteous only that God reſpects, and for their ſakes he will ſpare a whole people; therefore ſurely as *Solomon* ſaith, the righteous is better than his neighbour, yea though never ſo poor and deſpiſed in the eyes of the world, yet are they *precious* in Gods account; *when I make up my Jewels* (ſaith God) *I will ſpare them*, Mal. 3. 17. ſo that the righteous are Gods *Iewels*, the excellent of the earth are precious in Gods ſight; and have we not great cauſe then to lament for the loſſe of ſuch?

Seeing then it becometh all Gods children to lament the death of the righteous; O how farre then are all ſuch from the ſpirit of God, who are ſo farre from lamenting that on the contrary they rejoyce at the death of the godly man, becauſe he ſtood in their way? they could not follow their works of darkneſſe as they would, but he hindered them, he ſtood in their light, they could not run on in ſin and wickedneſſe, but he would be reproving, admoniſhing, and telling them of their faults, and this makes them long for the good mans end, and to rejoyce in it when it doth come; theſe do not conſider that when the righteous is taken from the earth, then they lie open unto the judgements of God; But as the Sodomites thruſt out juſt *Lot* out of their city, that ſo Gods vengeance might fall the ſooner upon them; for till he was gone, the Lord would not deſtroy them, *Gen.* 19. 21. Even ſo doe theſe men deſire to be rid of the righteous, and rejoyce when they are taken away from them, not conſiderig that they are open to Gods vengeance, which hangeth over their heads ready to devour them.

We ought then to be moſt grieved for the death of the righteous, when any of the Saints are taken away by death. Oh what a comfort is a righteous man to the children of God? what a feeling of grace is there in ſuch a one? what comfortable words come there from the mouth of ſuch men? how full of comfortable ſpeeches was this poor man, alwayes miniſtring comfort to thoſe that came to viſit him? what a loſs is this then unto us? it is more than if thouſands of the wicked had gone together; and ſhal we not mourn for the loſs of ſuch a one? If one of our family or friends dye, we can mourne for them; and good reaſon; and ſhall we not mourne for the loſſe of one of Gods Saints, one of the ſpirituall family, one of our fellow-members?

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In this then examine thy ſelf how it is with thee; when thou heareſt of any of the faithfull that are taken away, art thou grieved for it? doſt thou lament and mourn for it? if thou doeſt not, ſurely thou art no true Chriſtian; for the children of God cannot chooſe but lay it to heart and lament, when any of the righteous is taken from among them. As *Iſrael* lamented the death of *Samuel*, 1 *Sam*, 25. 1.

Now concerning the ſin of the people in not regarding nor laying it to heart, this was a great ſin of *ſecurity* in them, in that they did as it were reſt on their pillows, and cryed peace unto themſelves, notwithſtanding Gods judgements upon them, in taking away the righteous, and freeing them from the evill to come, we note that,

Doctrine. *When God will bring any great judgement upon a People or Nation, he will ordinarily take away his faithfull ſervants from among them, that ſo they may be freed from the evil to come.* Thus good *Joſiah* muſt periſh in his young years, that ſo he might not be taken with the evill to come; I will gather thee unto thy fathers ſaith God, and thou ſhalt goe to thy grave in peace, and thy eyes ſhall not ſee all the evill that I will bring upon this place, 2 *King*, 22. 20. So when God told *Abraham* of the bondage and captivity whereunto he would bring his poſterity, he ſaith, *thou ſhalt goe to thy fathers in peace*, Gen, 15. 13. And thus it was with the ancient Father, St. *Auguſtine*; when the cruel *Vandals* beſieged his city, he prayed that the Lord would either take him away, or cauſe them to leave the ſiege, and the Lord heard him, and took him away, and preſently after the *Vandals* deſtroyed the city. So *Luther* writing upon this text, ſaith that the Lord after his death would bring great affliction upon *Germany*, and two years after, it ſo fell out indeed. Thus ordinarily God takes away his ſervants from the evill to come.

See here the mercy of God unto his children in that he takes them away from among the wicked, he calls them out of this world that they may not partake of the evill to come; ſhall any one then think it a curſe to be taken away betimes in his young years? nay happy is he that is taken away from theſe miſerable and fearfull times, wherein the judgement of God, for our ſins, hangeth over our heads, and is ready every day to ſeize upon us.

Secondly, ſeeing that God when he means to bring any heavy judgement upon a people, doth *ordinarily* take away the righteous from the evil to come, this ſhews that when the righteous are taken from among us, we are certainly to expect ſome judgement of God upon us. For theſe are they which ſtood in the *gap*, and kept off the fire of *G*ods wrath from us, that it ſhould not conſume us: but now being gone, we lie open to the judgements of God; and therefore when any righteous men are taken from us, the loſſe of them ought to drive us to repentance, leſt Gods judgements come preſently upon us and conſume us, therefore we muſt forſake our ſins and evil wayes, and performe new obedience unto God, ſo will he be mercifull unto us, yea he will be a ſhield of defence unto us, and a wal of fire about us, and he will turn away his judgements from us.

Belo

BEloved in the Lord we are here assembled to perform this last Christian duty of buriall to the Saint of God now deceased, whose soul I am as certainly perswaded is at rest with Christ in glory, as I am sure his body is in this coffin. When I consider those excellent graces that were in him, his great *knowledge* in the word of God, his *love*, *zeal*, *patience* and *humility*, when I consider his excellent *gifts* in comforting, exhorting, admonishing, with his heavenly gift of prayer, &c. and withall consider that he was unlettered, hee could neither write nor read, I cannot but call to mind that in the *Acts*. 4. 13. where it is said of the Priests and Pharises that they seeing the boldnesse of the Apostles how they answered and spake, perceiving them to be unlearned and ignorant men, they knew that they had been with Jesus: Even so may we know that this our brother had been with Jesus: not in the flesh, but in the spirit, and that from him he received these things, that *book learning* could never have taught him; for he was a good man and full of the holy Ghost, as it is said of *Barnabas*; Truly verifying that of the Apostle that God hath chosen the poor of this world, that they should be rich in faith; he was a true follower of Christ, of whom it is said he went about doing good, so this Disciple of Christ did good wheresoever he came; how many by him have been stirred up, comforted and admonished and quickened unto good duties, feeding them with the lips of knowledge who fed him with bodily food? how often have I my selfe through him been stirred up to good duties? how often have I been refreshed and comforted in my heavinesse by this poor man! so lively did he bear the Image of God in him, that me thought Christ Jesus walked in him alive upon the earth; how much true service, sincere obedience, fervent and faithfull prayer had the Lord out of that poore cottage wherein he lived? If ever there were a true child of *Abraham*, and an heir to the promise, this was he; If ever there were among us a true *Israelite* in whom there was no guil, this was he; If ever there were amongst us a true Christian that shined as a light to those amongst whom he lived, this was he; If ever there were amongst us a poor man rich in faith, this was he; In his life he was a pattern to all that knew him, so contented with his estate, so diligent in the duties of his calling while health suffered; In sickneſse untill death whilest speech continued, so comfortable that I never came to him, but I went away bettered by him. O how did he exhort and stirre up all those that came to visit him to hold out constantly unto the end, to grow and increase in those good beginnings which they had made? how often and how excellently would he speake of the benefits which we have by Christ? even the pardon of sin, more like a Divine than a common Christian, and so feelingly did he expresse the certain pardon of his own sinne, even the sweete assurance thereof, that it did my heart good to hear him. Often did he deplore the estate of these evil times, in which we live, from which the Lord hath now taken him away; Often did he with tears bewail the state of this congregation, and their unfruitfulnesse under the ministry of the word. How did he even with tears pray for his enemies? he had some enemies, but they were such as is piety, religion &c

care to keep a good conscience made enemies unto him, touching whom I must say that which without trembling I cannot speak, that as they refused his society while he lived, and sought to thrust him from among them, so I feare that where he now is, they shall never come, except they repent. Oh it is a fearfull thing to hate a man for his religion and piety, but such was his love and compassion towards them, that he did often with teares lament their estate, and pray for them. At the mention of death, he would still repeat the point not long since delivered; that *he that would have comfort in death, must go beyond death*, even to that glorious inheritance, to the which we are passing through death: and never in my life did I see any man so comfortably and contentedly addresse himself to encounter with death as he did. O said he, this is the time that I have long waited for; and as the pangs of death grew neerer, so used he the more comfortable speeches, saying with *Paul*, I desire to be dissolved, and to be with Christ; now shall I see my sweet Saviour, whom I have longed for; and when death was even upon him, he said, Come Lord Jesus, come quickly; and so with admirable patience endured the pangs of death; after prayer with him when his speech began to faile, I exhorted him now to look up to his Redeemer, who was ready to receive him into his Masters joy; and I spake something out of the *Revelations*, touching the happy estate of those that die in the Lord, adding further, that all this comfort we have by Christ. He answered with these his last words, which with much difficulty he spake; saying, Blessed be his glorious name, blessed be his glorious name, and thus this faithfull servant of Christ, and heire of blessing, gave up his breath in blessing God, and died praising that God to whose praise he had lived. And what should I say more, but as *David* said of *Abner*, Died *Abner* as a fool dieth? died this our brother as a fool, as a worldling, as a wicked man dieth, of whom no reckoning is to be made? no, precious is his death in the eyes of the Lord, and in the eyes of all that fear the Lord, and blessed shall his memory be, yea, all that knew him well, will call him blessed. And for my own part so often as I shall think of his death, and often I must think thereon, my soul shall wish and pray, Oh let me die the death of the righteous, and let my last end be like unto his. *Amen.*

THE

THE

SIGNES

OF

GODS forſaking a People.

Preached

By that laborious and faithful Meſſenger of CHRIST, WILLIAM FENNER, Sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late *Miniſter* of *Rochford* in *Eſſex*.



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THE SIGNES OF GODS forſaking a People.

JER. 14. 9.

And we are called by thy Name; leave us not.

TWo things (Brethren and beloved in Chriſt Jeſus) are intended and expreſſed by the holy Prophet, from the firſt verſe to the 13. verſe.

There is firſt a *denomination of a judgement*, and that is dearth or famine from the firſt verſe, to the ſeventh.

Secondly, the ſword is threatned, to the thirteenth verſe; he will ſend the famine, then the ſword, and he will not be intreated.

Then in the eighth and ninth verſes, *we have the importunate prayer of the Church to turne away theſe judgements*: And the praier is marvellous ſweet, in confeſſion, where they confeſſe their ſinnes, and ſeek to God for ſuccour.

Firſt, they deſire God that he would not take his providence from them, *why ſhouldeſt thou but for a night?* verſe the 8. as if they ſhould have ſaid; it

it is marveilous strange, that thou behavest thy self so like a stranger, thou seest our sorrowes, and dost not help us; thou perceivest our troubles, and thou regardest us not; it is strange, it is strange; that the God of *Israel* stands as a man astonished; that thou that hast heretofore received us, should'st now stand as a man amazed, and astonished, as if thou wert weary of this thy work, and couldst do no more, as if thou should'st say, *Jerusalem* cannot be saved, and *Judah* cannot be succoured.

Secondly, they desire that God would not take away his presence from them; *leave us not to our selves*, say they; *let us see thy face*; though we die, yet let it be in thy presence; yea though thou help us not, yet it doth us good to look upon our Saviour, and thou canst help us; and thus you see the arguments wherewith they *presse* the Lord, how sweet they are, *viz.*

First, *thou art the hope of Israel*; Alas if thou forsake us we are all lost; our hope is not in the meanes only; but our hope is in thee, leave us not, for thou art the hope of Israel, it is the task that thou hast taken upon thee, leave us not therefore.

Secondly, *thou hast made thy self a Saviour*, and now is the time of trouble, therefore now performe what thou hast undertaken.

Thirdly, *thou art in the midst of us*, that is, thou art a great Commander amongst us, always ready to succour us, and wilt thou now see us perish? thou art more neer to us, than the Ark in the midst of the Campe, 1 Sam. 4.6. As if they should say, he lives in the midst of us, and will he not save us?

Fourthly, *we are called by thy name*, and therefore we have interest in thee, to whom should wives go, but to their husbands? to whom should children go, but to their fathers? to whom should servants go, but to their Masters? to whom then should we go, but to thee our God and Saviour? leave us not therefore, and we will meddle with none but thee.

Secondly, *though God might leave them, yet they beg that he would not*; that is the *Amen* to their praiers; though thou stand and wilt not help us; yet let us die in thy presence; and this is the great request of the Saints, they desire not to be *left* of God, although God might leave them; whence learn that God might cast off a people.

Israel did fear it, and it is that which they prayed against, God might leave them: I doe not say that God *will* cast off his elect ones eternally, but those in outward covenant, see *Isaiah* 1. *verse* 2. &c. *Heare O Heavens, Hearken O Earth, I have nourished and brought up children, but they have rebelled against mee, The Oxe knoweth his owner, and the Asse his Masters Crib, but* Israel *hath not known, my People have not understood*, &c. and verse the seventh, see the judgement, *your cities are burnt with fire, strangers devour your land in your presence, and it is desolate like the overthrow of strangers.*

There is an *out ward* Calling, as well as an *effectuall* Calling; God may reject; *for many are called, but few chosen*, saith our Saviour. My brethren cast your thoughts afar off, and see what is become of those famous Chur-

Churches of *Pergamus* and *Thyatira* and the rest mentioned, *Rev.* 1. *verse* 11. And who would have thought that *Jerusalem* should have been made an heap of stones, and a vagabond people? and yet we see God hath forsaken them, shewing us thereby that although God wil never forsake his own elect ones; yet he may forsake such as are in outward covenant with him.

The Lord is said to dis-church or discharge a people, *Hosea* 1. 9. there God saith, call his name *Loammi*, for ye are not my people, and therefore I will not be your God. And as I may so say, he sues out a bill of divorcement; as it was in the old Law, they that had any thing against their wives, they sued out a bill of *divorcement* against them, and so doth God, see *Hosea* 2. 2. Plead with thy Mother, tel her she is not my Spouse, nor my beloved; but let her cast away her fornications out of her sight, and her adulteries from between her brests, lest I make her as at the first, that is, as she was in Egypt, poore and miserable. As if God should now say to *England*, plead, plead with *England*, all ye that are my Ministers in the way of my truth, and say unto her, let her cast away her rebellions, least I leave her as I found her in the day of Captivity and bondage under the blindnesse of popery and superstition.

Ob. But how doth God cast off a people?

Sol. I answer, first when he takes away his *love* and respect from a people; and as his love, so the token of his love, which in his word and Sacraments, the means of salvation.

Secondly, when he takes away his *providence*, I mean when he takes down his *walls*, that is, his *Magistracy*, and *Ministery*.

Thirdly, when in stead of *Counselling*, there comes in *Bribing*; and in stead of *true teaching*, there comes in *daubing* with untempered mortar, when God takes away the hedge thereof, *Isaiah* 5. 5. or the stakes grow rotten, and are not renewed, then is God going away.

Fourthly, when God takes away the *benefit* of both these helps, they are signes of Gods departure.

Use. May God un-church or discharge a People, and cast a Nation off? Oh then let this teach us to cast off all *security*, for miseries are nigh at hand in all probability, when we observe what God hath done for us, all things are *ripe* to destruction, and yet *we* feare it not, but we promise unto selves safety, and consider not that *England* is ready to be harrowed, and yet we cannot entertaine a *thought* of *Englands* desolation, when there are so many prophesies in it of its destruction, yet we cannot be perswaded of it, but in our Judgements it must not be, it must not be *as yet*; as if it were unpossible that God should leave *England*; as if God were a cockering Father over lewd children, God may leave a Nation, and his elect may suffer, and why may not *England*? *Englands* sins are very great, and the greater, because the *meanes* are great, and our *warnings* are and have been great, but yet our *mercies* are farre greater, *England* hath been a mirrour of mercies, yet now God may leave it, and make it the mirrour of his justice. Look how God spake to the

people

people that did brag of their temple, *Jer.*7.4. ſaith God, *Truſt not in lying words, ſaying, the Temple of the Lord, this is the Temple of the Lord*, but what ſaith the Lord by the Prophet in the twelfth and fourteenth verſe, *Go now to my place which was in* Shiloh, *where I ſet my name at the beginning, and behold what I did unto it for the wickedneſſe of my people* Iſrael, &c. Even ſo *England*, thou haſt the Temple and the Prieſts, and yet may not God that deſtroyed *Shiloh*, deſtroy thee? Goe to *Bohemia*, and from thence to the *Palatinate*, and from thence to other parts of *Germany*, Doe but imagine that you were there, or do but mark what travellers ſay. Gods Churches are made heaps of ſtones, and thoſe *Bethels* wherein Gods name was called upon, are now defiled Temples, for Satan and ſuperſtition to raigne in, you cannot goe three ſteps but you ſhall ſee the head of a dead man; And go a little further, and you ſhall ſee the heart pickt out by the fowls of the ayre, or ſome other ſad ſpectacle; and then ſurely you will ſay, *Ty*ly hath been here or there; now are theſe Churches become deſolate, and may not *England*? Doe but goe into their Cities and Towns, and there you may ſee many compaſſed about with chains of Captivity, and every man bemoaning himſelfe. Doe but look under a tree, and there you may ſee a poor fatherleſſe child ſending out his breath and crying unto his helpleſſe Mother; ſtep but a little further, and you ſhall ſee the helpleſſe Wife, the ſad Wife bemoaning her huſband, and this is her miſery, ſhe cannot dye time enough, but ſhe ſhall ſee greater miſery; for either ſhe ſhall (as ſhe thinks) ſee her little ones daſht againſt the ſtones, or toſſed upon the Pikes, or if they live, that then they ſhall be brought up in Popery, and then ſhe weeps again, and thinks that if her Huſband be dead it is well: But it may be he is upon the rack, or put to ſome other torment, and then ſhe dies an hundred times before ſhe can die; Thus if you can ſet your ſoules in their ſoules ſtead, and imagine you were in their condition, and ſay, may not this be the condition of *England*, and who knowes but it may? O my beloved, *be not high-minded, but fear*; for as we have Gods bounty on the one ſide, ſo (for ought I know) we may have his ſeverity on the other ſide. Pranck not then your ſelves with fooliſh imaginations, ſaying, who dare come to hurt *England*? the *Spaniard* hath his hands full, and the *French* are too weak. But beloved be not deluded; who would have thought that *Jeruſalem* the Lady City of all Nations, whither the tribes went up to worſhip, ſhould become a heap of ſtones and a vagabond people? but yet you ſee it was, and is to this day; And I pray, why may it not be *Englands* caſe? Learne therefore, hear, and fear God, for aſſuredly God can be God without *Englands* proſperity; Doe not ſay here are many good Chriſtians; doe you think that God is beholding to you for your religion? ſurely not: For rather then he will preſerve ſuch as profeſſe his name, and yet hate to be *reformed*; he will raiſe up of theſe ſtones children unto *Abraham*, he will rather go into *Turky* and ſay unto them, Thou art my people, and I wil be your God.

But wilt thou let God goe, *England*? are you ſo content, and will you let Chriſt goe and God goe? O no, no; lay heart and hands upon him

ſo

as they did upon *Paul*; every one of you lay hold, on him and ſay thou thou ſhalt not go from us, for we are called by thy name, therefore leave us not; And for my part I will pray that he doth not take his leave of us. Do you think that *Rome* will forſake or part with her Gods? no, they will rather loſe their lives; and wilt thou let thy God goe, O *England*? plead with thy God and let him not depart, but part rather with thy rebellions.

We are called by thy Name, leave us not.

You ſee the Church is very importunate to keep God with them, they lay hold on God with Coards of arguments; O thou hope of *Iſrael*, do not leave us; they beſet God with their prayers, and as it were they watch him at the townes end, that he ſhould not go away; and they ſay, Thou ſhalt ſtill abide with us, they are importunate that he do not leave them: whence obſerve, *Doct.* That *it is the importunate deſire of the Saints of God, ſtill to keepe God preſent with them.* They cared not ſo much for ſword or famine, as they did for the loſſe of Gods preſence; O Lord, leave us not ſay they; this was their prayer, and blame them not; for conſider what a greif it is that God ſhould ſtand by and not help them. Good Lord (ſay they) leave us not, wee cannot abide to thinke that God ſhould leave us, much leſſe can we endure to feele it or taſte it; thus they did, and thus the Saints of God ſhould do, *Exod.* 33. 14, 15. *Moſes* ſaith *if thy preſence goe not with us, carry us not hence*; alas, *Moſes* might have gone upon fair termes; ye ſhall (ſaith God) poſſeſſe the land in peace with proſperity; But what ſaith *Moſes*? though wee might have *Canaan* and all the delights there, yet carry us not hence unleſſe thy preſence goe with us; this is the ſtay and the ſtrength that he ſtickes too. So *Pſal.* 80. 18, 19. Turne us again O Lord of hoſts, make thy face to ſhine upon us; here is a man, a *David*, a heart worth gold, hee makes not many ſuits, but hee comes home, he ſues to the purpoſe, make thy face (ſaith he) to ſhine upon us; as if he ſhould have ſaid, that is proſperity enough, for it endureth for ever.

But what is the preſence of God? In a word, it is the particular favour of God which he expreſſeth in his ordinances, it is all the good and ſweetneſſe that flowes from the purity of Gods worſhip, whereby God reveals himſelf unto us. It is not gold, wealth, nor proſperity, that makes God to be our God; for there is more gold in the *Weſt Indies* than in all Chriſtendome, but it is Gods *ordinances* purely adminiſtred that brings Gods preſence to a people. God forſooke *Shiloh* becauſe his ordinances were not purely kept there; when the people left the Arke (*viz*) his pure worſhip, then God left the people; when the Arke of Gods preſence was among them, the word in the purity of it, then his face was there, and there God was principally preſent; hence it was that *Cain* is ſaid to be caſt out of Gods preſence; becauſe he was caſt out from the Church, he was caſt out from Gods ordinances; if a people do outwardly reforme, and ſincerely worſhip God, they may remain. If *Sodom* and *Gomorrah* had qut *legally* repented, they had remained, they had not

been deſtroyed; And hence it is that the Saints are ſo, *urgent* for Gods Ordinances in the purity of them: But the wicked ſay, once a Sabbath is enough and once a week is too much; by this we may ſee that *England* is ripe; and is ſhe not weary of God? nay, ſhe is fat fed to the ſlaughter. But it was not ſo with the Saints and people of God in former times, it was *Davids* grand requeſt, that he might *dwel* in the houſe of the Lord, *Pſal.* 27.4. And *Pſalme* the 42. and the firſt verſe, he ſaid, his ſoul did *pant* for Gods ordinances. Thus you ſee that the Saints of God are marvellous importunate to keepe God in his ordinances.

Queſt. But may not a man be ſaved without preaching?

Anſw. I anſwer, the argument is clear, the Saints maintain God in his ordinances, the want of which is under the penalty of death and damnation, becauſe we have more need of God in his ordinances than of all the gold in the world; for all the gold in the world will not ſatisfy a hungry man; It is *bread* that he muſt have, becauſe he hath need of it; ſo the Saints have moſt need of *God*, and of Chriſt; for though they have but ragged coats, and their bodies pincht with hunger, yet God is he that they ſtand moſt in need of. In *Pſalme* the 73 and the 25. verſe, *David* fretted at the proſperity of the wicked; but at the *laſt* he breaks off kindly, ſaying, *whom have I Heaven but thee?* As if he ſhould have ſaid, let them have what they will, I will have nothing but thee. And why ſo? why? *thou art my ſtrength and my portion for ever*, mark, he ſaith that God is his ſtrength, yea the ſtrength of his heart, hereby ſhewing that all the helps in the word cannot help the heart of man, if God and Chriſt bee wanting; you were as good offer a journey to refreſh a weary man, or the ayre to feed a hungry man, as to offer riches, honours and eaſe to help a diſtreſſed ſoul. Theſe will never help a man; he may well dote upon them, but his ſoule and conſcience will be galled and troubled ſtill; it muſt be the God of peace that muſt ſpeak peace to troubled ſoules. It muſt be the God of peace that muſt ſpeak peace to a diſtreſſed ſoul, to a ſoule that is damned in it ſelfe; it is he that muſt ſay, I will be the ſtrength of their hearts, and their portion for ever; no marvel then if a poor ſoul cryes to God, when happily the heart is full, when the ſoul gnaws and cries within it ſelfe, I am damned, I am damned; happily the palate is pleaſed with delicates, when the poor ſoul for ought it knows muſt goe down to hell; oh then beloved, if you will have ſafety, goe where God is; for every good gift comes in with him; if once a man hath got God into his company, he hath all good things with him. God bleſſed *Obed Edoms* houſe for the Arks ſake; now the Arke was a type of Chriſt, and where it came, many bleſſings came with it; even ſo when God comes unto a people, they are married unto him in righteouſneſſe, in judgement, in loving kindneſſe and in mercies for ever, *Hoſea*, 2.9. When a man is married to a wife, all is his; ſo get Chriſt and all is thine, and then what wouldſt thou have more?

God ſpeaks to the *raine*, and it heares; God ſpeaks to the *corne*, and it heares; but if thou be in Chriſt, hell and death are thy ſervants, but they that have outward things only, as profits, pleaſures or the

the like, they have their ruine, unleſſe they have Chriſt with them; get Chriſt therefore, for if he be wanting, all outward and inward dangers befall that man, or that Nation; woe be unto him or them that are without God. For though they bring up their children, yet will I bereave them, that there ſhall not be a man left; yea, woe alſo to them, when I do depart from them; *Ephraim*, as *Tyrus*, is planted in a pleaſant place: but *Ephraim* ſhall bring forth his children to the murderer, *Hoſea* 9. 12. 13. True indeed, woe be unto that heart, County or Kingdome, that God is departed from; when God who is the God of mercies and all conſolation, is departed away, who can but pitty that ſoule, County or Kingdome who will not ſubmit to Gods peace, conſolation, and ſalvation? When God parts, all miſeries follow; for that man that makes no conſcience in outfacing God in the congregation, mark what the text ſaith, *Deut.* 28. 15. I will forſake them, and many miſeries ſhall overtake them, and when the floud-gates are once up, then come in all evils; And then they ſhall ſay, are not theſe things come upon us, becauſe God is not with us? If therefore we would avoid woe and ſorrow, ſlaying and killing one another; if the wife would not ſee her huſband killed before her tender eyes, and the man ſee his wife ſnatcht out of the world by the hands of wicked men, then leave not God, but hold him faſt, and then evil dayes will depart from us; It is our holding of God that keeps miſeries from us; oh then what ſhall we think of them that are weary of God, and that ſay to the Almighty, Depart from us? *Job.* 22. 17.

Oh. But are there any amongſt us that are weary of God? I hope there are none ſuch amongſt us.

I anſwer, Thou art a ſervant, and rejecteſt the Command of thy Maſter, in it thou doeſt reject God, and all ſuch as have a mean conceit of the worſhip of God, and the word of God, and think that prayer or preaching is continued too long; I ſay, theſe men know not what they think or ſay, but certainly it is becauſe they would be freed from the Ordinances of God: well, God will free thee from them one day, I will warrant thee, and then thou wilt be in a miſerable condition; oh that thou wouldeſt pitty thy poor condition; but thou art *weary* of Gods ordinances, and of his mercies, his preſence and patience, know thou that thou ſhalt be deprived of Gods goodneſſe, and thy portion ſhall be with thoſe that hate God in this life here, and after this life (if thou repent not) thy portion ſhall be with them in Topher, where the worm dyeth not, and where the fire goeth not out, and then crying will not availe, God will be God over thee in deſtruction, yea when he hath ſpurned thouſands and ten thouſands into hell, ſuch as thou art, then ſhalt thou be the everlaſting object of his never dying wrath, then notwithſtanding all thy ſhrill cries, though thou couldeſt be heard out of that dungeon, yet were thy help never the near; for God is God ſtill. I adviſe thee therefore what to do, whilſt thou art here in this life, make thy peace with God in Chriſt, and lay thy ſelf low before him, and beare patiently his hand in his wrath which thou haſt deſerved. And mark what I ſay, thou haſt deſerved to be in hell an hundred times, that is the leaſt; and therefore be contented with thy condition;

for thou hast chosen death rather than life: and God should wrong himself and thee also, if he should not let thee have thy choosing.

Will not these things move you, my brethren? Me thinks I see your colours rise, I am glad of it, I hope it is to a good end; you may be wise, and happily so wise as to choose life rather than death: Now the Lord grant it, for he delights not in your destruction.

I will adde one word more, to leave the more impression in your hearts; my desire is the health of your souls; though my meat seem soure, yet my mind is the will of God. Thou man or woman, that canst not abide so much preaching, but standest upon thorns whilst it is preaching: *Too much of one thing* (you say) *is good for nothing*; You do as much as say you will not have God with you; you will have a little of God, but you will have more of your pleasures: Is this your desire, your delights? Know then, whosoever thou art, that hast an ill will to God and his Ordinances, and wilt not have the gospel in the purity of it; thou shalt have thy desires: Thou sayest, *depart Preaching*, and so it shall, thou shalt have thy desires. When thou shalt hear the trumpets sound, and when thine eares shall tingle with the sound of war; then depart for ever, you that are weary of God, get you down to hell for ever: Fulfill your base lusts, (then will God say) for I have fed you on earth this twenty, thirty, forty, fifty, nay sixty years and upwards, and my mild Word could not rule you, nor prevaile with you, and therefore now yet you to hell, and there remain for ever. Think thus with your selves; will God serve me thus? yea that he will, for he hath prepared a place for the proudest Kings, Princes, Monarchs, Captains, &c. that are, or ever were in the world, if they will not be ruled nor guided by God, and his word. See *Isa.* 30. 33. the Text doth as good as say, he delighteth to make bonfires about their ears: And must this be the way to glorifie God?

But some may say, *Surely Kings and Monarchs are exempted, they needno fear that such torments shall come upon them.*

To this I answer, that God will say unto them, Raign there if thou wilt; and then they shall know that there is a King that laughs at their destruction. Take notice of this I beseech you, and reason thus with your own soules: Is he a good son that cannot abide the presence of his own father? is she a good wife that cannot abide the company of her husband? and is he a good Christian that cannot endure the company of Christ in his ordinances?

Use. *This may serve to rebuke Gods people for their neglect.* You see the gospel is going, Christ is departing, he is going to seek better entertainment. (But I marvaile you give no better attendance; I pray hearken what I say, and have to say, stand up and hear, and the Lord give you grace to beleeve.) I will deal plainly with you; as sure as God is God, God is going from *England*. Shall I tell you what God told me? nay I must tell you on pain of my life; Will you give eare and believe me? I am a poor Ambassador sent from God to do his message unto you; and although I be ow, yet my message is from above, and He that sent me is great, and from above; and oh that He would grant that this my message might be believed! What if I should tell you, what God told me (yesternight) that

that he would deſtroy *England* and lay it waſt? What ſay you to this, my beloved? It is my meſſage, by meditation in Gods word, that he bid me do to you, and he expects an anſwer from you: I do my meſſage as God commanded me; what ſayeſt thou unto it, *England*? I muſt returne an anſwer to my Maſter that ſent me, yea this preſent night I muſt return an anſwer; for the Lord hath appointed a ſet time, ſaying, *To morrow the Lord will do this thing in the land*, Exod. 9. 5. Why ſpeak you not? an anſwer you muſt give: Do you think well of it? will you have *England* deſtroyed? will you put the aged to trouble, and your young men to the ſword? will you have your young women widows, and your virgins defiled? will you have your deare and tender little ones toſſed upon the Pikes and daſhed againſt the ſtones? or will you have them brought up in Poperie, in idolatry, under a neceſſity of periſhing their ſouls for ever, which is worſt of all? Will you have theſe Temples wherein we ſeem to worſhip God, will you have them and your houſes burnt with fire? and will you ſee *England* laid waſte without inhabitants? are you well-contented it ſhal be ſo? I am an importunate ſuitor for Chriſt, oh ſend me not ſad away, but ſpeak comfortably and cheerfully, what are you reſolved of? Are you willing to enjoy God ſtill, and to have him dwell with you? it is well, I am gald of it if it be ſo; but you muſt not only ſay ſo, but you muſt uſe the means, and you muſt plead importunately with your God: for although his ſword be drawn, and in his hand, lifted up and ready to ſtrike, yet ſuffer him not to deſtroy, but rather to ſheath his ſword in the blood of his enemies. I would be glad to have *England* flouriſh ſtil, but if deſolation do come, thank your ſelvs for it, it is your own fault if you be deſtroyed, and not Gods, for he delights not in the death of any. We may juſtly take up the complaint of the Prophet *Eſay* who ſaith, No man ſtirreth up himſelf to lay hold on God, *Iſa.* 64. 7. But this is our comfort, or rather our miſery, that we have quiet proſperity, with eaſe and commodity, our bellies ful, our coffers ful, and our backs curiouſly clothed, &c. not remembring the afflictions of our neighbour Nations; but all is well with us, and it wil ſerve our turns: & if we do humble our ſelvs a little, we think it is wel. And thus we play mockholiday with God and with his goſpel, in making it our packhorſe. Well, look to it, for God is going, and if he do go, then our glory goes alſo; and then we may ſay with *Phineahs* wife, 1 *Sam.* 4. 22. *Glory is departed from Iſrael*, ſo glory is departed from *England*; for *England* hath ſeen her beſt daies, and the reward of ſin is coming on apace; for God is packing vp of his goſpel, becauſe none wil buy his wares: God begins to ſhip away his *Noahs*, which propheſied and foretold that deſtruction was near; and God makes account that *New-England* ſhal be a refuge for his *Noahs* and his *Lots*, a rock and a ſhelter for his righteous ones to run unto; and thoſe that were vexed to ſee the ungodly lives of the people in this wicked Land, ſhall there be ſafe. Oh therefore my brethren, lay hold on God, and let him not go out of your coaſts; look about you I ſay, and ſtop him at the Towns-end, and let not thy God depart, O *England*, lay ſiege about him by humble and heartie cloſing with him; and although he be going, he is not yet gone, ſuffer him not to goe farre,

farre, suffer him not to say farewell, or rather fare-ill, *England*; therefore becauſe I will doe thus unto thee, prepare to meet the God of *Iſrael* O *England*. Amos 4. 12. Now God calls upon thee, as he did ſometime upon *Jeruſalem*, Jerem. 6. 8. Be thou inſtructed therefore O *England*, leaſt my ſoule depart from thee, and leſt I make thee deſolate like a Land that none inhabiteth; And thus we ſee what the godly have done before us, and now let it be our Coppy, and let us with *Mary* claſpe cloſe about Chriſt; they have broken the Ice, let us follow them: this is our day of atonement, this preſent day is ours, we have nothing to doe with tomorrow; we are are at odds with God; and this is the day of our reconciliation; this is the day wherein we are to make our peace with our God, and to end all controverſies; let us labour therefore to prevail with God, and that we may not loſe his preſence, doe as the ſpouſe; Cant. 3. 1. ſhe ſought him, but ſhe could not find him, yet ſhe gave not over, but ſhe followed him till ſhe found him; So our God is going, and ſhall we ſit ſtill? would you have the Goſpel kept with lazie wiſhes? Oh no, no; ariſe, ariſe from of your downy beds, and fall down upon your knees, and intreat God to leave his Goſpel to you and to your poſterity; ſhall we by our ſinnes diſinherit our Infants and poſterity of ſuch a bleſſing which is, or ſhould be the life of their lives, and ſo have them brought up in ſuperſtition? no, no; Lord we cannot abide this, Oh give us neither wealth nor any other bleſſing but thy Goſpell; this is our Plea Lord; and when we have found God, then let us bring him home to our houſes, and there retaine him, that ſo he may be our God, and the God of our poſterity, in all our and their afflictions; and this will make you to rejoyce exceedingly. Oh my beloved, carry God home with you, and let him be a father to you, and to your poſterity.

Qu. *But how may we keep the Lord? it would be worth our labour; for at his right hand there are pleaſures for evermore.*

Anſ. Firſt, we muſt be ſure to *prepare a room* for him; for he is a King, and a King you know ſends his harbinger before him to prepare a room for him; ſaying, come out of her my people, and touch no vnclean thing, and then I will be thy God and thou ſhalt be my people, 2 *Cor.* 6. 17. ſo my beloved brethren, come out of all ſinfull courſes, pleaſures, and practiſes, and you may expect Gods coming unto your houſes. And when you ſit down by your fires, or lie down in your beds, think thus with your ſelves, what an equall condition doth God propound? it is but only to part with a ſin, a luſt, a Dalilah, which we may very well ſpare, as well as I may ſpare water out of my ſhooes, or a coale out of my boſome. I ſay think thus with thy ſelfe, and ſay in thy heart, Will God keep Company with me, if I will not keep Company with ſin? are the terms no harder? this is a good offer; I will at once bid ſin adue; for now I am upon another bargaine; here is an offer that I was not aware of; I will quickly diſpatch this bargaine, and make my peace with my God. And thus if you would haue God to be yours, then let your ſoules and bodies be his by forſaking all ſins; and when you ſhall call, God will come and and ſay, Here am I, *Iſa.* 58. 9.

Secondly,

Secondly, as you muſt prepare a room for God, ſo you muſt *give him content* too; let God have his will, croſſe him not. Where the King is, he will have all things to his mind; even ſo it is with God. If he may have his own worſhip, you pleaſe him wondrous well; you muſt dreſſe his diſhes according to his tooth; but if you put poyſon into his meat, if you mingle the traditions of men with Gods worſhip, then you *diſcontent* him. Lay aſide therefore all your ſuperſtitions, and erronious opinions of God and his worſhip, and do it according to his *will* in his word *revealed*, and then you pleaſe him indeed; when a Nation or a ſoule ſubmits to God and to his truth in all things. To bow at the name of Jeſus; is not meant at the word Jeſus; for ſo to give him the bow is to commit ſyllabicall Idolatry; but the meaning is, we ſhould worſhip him in ſpirit and in truth, humbly ſubjecting our ſelves unto Chriſt.

Thirdly, as we muſt give him his mind, ſo we muſt give him *welcome*: If you diſpleaſe God and look lowringly, or ſourely upon him, and grudge at God or at his truth, no wonder then if God goe away; and ſurely this is the ſin of *England*, we bear an ill will unto God and his word, and God hath done well for this Land, and what could he have done more than he hath done for this Land, as he ſaith of his vineyard? *Iſa.* 5.4,5. but it brought forth contrary fruit; even ſo we doe all contrary to Gods expectation; mark therefore what God ſaith, he will take away the hedge, and it ſhall be troden down; and for ought that may be collected, ſo it is like to be with us, if his mercy prevent it not; for, are we better than the old world? the ſame ſinnes that were found in the old world, are found in us; *Sodom's* and *Gomorahs* ſins were but ſtraws in reſpect of ours; and yet God rained down fire and brimſtone upon them; tell me, are there not as great ſins amongſt us as were in *Jeruſalem*, who were carried captives, and their city deſtroyed, and they a vagabond people unto this day? Are we better than other Brethren and neighbour Nations, that have drunk ſo deeply of Gods wrath? I tell you truly, we are a burthen to God, he cannot long bear us, and he will think his burthen well over when he hath deſtroyed us. You know all men are glad when their *pain is over*; even ſo it is with God, we are a pain and a trouble unto him, and why ſhould God go continually pained with us, which are worthy to be deſtroyed? Then ſhall *England* ſeek peace, but ſhall not find it, God ſhall not pitty us. Oh, my beloved brethren, what a pitifull thing it is, when a mercifull God ſhall ſhew himſelf unmercifull? when his patience ſhall be turned into impatience? There is a hard time ere long befalling *England*, if God in mercy prevent it not; but we do not conſider it, lamentable is our time. Chriſt wept over Jeruſalem; *Oh* (ſaith he) *that thou hadſt known in this thy day of viſitation, the things that do concern thy peace! but now they are hid from thine eyes.* Beloved, what do you think we ſhall do, when Gods mercies are turned into juſtice? Look to it *England*, the Lord hath wept over thee in mercy many years; What ſhall we do when we have leiſure to conſider what once we did enjoy? for Gods patience is never truly prized, till we want it; and then the poor ſoul will thus ſay, There was a time when we might have been at peace with this patient God, but now he is hid from our eyes, now the

gate

gate is ſhut, barred and locked up. And thus when a people doth *abuſe* Gods mercy he ſends the contrary judgements, and then it will grieve and wound our ſoules to think what once we did enjoy, but that ſoule that will bid God *welcome* to his heart, may goe *ſinging* to his grave.

Fourthly, *You muſt be importunate with God to tarry, and account it a great favour if he will ſtay*: For God hath roome enough in heaven, and therefore you need not lodge him for want of lodging, but you muſt be beholding to him to tarry with you (yet in theſe dayes men doe not love to be beholding;) *Jacob* wreſtled with God, and by that means he held him till he bleſſed him: you live under the *means*, and know the way, and will you not doe it? what greater condemnation can there be, and how great will your judgement be unto you, more than unto them that have no meanes? and as it was ſaid of *Capernaum*, ſo ſay I to *England*, Thou *England* that waſt lifted up to heaven with *means*, ſhalt be brought down to hell; thou ſhalt be abuſed for it; for if the mighty works which have been done in thee, had been done in India or in Turkie, they would have repented ere this time; And therefore *Capernaums place* is *Englands* place, which is the moſt ſcalding tormenting place of all, if it repent not; And marke what I ſay, the poor native Turks and Infidels ſhall have a more *coole* ſummer-Parlour in hell, than *England* ſhall have, for we ſtand upon high rates; therefore thy torment ſhall be the more intollerable to bear.

Now the Lord write theſe things, in our hearts by the finger of his holy ſpirit for his Chriſt ſake, under whom I would we were all covered. Amen.

THE

THE SACRIFICE OF THE FAITHFUL,

OR,

A TREATISE shewing the nature, property, and efficacy of *Zealous Prayer*:

Together with some Motives to Prayer, and Helps against discouragements in Prayer.

By WILLIAM FENNER, Minister of the Gospel, Fellow of *Pembroke Hall* in *Cambridge*, and late Lecturer of *Rochford* in *Essex*.



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A

DISCOURSE

OF

The nature of Prevalent Prayer: Together with ſome helps againſt diſcouragements in Prayer.

LAMENT. 3. 57.

Thou dreweſt neare in the day that I called upon thee, thou ſaidſt fear not.

THis Book of the Lamentations doth plainely ſhew what miſeries and diſtreſſes ſin is the cauſe of. As in this people of the Jews, who becauſe of their Idolatries, their contempt of Gods Ordinances, their ſlighting and miſuſing the Prophets, &c.. Had their Cities taken, their Temple burned, their liberties confiſcated, themſelves carried captive out of their own countrey, and deprived of the ordinances of their God, and the ſigns of his preſence; before they were rebellious: but now they ſought God a long time; they prayed, but God would not hear. Inſomuch that many poor ſoules amongſt them were diſcouraged, and almoſt ready to deſpaire; That had not the Lord put in ſome inklings of hope, they had

utterly fainted. Now whilſt theſe poore ſoules were praying, and crying, and groaning, and now ready to give over for diſcouragement that God will not heare them, preſently the Lord ſings in comfort, and beckens to their hearts not to be diſcouraged, but to pray on, and feare not. *Thou dreweſt near in the day that I called upon thee, thou ſaidſt fear not*; the words containe in them three properties of effectuall prayer:

1. Firſt, the unſatiableneſſe of it, All the prayers of this people though they had been of many yeares, yet they counted them as the prayers of one day; *in the day that I called upon thee.* They account all their thouſands of ſupplications and praiers as one ſuite; never had they done their praiers till God did heare them.

2. Secondly, the ſenſibleneſſe of it, whereby it is able to know whether God doe heare it or no: *Thou dreweſt neare in the day that I called upon thee.*

3. Thirdly, the ſupplyes it hath againſt dangers and diſcouragements; God ſlings in comfort into their hearts, giving them inklings of hope to ſupport them againſt their diſcouragements, *thou ſaidſt fear not.* From the firſt of theſe, obſerve

Doctrine. 1. *That an effectual prayer is an unſatiable prayer*; A man that praies effectually, ſets down this in himſelf as his firſt concluſion never to ceaſe, nor to give over praying till he ſpeed: This the firſt and prime thing that a godly heart looks at, as *David* in his prayers: He begins in this manner, *Heare my cry O God, attend unto my prayer*, Pſal. 61. 1. So, *Give eare unto my prayer O God and hide not thy ſelf from my ſupplications*, Pſal. 55. 1. *Heare my voyce O God in my prayer*, Pſal. 64. 1. As if he ſhould ſay, Lord, now I come to call upon thee, now that I come to thee, to begge theſe and theſe graces that my ſoule wants, I beſeech thee to heare me: for I am reſolved never to give over my ſuit, never to give thee reſt, but for to continue my prayers and ſupplications, til thou give a gratious anſwer to my ſoul and heare me.

This is the firſt and prime thing that the ſoule looks after, it being the very end of prayer to be heard; it is not with prayer as with Oratory; for in Oratory, a man may uſe all the perſwaſive arguments that the wit of man can invent, and ſpeak as cuttingly, and as perſwaſively as may be, and yet the heart may be ſo intractable as not to be perſwaded; it is not ſo with prayer.

The end of prayer is to prevaile with God. Beloved, there is difference between the end and office of prayer; the office of prayer is to pray, the end of prayer is to prevaile. There is many a man that doth the office of prayer, and yet never gets the end of prayer. A man hath never gotten the end of his prayers, till he hath gotten that he prayed for. It is not with praier as with a Phyſician, that may give the beſt phyſick under heaven, and yet the Patient may die under his hands; and therefore one gives counſel that a Phyſician never meddle with a deſperate man.

But if the ſoul be an effectuall ſuitor with God, it can never faile of its ſuite, becauſe it is an unſatiable Suitor, that never leaves his prayer till it terminates the end of it. I cryed unto the Lord with my voyce, and he heard me out of his holy hill. *Selah. Jerom* tranſlates it for ever.

Pſal.

Pſal. 3. 4. never doth a child of God pray, but he prayeth ſo as that his praier and Gods eare may be joyned together; I cried unto the Lord, and the Lord heard me: This alſo ſheweth how the Prophet cried and prayed, namely ſo as his crying and Gods hearing were coupled together.

But ſome may object, How can a man be unſatiable in his prayers till he ſpeed? muſt a man be alwaies a praying? God calls men to other duties of his worſhip, and of his own particular calling; after morning I muſt have done till noon, after noone I muſt have done til night: whether God hear me or no, muſt I be alwaies a praying till I ſpeed? then I ſhould doe nothing elſe but pray? how then are we to continue our praiers till God hear us and give the grace that we pray for? to this I anſwer. *Obiect.*

A man muſt give over the words and times of prayer for other duties, but a man muſt not give over the ſuit of prayer. A poor begger comes to a houſe-keepers gate, and begs, but none hears him; now he being a poor man, hath ſomthing elſe to do, and therefore he ſits down or ſtands, and knits or patches, and then he begs or knocks, and then to his work again; though he do not alwayes continue knocking or begging, yet he alwaies continues his ſuite: O that my ſuite might be granted me, or that I might have an alms here; ſo when the ſoul is begging of any grace, though it doth not alwaies continue the words of praier, yet it alwaies continues the ſuite of praier. *David he would dwell in the houſe of the Lord for ever*, *Pſal.* 23. 6. A wicked man it may be will turne into Gods houſe and ſay a prayer, &c. but the Prophet would (and ſo all godly men muſt) dwell there for ever; his ſoul lyeth alwayes at the throne of grace, begging for grace. A wicked man he prayeth as the cock croweth; the cock crows and ceaſeth, and crowes again and ceaſeth again; and thinks not of crowing till he crowes again: ſo a wicked man praies and ceaſeth, praies and ceaſeth again; his mind is never buſied to think whether his praiers ſpeed, or no; he thinks it is good Religion for him to pray, and therefore he takes that for granted that his praiers ſpeed, though in very deed God never hears his praiers, nor no more reſpects it, than he reſpects the lowing of Oxen, or the gruntling of hoggs. He is found in his praiers as the wilde Aſſe in her moneths: *Jer.* 2. The wild Aſſe in regard of her ſwiftneſſe cannot be taken but in her months, ſhe hath a ſleepy moneth, and all that while ſhe is ſo ſleepy and dumpiſh that any man may take her; in her months you ſhall find her; ſo a wicked man hath his prayer moneths, his praier fits: it may be in the morning, or in the evening, or day of his affliction and miſery you ſhall have him at his prayers, at his prayer fits then you ſhall find him at it, but otherwiſe his mind is about other matters. But the child of God what ever he ailes, he goes with his petition preſently to the throne of grace, and there he never removes till he hath it granted him, as here we ſee the praiers of the Church conſiſting of many years, yet are counted but one ſuit. The application follows. *Anſ.*

Uſe 1. Try therefore and examine whether thy praiers be unſatiable praiers yea or no; and for helpe herein take theſe markes; firſt, if thy prayers be unſatiable praiers, then it is a begging prayer; thou praieſt as *Uſe* 1.

if

if thou hadſt never praied before, as if thou hadſt never begun to pray, and thou never thinkeſt that thou haſt done any thing till thou haſt done the deed. As a hungry man eats as if he had never eat before, ſo the unſatiable ſoul praies as if he had never praied before, till he hath obtained that he hath praied for; but a wicked man he prayes not thus. *Job* ſpeaking of carnal profeſſors, *Job* 27.10. *Will he call upon God at all times?* ſeeſt thou a wicked man go to a good duty, go to praier, do you think that he will hold out alwayes? he will never do it; for a wicked man he reaſons with himſelfe, I have called upon God thus and thus long, I hope I need not pray any more for this thing, and ſo he gives over.

But a godly man he will be alwayes calling upon God. Beloved, there is a beginning *to* an action, and a beginning *of* an action; thou never beginneſt to lift up a weight till thou ſtirreſt it from the ground; indeed thou maiſt begin towards the action by pulling at it, by reaching at it; but thou never beginneſt the lifting up of the weight till thou ſtirre it from its place: thou mayſt give a pull at prayer, and tugge at a grace, but thou haſt not ſo much as begun that duty, till thou ſeeſt God begin to hear thee, till thou ſeeſt the grace a coming; therefore the Prophet *David* when he prayed and had not that he prayed for, his praiers returned into his own boſome, *Pſal.* 35.13. there to lie to be a continuall ſuit unto God. A wicked man praies, and he leaves his praier behind him in his pew, or in his hall, or chamber; but a godly man praies and his prayer is in his heart, his prayer is not out till the grace be in.

2. Secondly an unſatiable prayer, it is evermore a proceeding praier, you would think that theſe are two contraries and one oppoſite to the other, but they are not, only they are two ſeverall things as it is ever a beginning praier, becauſe in his own thoughts he reckons or thinks that he hath nothing till he ſpeeds; ſo the ſoule that is unſatiable in prayer, he proceeds, he gets neer to God, he gains ſomething, he windes up his heart higher: As a child that ſeeth the mother have an apple in her hand, and it would fain have it, it will come and pull at the mothers hand for it: now ſhe lets go one finger, and yet ſhe holds it, and then he pulls again, and then ſhe lets go another finger, and yet ſhe keepes it, and then the child pulls again, and will never leave pulling and crying till it hath got it from his mother: So a child of God ſeeing all graces to be in God, he draws neer to the throne of grace begging for it, and by his earneſt and faithfull praiers, he opens the hands of God to him: God dealing as parents to their children, holds them off for a while, not that he is unwilling to give, but to make them more earneſt with God, to draw them the neerer to himſelfe. A wicked man praies and his praiers tumble down upon him again; and his heart is as dead as ever it was before, as ſenſual as ever, as carnal and earthly as ever, as hard, as impenitent and ſecure as ever.

A godly man when he praies, though he have not gotten the thing totall that he deſired, yet he is neerer God then he was before; his heart grows every day better than other by his praiers; he obtains ſtill ſomething

thing, as the Prophet *Hoſea* ſpeaks of knowledge, *Hoſ. 6. 3. Then ſhall we know, if we follow on to know the Lord*: ſo I may ſay of prayer, and of all other good duties, then we pray if we proceed on-wards in prayer.

A man may know and know, and yet never know the Lord, till he go on in knowledge; ſo a man may pray and pray, yet if he goe not on-wards in his prayers, his prayers are nothing. A godly man prayes as a builder builds; now a builder he firſt layeth a foundation, and becauſe he cannot finiſh in one day, he comes the ſecond day, and finds the frame ſtanding that he made the firſt day, and then he adds a ſecond dayes work, and then he comes a third day and finds his two former dayes work ſtanding; then he proceeds to a third dayes work, and makes walls to it, and ſo he goes on till his building be finiſhed. So prayer is the building of the ſoule, till it reach up to heaven; therefore a godly heart prayes and reacheth higher and higher in prayer, til at laſt his prayers reach up to God.

It is a ſigne of a wicked man to pray and to let his prayers fall down again upon him. And here I appeale to the conſciences of wicked men, if it be not ſo with them; they pray and pray, but their hearts are as dead and deceitfull, as proud and vaine, as ignorant, blockiſh and rebellious, as if they had never prayed.

Thirdly, it is more and more a fervent prayer; if a little prayer will not ſerve the turn, if he ſpeeds not to day, then he will pray more earneſtly to morrow; and if that will not ſerve the turne, he will adde more. 3.

As a man in winding up of a bucket, if two or three windings will not fetch it up, he will winde it up higher and higher, till it comes up; for if he ſhould onely winde up once or twice and no more, but hold it juſt at the ſame pin, the bucket would never come up; So if a man prayes and prayes, and windes not up his heart higher, but holds it juſt at the ſame pegge it was, prayes in the ſame faſhion he did, grace will never come up. Mark then how thou prayeſt, examine thy heart, doſt thou pray to day as yeſterday, with no more zeal, nor feeling affection, nor ſenſible deſire? thou prayeſt not unſatiably.

No, thou reſtraineſt thy praying from growing, an excellent deſcription of an hypocrite, *Job* 14. 4. though falſly applied to *Job*, *Thou reſtraineſt prayer before God*; in ſome tranſlations it is, *Thou keepeſt thy prayers from growing*, thou reſtraineſt thy prayers as a dwarffe is reſtrained from growing, ſo thou reſtraineſt thy prayers from being more and more earneſt and effectuall and fervent, unſatiable prayer is growing in zeale and affection.

Fourthly, it is a more and more frequent prayer, ſo that if twice a day will not ſerve the turne, *he will pray three times a day*. *Pſal.* 55. 17, and if that will not prevaile, *he will pray ſeven times a day*, *Pſal.* 119. 164. and when that is not enough, he will be even ever a praying, hardly broken off day or night, *Pſal.* 88. 1. he cares not how often he prayes, it may be that thou haſt been a ſuitor for ſtrength and grace againſt corruptions, and haſt put up many prayers to the ſame purpoſe: If now thou 4.

ſtickeſt

ſticke ſt at any prayers, thy prayers are not unſatiable; an unſatiable ſoul never reſteth, though it have made ten thouſand prayers, till it have gotten the grace; it is ſo with other things, and therefore we need not wonder at it, when a man doth not finiſh his work one day, he will do it another, and ſo on as long as he lives, till his worke be done; ſo muſt we do for heaven and for grace.

Fifthly, it is ever more and more a back'd praier: if ordinary praiers will not ſerve the turne: a godly heart will cut off time from his recreations and pleaſures, though in themſelves lawfull. Beloved, it may be with thy ſoul in its wraſtlings and ſtrivings for grace and power againſt corruptions, that ordinary praiers will not ſatisfie it, but it will be neceſſry to give over even lawfull delights, and give that time to praier; ſo a man will do for the world, if he have a buſineſſe of importance, that will bring him in gaine, he will be content to part with his delights, and recreations, and pleaſures, to follow after it; ſo a man muſt do for his ſoul, and if that be not enough, then lay aſide the duties of thy calling, to take time from that. If a man have two houſes on fire both together, the one his manſion dwelling houſe, the other ſome back room or ſtable, if he can, he will ſave both; but if he ſee that by ſpending his time on quenching the fire on the ſtable, that his great manſion houſe will burne downe, he will then neglect the other and let it burne if it will, and imploy himſelfe about his houſe; So when the ſoul is in miſery under the want of grace, that it cannot live under, but muſt perish eternally if it have it not, then the ſoule being better than the body, rather than that the ſoul miſcarry, we will neglect the body ſometime. And if this will not ſerve, abſtain from meat and drink, faſt it out; thus the people of God are faine to do many times; their luſt and corruptions being even as the devill himſelfe, which cannot be caſt out but by prayer and faſting; there is an excellent place, *Joel* 2. 12. *Therefore now turn unto the Lord with faſting, weeping and mourning, rent your hearts, &c.* Therefore now, now your ſinnes are ſo diveliſh, now your ſins are ſo deepely rooted in your ſoules, now your corruptions are come to be ſuch plague ſores within you, do you not think that your ordinary repentance, and ordinary praiers and humiliations will ſerve the turne, but now backe them with faſting and mourning. Here now thou muſt examine thy ſoul whether it have praied effectually, unfatiably yea or no; hath it ever a begging praier, that thou praieſt as if thou hadſt never praied before? is it evermore a proceeding prayer, that thou doſt every day draw neerer to God than other? is it more and more a back'd praier, a fervent and frequent praier? haſt thou taken from thy recreations, from thy calling to give to it, yea from thy belly and back, and uſed all meanes for a prevailing with God? then are thy praiers effectuall and unſatiable.

This then condemnes the praiers of moſt men in the world, they pray and pray for grace, and their praiers come to an end, and ceaſe before they have it, the angry fretfull man praies for patience and meekneſs, and yet ſits down without it; the covetous worldling praies to be weaned from the world, and his praiers are done before he is ſo; ſo the

luſts

luke-warmling, deadhearted and vain thoughted profeſſor prayes for better thoughts, for more zeale, and yet comes to his *ſo be it*, before he have it; and ſo every wicked man prayes, and he is come to his *Amen* before the grace is given; let all ſuchmen know that ſuch prayers, firſt they are endleſſe, ſecondly they are fruitleſſe.

Firſt, they are endleſſe: The Philoſopher ſaid that for which a thing is, that is the end of the thing: now prayer is for the ſpeeding with God: and therefore he whoſe prayers ſpeed not with God, his prayers are endleſſe: thou haſt prayed againſt thy pride, but art as proud ſtill: thou haſt prayed againſt thy choler and art as teachy ſtill: thou haſt prayed againſt earthlineſſe and worldlineſſe, and art earthly and worldly ſtill: thou haſt prayed againſt ſecurity and deadneſſe of heart, and luke-warmneſſe in Gods ſervice, and art lukewarm, deadhearted and ſecure ſtill: to what end are all thy prayers, when thou enjoyeſt not the end of thy prayers? to what end is the worke of thy ſervant, if thy buſineſſe be not done, and diſpatched when all is done? As good never pray, as pray to no end, as good that thou never haſt begun to pray, as to ceale, and to giue over thy prayers before thou haſt obtained the grace thou prayeſt for: *The prayers of the wicked are an abomination unto the Lord, but the prayer of the upright is his delight: Prov.* 15. 8. that is, the prayers of a wicked man that continues in his wickedneſſe, when his prayers are done, his prayers are an abomination to the Lord: but the prayers of the upright though he were before he prayed never ſo wicked, yet if it be the prayer of an upright and godly man when his prayers are done, that his prayers rid him of his ſin, and make him an upright man, his prayers are Gods delight.

Beloved, many pray againſt diſtruſt in Gods providence, Infidelity in Gods promiſes, Impatiency under Gods corrections, &c. and yet have never the more truſt and affiance in God, never the more patience under the hand of God, all theſe prayers are *endleſſe*.

Secondly, thy prayers are *fruitleſſe*: to what purpoſe is a beggers begging of an alms? if he be gone before the alms be beſtowed, his begging is fruitleſſe; ſo all thy prayers are loſt, if thou art gone from the Throne of grace, before grace is given thee; for if ſuch a prayer be endleſſe, then is it alſo fruitleſſe: it will never do thee any good; what is a fruitleſſe tree good for, but to be cut down? what is a fruitleſſe Vine good for, but to be burned? So all thy prayers are loſt, all thy beginnings of grace are loſt, we know, ſaith the man that was borne blind, *John* 9. that God heareth not ſinners, we know it: Why may ſome ſay, how do you know that God heares not ſinners? why, we know it by experience, by examples.

A drunkard prayeth to God to cure him of his drunkenneſſe, and yet he doth not leave his ill company, all the world may ſee that God hears not the drunkards prayer, becauſe he cures him not, but lets him go on in his ſinne; and ſo for all other ſinnes: ſeeſt thou a man go on in his ſins? thou mayeſt ſee that God heareth not his prayers. If a man ſhould be ſick on his death bed, and ſend for the Phyſicians, and Apothecaries in the Country, and ſend for his father, Mother, and for all his friends to

come to him to miniſter unto him: yet I know he is not cured by them ſo long as I ſee his deadly diſeaſe remaines upon him; ſo if I ſee a mans pride, hypocriſie, ſecurity, deadneſſe of heart, his luſt, anger, &c. lie upon him: notwithſtanding all his prayers, I know God heares not his prayers; he prayes to be cleanſed from his ſins, and to be purged from his luſts, and to be redeemed from his vaine converſation: if now God let his ſins continue in him, and lets him go on in them, we ſee plainly God hears not him. O what a pittiful and miſerable caſe are ſuch men in, that pray and pray, and yet all their prayers are endleſſe and fruitleſs! is not that man in a pittiful caſe, and all phyſick, all coſt and charges is loſt upon him; when his eating and drinking, his ſleeping, and winding and turning from this ſide to that ſide do him no good? do we not ſay of him that he is a dead man? ſo if a mans prayers and ſupplications to God be endleſſe and fruitleſſe: that man muſt needs be a dead and a damned man, ſo long as he goeth on in that caſe.

2 Gen. Now we come to the ſecond part of the text, *the ſenſibleneſſe of the godly ſoul*, whether it ſpeed or no, the ſoule that prayes aright, *that* prays unſatiably it is able to ſay, the Lord doth hear me, the Lord doth grant me the thing that I prayed to him for; Thus ſaith *Jonah*, *I cried unto the Lord and he heard me; out of the belly of Hell cryed I, and thou heardſt my voice*, Jonah 2. 2. How could *Jonah* ſay, God heard his voice, if he had not known it? therefore he knew it. But againſt this ſome may object,

Object. How can this be? how can the ſoule know that God hears it? we have no Angels, nor voices from Heaven *now* to tell men, as the Angel told *Cornelius*, that his prayers were accepted, and come up before God; or to ſay as Chriſt to the woman in the Goſpel, *Be of good comfort thy ſins are forgiven thee*; I know God heares me with his All-hearing eare, and therefore I have a good belief in God: but how ſhall I know that God heares my prayers in mercy, ſo as to grant that I pray for?

Anſw. There be *ſix* wayes to know whether the ſoule ſhall ſpeed in prayer, yea or no.

1. The firſt is, *the having of a Spirit of further and further praying*. When God gives the ſoul a further and further ability to pray, when God opens a way for the ſoule to the Throne of grace, and gives him a free acceſſe to the gate of mercy, and a ſpirit to hold out in prayer: it is a ſigne that God meanes to hear it. When a Petitioner hath acceſſe to the King, and preſents his Petition, If the King imbolden him in his ſpeech, and let him ſpeak all that he would ſpeak, it is a ſigne that the King means to grant that man his petition, becauſe otherwiſe the King would never have endured to have heard him ſo long, but would have commanded him to be gone. So it is with the ſoule at the Throne of grace; if it come with a petition and prayer to God; if God diſpatch the ſoul out of his preſence, ſo that the ſoul hath no heart to pray, nor to continue its ſuit; but prayes deadly and dully, and is glad when he hath ſaid his prayers, and hath done: it is a fearful ſign that God never means to heare that mans prayers: but if thou prayeſt and prayeſt, and haſt not done in thy

thy prayers, but God by casting in a spirit of praier and zeal, and fervency in prayer, imboldens thy heart in its petition, it is a sign that God will hear thee, and grant thee thy prayers.

Blessed be God saith the Prophet, *that hath not turned away my prayer, nor his mercy from me*, *Psal.* 66. 20. How could the Prophet say that the Lord did not turne away his mercy from him? How! because he turned not away his prayer from him. Many Expositors expound it *of* not turning away his prayer from his heart; as if he should say, Lord, thou continuest my heart to pray, thou hast not taken away my prayer from my heart; therefore I know that thou continuest thy mercy unto me.

Secondly, *the preparednesse of the heart to pray*, is a sign that God means to hear. When the Merchant stretcheth his bagge wider and wider, it is a signe that he means to put something in it: so when God *opens the heart* of a poor soul, it is a signe that he means to *fill it*; when God prepares the soule with more hunger and thirst after grace, with more longings and breathings; it is a sign that God hath already *prepared his eare* to hear that prayer: it is a signe *that* heart shall speed with God in prayer: Psal. 10. 17. *Lord thou hast heard the desire of the humble, thou wilt prepare their heart, thou wilt cause thine eare to heare.* First, God prepares the heart to pray, and then he bows his eare to hear. 2.

Examine thy soul then; art thou more and more prepared to pray? hath God spoken with a powerfull voice to thy soul to open it selfe wide? it is a signe that God meanes to fill thy soul with his graces. But if thou canst rush into Gods presence, and leave thy preparednesse behind thee; leavest thy soul and thy thoughts, and thy affections behind thee; and comest with a straightned heart in thy deadnesse and luke-warmnesse; *this* is a fearefull signe that God will not heare thee.

Thirdly, *Gods gracious looke is a signe that he will hear thee:* for sometimes (beloved) God answers his people by a cast of his countenance, with a gratious smile of his face. *Psal.* 22. 24. *He hath not despised nor abhorred the affliction of the afflicted, neither hath he hid his face from him*, but when he cryed unto him he heard. Hereby was the Prophet able to know that God did hear his prayer, because he did not hide his face from him; when his poor soule saw God smile on him, and set a favourable eye upon him, this made him say that God heard his cry. 3.

This is a riddle to the world.

If you should ask the men of the world what the meaning of *Gods gratious countenance* is, or what they see of it? alas, they can say nothing of it; they know not what it means; onely the godly man understandeth, Psal. 34. 15. *The eyes of the Lord are upon the righteous, and his eares are open unto their cry.* These two go together, *their prayers* enter in *Gods eares*, and they know it; why? because they see it in his countenance upon them, as a Petitioner may read his speeding with the King by his countenance towards him; so a poor soul may see how prayers prevaile by Gods countenance and look upon him.

If thou then art a ſtranger to Gods countenance, if God never admitted thee into his preſence to ſee his face and countenance; it is a ſigne that God little regards thy prayers, and hath no mind to hear thee. A wicked man is like a varlet that ſtands without dores and begges an almes, but is not ſuffered to go into the Gentlemans preſence, and therefore knowes not how he ſpeeds, whether the Gentleman will give him an almes, or whether he be providing a cudgell to beat him away: ſo a wicked man prayes and puts up his petitions to God, but he is not able to come before God: he cannot ſee whether God look as if he meant to hear his prayers, yea or no; he knows not but that God may be providing a curſe and plague for him inſtead of a bleſſing. But a child of God comes within the liſt of Gods countenance; he can tell when God ſmiles on him, and when he takes another looke: he is able to come into Gods preſence, Job 13. 16. *He alſo* (ſaith Job) *ſhall be my ſalvation: for an hypocrite ſhall not come before him.* A ſtrange verſe. *Job* ſaith, *God is his ſalvation:* and he gives this reaſon why he was able to ſay ſo, *for an hypocrite ſhall not come before him.* One would think that this were no reaſon: but yet it is an undeniable reaſon, as if *Job* had ſaid, I come into his preſence, and he lookes like a Saviour, a Redeemer upon me; but an hypocrite ſhall not come before him: he ſtands like a rogue and begs without the gate.

Indeed a wicked man comes into Gods preſence, in regard of Gods *Omnipreſence*: but this is not enough, thy Oxe, and thine Aſſe ſtands in Gods preſence: yea ſo, the very Devils themſelves are in Gods preſence. But if thou come not into Gods preſence of grace, if God do not admit thy ſoule into the liſt of his Throne, it is a ſigne that God hears thee not. Men ſhould therefore examine their conſciences, what face or preſence of God they come into or ſee: when they pray in their prayers, whether they come before *God*, yea or no.

Beloved, no wicked man under heaven can come before God: this is made the marke of a godly man onely, Pſal. 140. 13. *The upright ſhall dwell in thy preſence*, (mark here) *dwelling in Gods preſence* is onely determined to the righteous: the upright ſhall dwell in thy preſence. And here I appeale againe to the hearts and conſciences of wicked men, what preſence of God doe they find in their prayers? they ſee their Pews, and the walls or hangings, &c. before them: they ſee the heavens and the clouds above them: they know nothing within dores. Do they ſee Gods preſence and countenance? no: it is the upright man onely that dwells in Gods preſence: He ſees how God lookes on him, how his face ſmiles on him: and therefore, it is not a wicked mans coming to Church, and falling on his knees, and uttering the words of prayer that is a coming into Gods preſence: then, this would be a falſe ſaying of the Prophet. For a wicked man may go to Church and fall upon his knees, &c. but never *come before God.*

This preſence, is, *to ſee the face of God.*

Fourthly, *the conſcience of a man doth anſwer him whether God hear him yea or no.* As it was with the high Prieſt, whenſoever the high Prieſt came into Gods preſence to inquire of him, though God did not appear

pear visibly unto him, yet he might read Gods answer in his *Urim* and *Thummim*, he might there know Gods mind: so *a mans conscience* is his Urim and Thummim. When he comes before God, his own conscience gives him an inckling whether he sped or no: 1 *John* 3. 20, 21. *If our hearts condemne us, God is greater than our hearts, and knoweth all things. Beloved, if our hearts condemne us not, then have we confidence towards God.* If a mans conscience tell a man his prayers are rotten, that his humiliation is rotten, that his heart is no upright, that yet he is not purged from his sins, that his seeking of God is fained and hypocritically, it is the very voice of God in his soule: and *if our consciences condemn us, God* (saith the Apostle) *is greater than our consciences.*

There is no condemnation to them which are in Christ Jesus. *Rom.* 8. 1. as if he should say, those that are in Christ, God doth not condeme them; they have not that condemnation: nay their own conscience doth not condemn them: so that, that man whom any condemnation either from God, or from his own conscience condemns, that man is not in Christ, being not in Christ, he can never be heard.

Indeed, a mans conscience may be mis-informed by Satan under a temptation, as you may see in the verse before my text: *Thou hast heard my voyce: stop not thine eare from my cry.* Here the Church being examined, their consciences told them they were heard in their prayers: but being under a temptation, their consciences were afraid that God heard not. So many a poor soule, examine it, and it cannot deny but that these and these tokens of grace and fruits of Gods Spirit are in it, yet their consciences are afraid that the Lord will not give them these and these other graces that they want: that the Lord will not hear them for such and such blessings.

I meane not neither a truce of conscience: for there may be a truce of conscience in wicked men. A truce may be between mortall enemies: but no peace but amongst friends. Wicked mens consciences are like the Lion, 1 *Kings* 13. who when he had killed the Prophet, stood by the Corps, and by the Asse, and did not eate the body, nor tear the Asse, so a wicked mans conscience, it is as the devils ban-dogge or roaring Lion, till it hath slaine the sinner, it stands stone-still, and seemes neither to meddle nor make with him, but lies as feared or dead in him. I mean not this conscience. But when God hath sprinkled the conscience with the bloud of Christ, and made the conscience pure: this is a signe that God heares his prayer.

I mean not the stammering of conscience, when it is dazelled, or overwhelmed: but when it speaks down right as it means. A goly mans conscience sometimes may judge otherwise then the thing is. But, examine what thy conscience tells thee in sober sadnesse, deliberately, convincingly, and *then*, know that the Lord tells thee. If thy conscience sayes peremptorily that thy heart and wayes are rotten, and unsound; *then* know that the Lord tells thee so, and that the Lord sayeth so to thy soule. *Vox conscientiæ est vox Dei.*

Fifthly, *the getting of that grace that a man prayes for*, is a signe that God heares his prayers. But this is not a true signe alwayes but with distinction.

When

When the grace given, and the good will of God the giver, cannot be severed, then it is a true signe. But when the gift and the good will of the giver may be severed, then it is not a true signe.

Thou mayest pray unto God, and God may give thee many temporall blessings, and *many common* graces of his Spirit; God may give thee good parts, a good memory: he may give thee a good measure of knowledge and understanding, even in divers things; he may give thee some kinde of humility, chastity, civility. thou mayest be of a loving and flexible disposition: so he may give thee a good estate in the world, houses, lands, wife and children, &c. God may give thee *all these*, and yet hate thee, and never heare one prayer thou makest; thou mayst pray for a thousand blessings, and have them: and yet never be heard, so long as the good will of the giver is severed from them; all outward blessings and common graces may be severed from Gods good pleasure to a man.

Therefore in temporall blessings, or in common graces, if thou wouldst know whether God hear thee or no: know whether God hath given thee a *sanctified use* of them or no. If God hath given thee many common graces, or temporal blessings, and *a heart* to use them to his glory; then every blessing thou hast (there is not a drop of drink, nor a bit of bread that thou hast,) but it is a signe of Gods everlasting love to thee. Why? because this, and the good will of the giver can never be severed. But on the contrary, if a man have not a sanctified use of that he hath, *then* it is the greatest severity of God, and the most eminent plague and curse of God upon the soule *to give it*; for a mans parts may be his bane, his civility may be his curse, and means of the finall hardnesse and impenitencie of his heart.

Sixthly *faith*; if a man have faith given him *to believe*, it is a signe that God heares him; *be it to thee* (saith Christ to the man in the Gospel) *according to thy faith*, so goe thou to God, and be it to thee as thou beleevest. Dost thou pray for grace? according as thou beleevest, so shalt thou receive.

Object. I have no signe that God will heare me; I have so many corruptions of my heart against me, and so many threatnings of Gods frowns against me, I have no signe that God will heare me.

Answ. Wouldst thou have a signe? *An evil and adulterous generation seeketh a signe*: this is *a tempting faith*, to seek for signes to believe. *Thomas*, said Christ, John 20. 29. *Because thou hast seen me, thou hast believed: blessed are they that have not seen and yet believe.* That man that believes because he feels grief in his heart, teares in his eyes, groans in his spirit, because he prayes long and earnestly, and sweats in his prayer, or mourns in his humiliation, I suspect his humiliation, his teares, his griefe, his prayer, and all that he hath. Why? these are good signes of faith: but *ruinous grounds* of faith: the word and promise of God must be thy ground. But against this the soul may object,

Object. That every *Promise* runs with a *Condition*: and therefore if I have not the condition, how can I beleeve the promise? God hath promised, *Blessed are they that hunger and thirst after righteousnesse, for they shall be satisfied.*

fied. There is a *Promiſe* of mixing, but it is with a condition of hungering. *Bleſſed are the meek, for they ſhall inherit the earth. Bleſſed are the pure in heart, for they ſhall ſee God*, &c. If I have not the condition annexed to the Promiſe, how dare or how can I beleeve the Promiſe?

The *Condition* is not the way to get the *Promiſe*, the *Promiſe* is the ground of faith, and the way to get the condition; becauſe the promiſe is the *Motive* cauſe that moves the ſoul to get the condition. Now, the *Mover* muſt be before the *Moved* then if *beliefe* of the *Promiſe* move thy ſoul to get the condition of the promiſe, then beliefe of the promiſe muſt be before that the ſoule can keep the condition of the promiſe. *Anſw.* 1.

Saul made a promiſe to *David*, 1 Sam. 18. that he ſhould be his ſon in law in one of his two daughters, upon condition that he ſhould give him an hundred fore-skins of the Philiſtins. Now, *David* did firſt beleeve the promiſe, and therby he was allured to fight valiantly, to keep the condition, to get a hundred fore skins of the Philiſtins. So Pſal. 116. *I believed, and therefore did I ſpeak* He beleeved Gods promiſe, and then he ſpake with condition. So *we believe* ſaith the Apoſtle, *and therefore do we ſpeak*. Firſt, the ſoule believes; and then every action of a Chriſtian wherein it moves to the keeping of the condition, ſprings from this root. my beloved, a man cannot keep any condition in the Bible without faith, *he muſt believe*.

Secondly, *faith is the inabling cauſe to keep the condition*. Doſt thou think to get weeping, mourning, and humiliation for thy ſins, and then thereby to get the promiſe to thy ſelf? then thou goeſt in thy own ſtrength; and then, in Gods account, thou doſt juſt nothing, John 15. 5. *Without me ye can do nothing*, ſaith Chriſt; therefore firſt *lay hold* on me, *beleeve* in me, *abide* in me. 2.

What, doe you firſt think to pray, to mourne, to lament and bewaile your ſinnes, to do this and that in turning your ſelves, and ſanctifying of your ſelves? Indeed you may fumble about theſe things: but you can never do any of them in deed and to the purpoſe: *without me ye can do nothing*. *I had fainted* ſaith the Prophet, *unleſſe I had beleeved to ſee the goodneſſe of the Lord in the Land of the living*, Pſal. 27. 13. where we may ſee three things,

Firſt, *the Promiſe* that he ſhould ſee the goodneſſe of the Lord: otherwiſe he could not have beleeved.

Secondly, *the Condition*: if he do not faint.

Thirdly, *The method the Prophet went by*, he beleeved to ſee the goodneſſe of the Lord. As if he had ſaid, if he had not firſt laid hold on the Promiſe, if I had not beleeved to have ſeen the goodneſſe of the Lord in the Land of the living, I had fainted.

Beloved, it is true that the keeping of the Condition, is before the *fruition of the Promiſe*: but not before *beleeving the Promiſe*: becauſe the *doing of the Condition* is effected by *beleeving the Promiſe*.

This is the cauſe that many fumble about grace, but never get it: they are ever repenting, but never repent: ever learning, but never learne the knowledge of the truth everlaſting: ever ſtriving, but never get power over their corruptions, &c. becauſe they fumble about it *in their own*

ſtrength

ſtrength and take it not in the right method.

Let the ſoul come with faith in Chriſt, and believe it ſhall ſpeed and have grace, and power from Chriſt his grace, and from Chriſts power: and *then* it ſhall ſpeed. Chriſt hath promiſed (*John* 14.) that whatſoever we aske the Father in his name, he will give it us. Chriſt (beloved) is an excellent *Surety*. Indeed, our credit is crackt in Heaven: we may think to go and fetch this and that grace in our own names, and miſſe of it: as the *ſervant* may go to the *Merchant* for wares in his own name, but the Merchant will not deliver them to him in his own name, unleſſe he come in his *Maſters* name and bring a ticket from him: and *then* when the ſervant ſheweth his Maſters ticket, the Merchant will deliver him what wares he asketh for in his Maſters name. So when a ſoul goeth to the Throne of grace with a ticket from *Chriſt*; if he can ſay, Lord, it is for the honour of Chriſt: I come for grace and holineſſe, and ſtrength againſt my corruptions; Lord, here is a ticket from *Chriſt*: moſt *certainly* he ſhall ſpeed.

But, men muſt take heed that they foyſt not the name of Chriſt: that they foyſt not a ticket to ſay that Chriſt ſent them, when it is their own *ſelfe-love*, and their own luſt that ſends them; it is not enough to pray and at the end to ſay *through Chriſt our Lord, Amen.* No: for this may be a meet foyſting of the Name of Chriſt. But, canſt thou pray and ſhew that Chriſt ſent thee, and ſay as the ſervant, I come from my Maſter, and he ſent me? Lord, it is for Chriſt that I come; it is not to ſatisfie my owne luſt, nor to eaſe and deliver me from the galls of my conſcience, nor to free me from hell; but for Chriſt; Lord, I begge grace and holineſſe, that I may have power to glorifie Chriſt. It is for the honour of my Lord Chriſt that I come. When the ſoul comes thus in Chriſts name, beleeving it ſhall ſpeed, then his prayer ſhall prevail. *Whatſoever* (ſaith Chriſt) *ye ſhall aske the Father in my name, he will give it you.*

We come now to the third and laſt part of our Text: to wit, the ſupplies they had againſt danger and diſcouragements. The Lord upheld their hearts from being diſmayed in prayer; *thou ſaidſt, feare not.*

There be two things that do much hurt in prayer.

1. Firſt, *groundleſſe incouragements.*
2. Secondly needleſſe *diſcouragements.*

Firſt, I ſay, *groundleſſe incouragements*; and theſe the wicked are moſt ſubject to eſpecially, who becauſe they *pray, hear the Word*, and perform many duties of religion; therefore they incourage themſelves in the goodneſſe of their eſtates, judging themſelves happy, though notwithſtanding they go on and continue in the hardneſſe of their hearts and rebellions againſt God.

We have abundance of *ſayings* amongſt us, that if they were examined would prove falſe and unſound; As, *that* the vipers dye when they bring forth their young; for (ſay they) the young eat out the old ones bowels; *that* beares ſhape all their *young* by licking of them; that the Swanne ſingeth ſweeteſt at her death; that the Adamant ſtone is ſoftned by Goat blood, &c. Theſe things are not ſo, as may be ſhewn out of ancient Writers.

So,

So beloved, there are abundance of *ſayings*, that goe up and down amongſt men concerning *Divinity*, which if they were examined, will prove to be rotten ſayings; as, He that made them, will ſave them. It is not ſo, ſaith the Prophet, Iſaiah 27. 11. *He that made them, will not have mercy on them, and he that formed them, will not pitty them.* It is commonly beleeved, if men come to Church, heare the *Word*, and call upon God, that then preſently they are good Chriſtians. Beloved, it is not ſo, Mat. 7. 21. *Not every one that ſaith, Lord, Lord, ſhall enter into the Kingdome of Heaven.*

Men are ready when they can but call, *Lord have mercy on me; O ſweet Saviour pitty me, moſt mercifull Lord Jeſus, have compaſſion on me*: if they can *pray in their families*, and pray at Church, &c. to think, now, all is well with them, and Chriſt cannot but ſave them, and give them the Kingdome of Heaven: but our Saviour puts a *not* upon it, and ſaith, *not every one* that ſaith, Lord, Lord: it is not a *Lord*, a Lording of Chriſt with the tongue onely: it is not a taking up of an outward profeſſion of Chriſt only, that is ſufficient for a man that ſhall inherit the Kingdome of Heaven: no ſaith Chriſt: but he that doth the will of my Father which is in Heaven. But, of this by the *by*.

Secondly, there are *needleſſe diſcouragements* which doe much hurt in prayer. Needleſſe diſcouragements do much hurt to many a poor ſoule, that hath forcible *wouldings*, and wracked deſires after grace and holineſſe, and yet is held by diſcouragements: yea, many a Chriſtian heart lieth a long time under it, wreſtling and ſtriving under its wants, and yet, kept out from grace, and from growing in grace becauſe of diſcouragements: yea, the beſt and ſtrongeſt of Gods Saints, have been kept off, and have hung much on diſcouragements. 2.

Fear not, ſaith God to *Abraham*, *Gen.* 15. 1. So, fear not *Joſhua*, ſaith God to *Joſhua*, Joſh. 1. 9. Intimating that both *Abraham* and *Joſhua* were afraid of diſcouragements: they were afraid that many evils would befall them, that they ſhould meet with many rubs and difficulties, that would be too hard for them: therefore the Lord calls to them, *fear not*, be not diſmayed nor diſcouraged. Thou ſaidſt, *fear not*. Hence obſerve.

That God would not have any Chriſtian ſoul to be diſcouraged in prayer. *Thou ſaidſt, fear not.* *Doctr.*

For our clearer prooceeding herein, firſt, let me ſhew you what *diſcouragement* is: and ſecondly, how it comes to be dangerous and hurtfull in prayer.

What is diſcouragement? *Queſt.*

It is a *baſe diſmayment* of ſpirit below or beneath the ſtrength that is in a man, under the apprehenſion of ſome evill, as if it were too hard for him to grapple with it. *Anſw.*

There be foure things in this diffinition.

Firſt, I ſay, it is a *baſe diſmayment* of ſpirit; and ſo I call it to diſtinguiſh it: for there is an humble diſmayment which a Chriſtian is commanded. A man is bound to be diſmayed for his ſinnes. *Iſay.* 32. 11.

Tremble ye careleſſe women that are at eaſe, be troubled ye careleſſe ones: theſe careleſſe ones went on in their ſinnes, and feared not. God calls to them and bids them to be diſmayed. But the diſmayment and the diſcouragement I ſpeak of, it is a baſe diſmayment of ſpirit; which is either when *he* is diſmayed *that ought not*: or he is diſmayed *at that whereat he ought not to fear*: where no cauſe of fear is.

As he that riding along upon the high way, ſpying a mans ſhape, thought it was ſome Spirit: and thereupon he ſickened and died. So many a poor ſoul looking in the perfect Law of God, and ſeeing his own ugline ſſe and filthineſſe, he is diſcouraged, and thinks himſelf undone; his heart waxeth cold within him, and he begins to fear that he is but a dead and damned man.

2. Secondly, *it is down beneath the ſtrength that is in a man*: that man is properly ſaid to be diſcouraged, not that he hath no ſtrength at all in him nor no courage at all (for ſuch a one is an *infeebled* man, not a man diſcouraged) but a diſcouraged man is a man put beſides the courage that is in him; when a man hath ſtrength enough to grapple with the evill before him, but through diſmayment of ſpirit he cannot put it forth.

Have not I commanded thee? ſaith God to *Joſhua. Be ſtrong and of a good courage*, be not afraid, neither be thou diſmaied, *Ioſh.* 1: 9. God had given *Joſhua* ſtrength enough, whereby he was inabled to obſerve and do according to all that Law which *Moſes* the ſervant of the Lord commanded him; God had now doubled his Spirit upon him: yet he commands him, *be not afraid, neither diſmayed*: as if he had ſaid, *Joſhua*, if thou beeſt diſmayed and diſcouraged, though thou haſt ſtrength and power to go through the buſineſſe that I have called thee unto, yet thou wilt not be able to uſe it, nor to put it forth, if thou beeſt diſcouraged.

3. Thirdly, *it is at the apprehenſion of ſome evill.* I ſay not at the ſight of ſome evill: for a man may be diſmayed at the apparition of good, as *Mary* when ſhe ſaw nothing but a good Angell, *Luke* 1. 29. ſhe ſaw nothing but a glorious Angel: nevertheleſſe ſhe was afraid, and diſcouraged. Why? becauſe ſhe had a ſecret apprehenſion of ſome evill, either of ſome evill proceeded in the ſalutation, or ſome unworthineſſe in her ſelfe to receive ſuch a gracious ſalutation: it cannot be the apprehenſion of any good that diſcourageth a man, but the apprehenſion of ſome evill.

4. Fourthly, *not of every evill* neither; for if the evill be but ſmall, courage will ſtand it out; but *it is of ſuch an evill as he fears he is not able to grapple withall.* If the evill before him be inferiour to him, he ſcornes it as the barking of a toothleſſe Dog. If it be but an evill equall to his ſtrength, then he makes a tuſh at it, becauſe he knowes, or thinkes himſelfe able to encounter with it.

But if it be an evill above his ſtrength, then his ſpirit melts and droops before him. See this in *Saul* 1 *Sam.* 17. 11. and his people. When they ſaw the Champion of the Philiſtims coming againſt them, when they ſaw him ſo hugely and marvelouſly armed, and heard him ſpeake ſuch bigge words, they thought they were not able to ſtand and

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to encounter with him; and therefore saith the Text, when *Saul* and all *Israel* heard these words of the Philistim, they were dismayed and greatly afraid.

Thus you see what discouragement is;

Now we come to the second question, to shew how discouragements come to be hurtfull in prayer: such discouragements the Lord would not have our hearts to be in, when we pray unto him.

For first, *God cannot give ear to that man that is out of heart in his prayers.* Thou canst never pray if thou beest dismaied in prayer. When the soul begins to feare and reason, *O I am so unworthy that God will not looke at me; I am so sinfull, so blockish, so dead, and dull to all good, that God will never regard me.* Thou canst never pray, Rom. 10 14. *How shall they call on him in whom they have not believed?* If thou dost not beleeve that God will hear thee, if thou dost not believe that thou shalt prevaile, that God will deliver thee out of these corruptions and that lust that thou praiest against; that God will give thee this grace or that grace: if thou dost not beleeve that God will own thee: if thou hast these doubtfull discouragements, *O, he will not grant me, I shall never get this or that:* how canst thou call on him? thou mayest call so and so: but never canst thou call to any purpose, if thou dost not beleeve in him.

A begger though he be never so well able to begge, yet if when he comes to the House-keepers dore, he be perswaded that he shall not speed, that let him beg as long as he will, he shall get nothing: this blunts his begging, and makes him give over his suit without any great importunity: so, it is impossible that ever a soul should hold out and pray that is discouraged in prayer.

Secondly, *thou canst not pray unlesse thou use all thy strength in prayer;* If thou bee discouraged, thou canst not use thy strength.

A discouraged man, his strength melts into feare; and whatsoever strength he hath, he cannot put it forth. How came *Jacob* to prevaile and to have power with God? Why, he used all his strength with God, and so prevailed, *Hosea* 12. 3. Thou canst never prevaile with God by thy prayers, unlesse thou putteſt forth all thy strength in prayer.

If *Jacob* had reasoned *I am but dust and ashes; how can I strive with God? I am sinfull and evill, how, can I contend with my Maker?* and so have been discouraged in his wrastling, he could not have used all his strength with God, and so had never prevailed with God. No, *Jacob* he gathers all the arguments that he could make; he gathers together all the promises he could finde in Gods Book, or that he could heare of; he displaies all the wants that he could shew; he petitions all the graces that he could name; he used all his strength, and by his strength he had power with God.

If thy confession of thy sins be strengthlesse; if thy petitions, and thankesgiving for grace be strengthlesse; if thou use not all thy

ſtrength in prayer, thou canſt never prevaile, nor have any power with God. For how can that man prevail and have power with God that hath no power with himſelfe?

Thirdly, *thou canſt never pray, and have a fearfull apprehenſion of evill in prayer*; thou canſt not. It is good to have a deep apprehenſion of thy ſinnes: apprehend them to be as many hells as thou canſt, thou canſt never apprehend them deeply enough: but if thou haſt a fearfull apprehenſion of them, thou canſt never pray.

When the Apoſtle would exhort the *Philippians* to continue in one Spirit, and in one minde, fighting together through the faith of the Goſpell, he exhorts them *that in nothing they fear*, Phil. 1. 27, 28. For if a man be terrified with his adverſary, with the power of his adverſay, and fears he ſhall never be able to withſtand him, but muſt fall before him through his ſubtilty, that he can never be wary enough for him: Alas, he can never ſtrive with hope and courage againſt him. So, beloved, if we have a fearfull and diſcouraged kind of apprehenſion of evill, we can never pray ſo as to prevail.

Apprehend thy ſinnes to be as helliſh, and as damnable as thou canſt: Feele even the fire of hell in every one of them: but take heed of a *fearfull* apprehenſion of them, *ſo* to apprehend the evill of them, as to thinke with thy ſelfe that becauſe thou art guilty of *theſe and theſe* ſinnes, that thou ſhalt never get in with God again, God will never be reconciled to thee: *theſe* will eate out thine heart in prayer.

Fourthly, *we can never pray if we have any ſecret deſpair*, that there is any difficulty too hard for us to grapple withall, or to get through in our prayers. Howſoever a man praies, yet if he have *any ſpice* of theſe feare in him, to think *now I have taken a great deale of paines, but am never the better; I have prayed and prayed, but have got no good: I may goe on and do thus and thus, but ſhall never prevail or ſpeed; all my labours, all my prayers and indeavours will be loſt*, this takes away the very ſpirit and life of a mans prayers.

Judas after he had betrayed the Lord Jeſus, he was diſcouraged from ever praying for mercy. Why? becauſe he thought it was impoſſible for him to get it; *I have betrayed innocent blood*, ſaith he. *Matth.* 27. 3. as if he ſhould ſay, *I ſhal never outwraſtle this ſin; this ſin is my death: I have brought the blood of the Son of God on me, I ſhall never claw off this ſin:* now *Judas* thus deſpayring, we never read one letter of any prayer that he made to God to get out of it; no, he thought it too hard for him to get mercy. Deſpaire drives a man from that he did hope for; becauſe now he thinks there is an impoſſibility in getting of it.

Beloved, miſtake me not; there is a double deſperation:

Firſt, there is a deſperation of *infidelity*; and that deads and drawes the ſoule from God.

Secondly, there is a deſperation of *extremity*; And if ever you mean to come to God and to get any grace from God, you *muſt* come with deſperation of extremity, this deſperation puts *life* into a mans prayers and indeavours.

As a Souldier, when he ſeeth nothing but *to kill or be killed*, that he

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ſees his ſtate deſperate; why, this will compell a very coward to fight; this will make a coward fight (*as if he would kill the Devil*, ſaith the Proverb) it will make him fight like a ſpirit; he will be afraid of nothing. Take a Souldier that fights deſperately for his life, with a *kill or be killed*; he feares nothing; neither Pike nor Sword, nor Gun; why? he fights for his life. Therefore one notes that ſometimes it is the neareſt way to victory to be deſperate in attempts and in fight. Therefore when *William the Conqueror* came firſt into *England*, at *Haſtings*, he ſent back his Ships again, that ſo the Souldiers might have no hope of ſaving themſelves by flying back. And ſo at *Battle*, at *one* encounter, a *little* Army of the *Engliſh* ſlew a *great* Army of the French. Why? they grew deſperate.

So, could men pray deſperately, could they pray with a *pray or be damned*: begge with a *begge or be damned*, ſeek to God for grace that you want with a *ſpeed or be damned*; then would their prayers be more earneſt and powerfull to get grace. O, did men pray thus, they would pray otherwiſe then they doe.

Men pray, but they pray deadly, coldly, and lazily, as if they had no need of prayer, or as if they had no need of the grace they pray for; they pray for grace, but get it not; they pray for zeale, but have it not; for repentance and holineſſe, but obtaine it not.

Beloved, either get zeale and holineſſe, or elſe there is no mercy: either get grace and repentance, or elſe there is no mercy for thee. Pray then when thou prayeſt for grace, with *a ſpeed or be damned*, ſay unto thy ſoul, *either we muſt ſpeed and get grace* Soule, *or elſe we muſt goe to hell*. If men would pray thus, with *a ſpeed or be damned* we ſhould never ſee, nor God ſhould never heare ſo many cold and dead prayers as now we pray.

Deſpaire makes a man a Munke ſaith the Papiſt: but *this deſpaire* makes a man a good Chriſtian I ſay: never doth a man pray indeed till he feels himſelf in extremity, hopeleſſe and deſperate in regard of himſelfe; ſo that he ſeeth no remedie at all but *get Chriſt*, *get grace or be damned for ever*. *Get power and ſtrength over theſe corruptions*: otherwiſe they *will deſtroy and damne thee*; this would make a man pray for life. Men pray coldly and faintly: why? becauſe though they ſee they have no grace, no zeale, no holineſſe, no repentance, no evidence of Chriſt: yet they hope to be ſaved notwithſtanding. O beloved, the divell hath blinded theſe men to the intent they may be damned.

But if men would pray deſperate prayers with a *pray or be damned*, ſeek with *a find or be damned*: men would then pray other prayers than they doe. Such prayers did *David* pray, *Pſal.* 130. 1. *Out of the deep places have I called unto thee O Lord, Lord heare my prayer*: as if he ſhould ſay, Lord, I am even in the depth of miſery, plunged over head and eares, ſo that now I ſinke and periſh if thou help not: Lord, hear my prayer. *This deſperation* a Chriſtian muſt have, this quickens up his Spirits, and puts life into him: but take heed of the *deſperation of Infidelity*: Saint *Auſtin* ſaith it is the murtherer of the ſoule: the ſpice of it will eate out the

the heart of a man, and kill the ſtrength of all his endeavours.

I ſhould now come to apply this Doctrine; but I feare me there be many amongſt us, that never come ſo farre towards Heaven as to know what theſe diſcouragements meane. This is lamentable.

It is true, *diſcouragements* are hideous caſes in prayer, and a man may periſh and goe to hell that hath them: but yet they are *ſomewhat profitable ſignes* that a man doth at the leaſt look a little towards God, or elſe he could not know what they are. But there are abundance that never have attained ſo farre in religion, as to underſtand what they meane: but goe on in drinking, whoring, carding and dicing, hating and malicing, fretting and chafing, mocking and coveting, ſwearing and blaſpheming, in ſecurity, in heardneſſe of heart and impenitency: they are more carefull for their doggs, for their potts, and for their tables, and for their ſhops, than they are of their ſouls: And which is enough to aſtoniſh any that is godly, theſe men ſcarce find any diſcouragements in prayer: O, they have a good courage to pray at all tims: O, ſay they, God forbid that any man ſhould be diſcouraged in prayer: I thank God I have a good hope in God; God hath given me a good heart of grace to call upon him, and I make no queſtion but that God heares me: God would never bid us to pray if he did not mean to hear us.

Beloved, theſe men that are ſo bold in the goodneſs of their hearts to call upon God, they never as yet prayed in all their lives: all the prayers of the wicked are indeed no prayers.

Daniel confeſſing the ſinnes of wicked *Judah*, ſaith, *Though all this evill be come upon us, yet made we not our prayer to turne from our wicked ways*, *Dan.* 9. 13. all the time of thoſe ſeventy yeares, *Daniel* ſaith they never made prayer to God; yet they faſted every year, and prayed every day, twiſe every day at the leaſt, which would amount in that time to 50000 and 100 prayers: how then could *Daniel* ſay they never made *one* prayer? I anſwer, (and pray mark it) *becauſe* they never did quite turn from their evill wayes. Though thou makeſt never ſo many prayers, though thou boaſteſt of the goodneſſe of thy condition, and ſnatcheſt at the Promiſes of God: yet if thou turneſt not from thine iniquities, thou never as yet mad'ſt any prayer by the Judgement of God himſelf. *Paul* made many thouſand prayers before his converſion, he could not have been a Phariſee elſe; but they were never accounted prayers to him: therefore as ſoon as ever he was converted, behold ſaith God, *he prayes*, *Acts* 9.

A wicked man, a carnall Chriſtian, though he have the righteouſneſs of Saint *Paul* before his converſion, of living blameleſſe, unreproveable in reſpect of the outward righteouſneſſe of the Law: yet he can never make an *acceptable prayer*, till he be truely converted; his prayers are no better than howling of dogs, or lowing of Oxen, yea the Lord abhorrs them. O what *poor* incouragements canſt thou have, ſeeing the Lord never tallies down any of thy prayers? wicked men are like *Ulyſſes*, who wept more for the death of his dogge, than of his wife; ſo wicked men weep and mourne for the loſſe of their corn and their cattle,

cattle, hawkes and hounds, cardes and dice: but never for the loſſe of their praiers. So long as thou continueſt in thy prophaneneſſe and impenitency, thou loſeſt all thy praiers: there is not one of them that God tallies down, or reckons for a praier. Here we minht have a great deale of matter, if time would ſuffer me. But it will not, onely let me tell you, I ſpeak onely to thoſe whoſe hearts God hath awakened out of their ſins, but who are oft diſcouraged: take heed of theſe diſcouragements.

For, firſt, *they will drive thee to melancholy.* Beloved, there are a great many melancholy men in the world, and this is the cauſe of it; men are contented to be converted by halves: becauſe they are diſcouraged in the worke. If thou ſuffer thy ſelfe to be diſcouraged, it will eate up thy ſpirit and thou wilt be like a *ſilly dove without a heart, Hoſea* 7. 11. A dove is a melancholy creature, that hath no heart to any thing; ſo *Ephraim* hath no heart to call upon God, no heart to returne unto God: and this is the cauſe that men and women goe whineing and mourning under the burden of ſin, and are not able to come out, becauſe of diſcouragements: all the policy of hell is leſſe than this policy of the divell, in driving men to deſpair or diſcouragements: *this* doth more hurt than all the reſt of hell beſides. 1.

Secondly, if you do not take heed of them, they will bring you to ſpeake againſt God, *I have prayed, but the Lord will not heare me: I have called, and the Lord will not anſwer, but hath turned away his eares from me.* Now, thou ſpeakeſt againſt God. *Num.* 21. 4, 5. *The ſoule of the people was much diſcouraged, and the people ſpake againſt God, and againſt* Moſes, *ſaying, Wherefore have you brought us out of* Egypt, *to die in the wilderneſſe? for here is neither bread, nor water, and our ſoule loatheth this light bread.* So, beloved, *if we ſuffer our ſoules to be diſcouraged, we ſhall ſoone come to murmure againſt God:* wherefore hath he brought me up to this ſtrictneſſe, and preciſeneſſe? when I was a drunkard, a worldling, when I followed the luſt of my fleſh and liberty, then I enjoyed onions, garlick, and the fleſh-pots of *Egypt*: pleaſures and delights for my ſoule: then I had a good hope in God, and a good perſwaſion that my ſoul ſhould goe to heaven: and then Preachers told me that if I would give over ſuch and ſuch ſinnes, and look after Heaven a little more and doe ſuch and ſuch things; O *then* I ſhould come to a Land flowing with milke and honey; then I ſhould not miſſe of glory and ſalvation. But alas, I ſee nothing but Gyants and Anakims; I am in a wilderneſſe; now, *now* I ſee a man may have a great deal of repentance, and yet be a caſt away; A man may have a great deal of faith and yet be but a reprobate; A man may give over a great *many* ſins, and yet periſh in hell; now I ſee a man may live civilly and well, and have and do a great many good things, and yet be damned when he hath done all: A man may even go to Heaven Gates, and yet the gates be ſhut againſt him, and he turned into hell. Alas, my poor ſoul is in a wilderneſſe; *now* I know not which way to goe; I am ready to loſe my ſelfe, I ſee nothing here *now* but huge Gyants, the ſons of *Anack, ſtrong corruptions,* inclining and forcing me to evill; 2.

moſt

moſt fearefull and violent ſuggeſtions and temptations of the Devill, ready to thruſt me into the gulfe of wickedneſſe and deſpaire.

And now, the ſoule begins to thinke that it is good for it to returne again into Egypt, to fall to its old courſes again: for certainly God looks for no ſuch matter, he requires no ſuch ſtrictneſſe and preciſeneſſe: And ſo it falls a whining and repining at the Word and Miniſters of God that have call'd men to it, and laid it upon them: and hath no heart now to do thus and thus any longer. And *thus* it falls into diſcouragements becauſe of the way, and into a thouſaaud *quandaries* whether it may not go back again or no. And all theſe murmurings and repinings are becauſe men ſuffer themſelves to be diſcouraged.

Thirdly, *diſcouragements will cauſe thee to think that God hates thee.* When the ſoul like *Baals* Prieſts, 1. *Kings* 18. 26. hath been crying from morning to noon; ten, twenty, thirty yeeres, it may be, and yet hath no anſwer; *now* it will begin to think, *if God did love me, then he would grant me my petitions.* Then hereupon comes into a mans ſecret thoughts and feares *that God hardly loves his ſoule.* So was it with *Iſrael*; when they were diſcouraged, they ſaid, *becauſe the Lord hated us, therefore he brought us out of the Land of Egypt*, Deut. 1. 27. Becauſe that they were diſcouraged, and becauſe that their Brethren that went for ſpies, had diſheartned them; therefore they were apt to ſay the Lord hated them.

Beloved, it is a miſerable thing when the ſoule calls the love of God into queſtion. Conſider that as thou canſt not have a friend if thou beeſt ſuſpitious and jealous of his love to thee: So, thou canſt never have the love of God ſettled on thy heart ſo long as thou art jealous of his love to thee.

Fourthly, *If thou root them not out, it is to be feared that they will bring thee to deſpair.* Melancholy thoughts and feares, and diſcouragements, drive the ſoul to deſpaire. For when the ſoul ſees it ſelfe ſtill diſappointed of its hopes, at the laſt it growes hopeleſſe: If it have waited one day and the next day too: if it have prayed this weeke, this moneth, this year, and yet ſtill it ſeeth it ſelfe held off and diſappointed: it will at laſt grow hopeleſſe. Take heed therefore, I beſeech you, of all needleſſe diſcouragements; to fear becauſe that thou findeſt not that that thou wiſhedſt or prayedſt for, to day or to morrow, in thine own time, that therefore thou ſhalt *never* get it, that now thou ſhouldeſt for ever deſpaire of the grace and love of God, and think that now God will never hear thee, that thou ſhalt never get grace and power over thy corruptions.

Men think that the preaching of the Word of God brings men to deſpaire, the preaching of ſuch *ſtrict* points and the urging ſuch *preciſe* doctrines makes men deſpaire: men are loth to be at the paines to root out their diſcouragements: It is rather a cold or dead preaching of the Word that is the cauſe of this: for when the ſoule is *inſtructed by holineſſe*, humbled by holineſſe, converted by holineſſe, at the laſt when it comes to be thorowly awakened, when it ſees that *this* and *this* is required in a true converſion of the ſoule to God, that *herein* true repentance

tance muſt declare and demonſtrate it ſelfe by *theſe* and *theſe* fruits, or elſe it is but falſe and rotten: Why now, the ſoul muſt needs be brought to deſpaire, becauſe it ſeeth that though it have been thus and thus humbled, though it have prayed, faſted and mourned in this and this manner: yet it ſees it hath not a ſoundeſſe of grace.

There is ſuch a grace in it, ſuch a worke and ſuch a fruit of Gods Spirit in it, that yet he could never finde in himſelfe: this makes the ſoule to deſpaire. Indeed Preachers may be to blame, if they ſpeake and preach *onely* the terrours and condemnations of the Law without the promiſes of the Goſpel: for *theſe* ſhould be ſo tempered that every poore broken ſoule may ſee mercy and redemption for him upon his ſound and unfeigned repentance and humiliation. But if men doe deſpaire, they may thanke themſelves for it, their owne ſinnes for it, their owne diſcouragements for it, becauſe they ſuffer theſe to continue in them.

Cain his heart grew ſad, his countenance fell, he was wroth and diſquieted in his minde, and heavily diſcouraged; why? *Gen.* 4. *Sin lay at the dore*, (what dore?) the dore of his conſcience, rapping and beating upon his heart.

Beloved, when the ſoule lets ſin lie at the dore: drunkenneſſe, pride and worldlineſſe, ſecurity, hardneſſe and deadneſſe of heart lie at the dore: when a man lets his negligent and fruitleſſe hearing of the word lie at the dore, when a man lets his vaine and dead praying, his temporizing and faſhionary ſerving of God lie at the dore of conſcience, to tell him that all his hearing of the word of God profits him nothing, that his praiers are dead and vain, that his mourning, faſting, and all his humiliation is counterfeit and rotten, and that he hath no ſoundneſſe of grace in him, but that for all this he may fall into hell: *when ſin lyeth thus at the dore*, thus rapping at the conſcience, it is no wonder if the ſoule fall into deſperation, as it was here.

Cain let his ſinne lie at the dore, there it lay rapping and beating, and told him that his careleſſeneſſe and negligent ſacrificing to God was not accepted: and therefore no marvell if *Cain* be ſo caſt down in his countenance, and that he fall to deſpaire.

O beloved, when ſinne lieth bouncing and beating at the doore of thy heart, when thy ſinne (whatſoever it is, ſearch thy heart and finde it out) lies knocking and rapping at the dore of thy conſcience *day by day*, and moneth by moneth, and thou art content to let it lie, and art unwilling to uſe meanes to remove it, and art loth to take the paines to get the bloud of Chriſt to waſh thy ſoule from it, or the Spirit of Chriſt to cleanſe thee from it; then thy ſoule wil deſpaire, either in this world, or in the world to come. But let us take heede then, that our conſcience condemne us not in any thing or courſe that we allow in our ſelves: for if *that doe*, then much more will God, who is greater than our conſciences, and knows all things.

The Apoſtle hath an excellent Phraſe: *Rom* 8. 1. *There is no condemnation to them that are in Chriſt Jeſus &c.* As if he ſhould ſay, there is

not *one* condemnation; there is none in *Heaven*, God doth not condemne them; there is none in *earth*, their own heart and conſcience doth not condemne them; to him that is in Chriſt Jeſus, that walks not after the fleſh, but after the Spirit, there is none, no *not one* condemnation to him, *none*, neither in Heaven nor in earth: no word, no commandement, no threatning condemns him. But if thy conſcience condemn thee, and tell thee thou letteſt ſinne lie at the doore, rapping at thy conſcience day after day, and moneth after moneth, telling thee that yet thou art without Chriſt, that yet thou never hadſt any true faith in the Lord Jeſus, that yet thou haſt not *truly* repented, and turned from thy ſins: this will at laſt drive thy ſoul into *heavy* diſcouragements, if not into *final* deſpaire.

O beloved, religion and piety, and the power of Godlineſſe, goe down the wind every where. What is the reaſon of it, but becauſe of theſe diſcouragements that men live and go on in? Men pray and pray, and their prayers profit them not: men run up and down and come to the Church and heare the Word, and receive the Sacraments, and uſe the meanes of grace, but to no end: *they* are unprofitable to them: they remaine in their ſinnes ſtill: the ordinances of God bring them not out of their luſts and corruptions: hereby they diſgrace and diſcredit the ordinances of God in the eyes and account of the men of the world, making them think as if there were no more power nor force in the Ordinances of God than theſe men manifeſt.

There is no life in many Chriſtians, mens ſpirits are diſcouraged, theſe ſecret diſcouragements in their hearts take away their ſpirits in the uſe of the meanes, that though they uſe the meanes, yet it drives them to deſpaire of reaping good, or profit by them.

Beloved, I could here tell you enough to make your hearts ake to hear it.

1. Firſt, *All your complaints, they are but winde*, Job 6. 26. *Do you imagine to reprove words, and the ſpeeches of one that is deſperat, which are as winde?* Jobs friends taking *Job* to be a man of deſpaire, they accounted all his words but as wind.

Doe thou neſtle any diſcouragement in thy heart? thou maiſt complaine of ſinne as much as thou canſt: yet all thy complainings are but as winde: thou mayeſt cry out againſt thy corruptions, with weeping and teares, and pray and fight againſt them: and yet all thy weeping, mourning and praying is but as the winde: thou maieſt beg grace, thou maieſt ſeek after God, thou maiſt heare the Word, receive the Sacraments, and yet all will be to thee as wind: all will vaniſh, be unprofitable, not regarded.

2. Secondly, *diſcouragements drive us from the uſe of the meanes.* If ever we meane to come out of our ſinnes, if ever we meane to get grace and faith, and aſſurance, and zeale: we *muſt conſtantly* uſe the meanes, 1 Sam. 27. 1. *David* ſaith, *There is nothing better for me than that I ſhould ſpeedily eſcape into the Land of the Philiſtins, and* Saul *ſhall deſpaire of me to ſeek me any more. David* thought in himſelf, if I can make him out of hope

hope of finding me, certainly he will give over seeking of me. So when the soule hath any secret despaire of finding the Lord, that soul will quickly be drawn from seeking of the Lord in the use of the meanes.

What ever you doe then, O be not discouraged, lest you be driven from the use of the meanes: if you be driven from the use of the meanes, woe is to you, you will never finde God then. Be not driven from prayer, nor driven from holy conference, nor driven for the Word, nor driven from the Sacrament, nor from meditation, nor from the diligent and strict examination of thy selfe, of thy heart and of all thy wayes: for these are the wayes of finding the Lord. If you nourish any thoughts and fears of despaire in you, if you be discouraged, you will be driven from the use of the meanes, which is a lamentable thing; therefore be not discouraged.

Thirdly, discouragements will make you stand poaring on your former courses, *This I should have done, and that I should have done, woe is me that I did it not:* it will make a man stand poaring on his sinnes, but never able to get out of them. So it was like to be with them in the Ship with *Paul, Acts* 27.20. In the tempest at Sea, they were utterly discouraged from any hope of safety: now indeed *Paul* told them what they should have done if they had been wise: Sirs, *you should have hearkned to me, and not have loosed,* verse 21. as if he had said, you should have done thus and thus: but *now* doe not stand poaring too much on that, you should have hearkned to me, and not have launched forth, &c. but that cannot be holpen, *now*: therefore I exhort you to be of good chear, &c.

So beloved, when the soul is discouraged upon these thoughts, *I should have prayed better, I should have heard the Word of God better, and with more profit, I should have repented better, I should have performed this and that religious and good dutie better, but ah wretch that I am, I have sinned this and that,* it is alwayes looking on this sinne and that sinne, this imperfection and that failing: when now I say the soule is discouraged, it will be alwayes poaring upon sinne, but it will never come out of its sinne; alwayes poaring upon its deadnesse, and unprofitablenesse, but never able to come out of it. O beloved, be of good cheare, and be not discouraged; it is true you should have prayed better, you should have heard the word of God better heretofore; you should have been more carefull and circumspect of your wayes than you were; but now you cannot help it, these things and times are gone, and cannot be recalled: such a one hath been a drunkard, a swearer, a worldling, &c. but he cannot help it now. True, he might have helped it, and because he did not, his heart shall bleed for it, if he belong to God: but doe not stand poaring too much upon it, but consider *now* what you have to doe, *now* you are to humble your selves, now you are to strive with God in all manner of prayer for more grace, and more power of obedience and assurance, and be not discouraged.

Fourthly, *If the soule be discouraged, it will breed nothing but sorrow.* 4.

What

What is the reaſon that many Chriſtians are alwayes weeping, and mourning, and ſighing, and ſobbing, from day to day, all their life time, and will not be comforted? becauſe of theſe diſcouragements, 1 Theſ. 4. 13. *Sorrow not* (ſaith the Apoſtle) *as thoſe that have no hope*, as if he had ſaid, ſorrow if you will, but do not ſorrow as they that have no hope.

How is that? it is a ſorrow with nothing but ſorrow, from which they have no hope of inlargement or freedome.

O then my brethren, ſuppoſe you have dead hearts, ſuppoſe you want zeale, you want aſſurance, ſuppoſe it be ſo, yet labour to attain theſe graces; ſorrow and ſpare not, weepe and mourne, and powre out whole buckets of teares for your ſinnes, if you can: but, *ſorrow not with nothing but ſorrow:* be not diſcouraged: ſuppoſe that thou haſt a dead heart, that thou art an hypocrite, that thou haſt a rotten heart, it is a heavy thing, and a fearful caſe indeed, for which thou haſt great cauſe of humiliation and ſorrow; but yet *ſorrow not deſperately* as men without hope: be not wholly diſcouraged, but as you ſorrow for your ſinnes, ſo alſo labour with incouragement to get out and be rid of your ſinnes.

5. Fifthly, *Diſcouragements breed and procure a totall perplexity.* They leave the ſoul in a maze, that it knows not whither to turne it ſelf. When men come to be diſcouraged, *O what ſhall I do* ſaith one? *I am utterly undone* ſaith another: *I know not what will become of me*, ſaith a third: *oh I am utterly loſt, I ſhall periſh one day, one day God will diſcover me, and be avenged on me for this and that ſin: I were as good go to hell at the firſt as at the laſt, for that will be the end of me: I have gone to prayer, but that doth not helpe me: I have gone to Sacraments, but I find no help: ſtill my ſoule lies under the power of ſinne, ſtill my ſinnes are as ſtrong in me as ever:* Thus the ſoule is diſcouraged and cries out, *oh, what ſhall I doe? I know not what to doe. What ſhall I doe*, ſayeſt thou?

Alas, thou haſt things enough to doe, if thou wert not diſcouraged! *Utterly undone!* No, man, thou mighteſt ſee that thou art not utterly undone but that thou art diſcouraged. Doſt thou not know what will become of thee? yea, poore ſoule, there is mercy, grace and peace *for thee*, if thou wilt not be diſcouraged.

6. Sixthly, *Diſcouragements whiſper within a man a ſentence of death, and an impoſſibility of eſcaping.* As far as the diſcouragement of life goeth, ſo far goeth the ſentence of death. *We deſpaired of life, and had the ſentence of death in our ſelves*, ſaith the Apoſtle, 2 *Cor.* 1. 8. 9. he deſpaired of life in himſelfe, and therfore had the ſentence of death in himſelf, this was good, but he did not deſpaire of life in God; for *then* he ſhould have had likewiſe the ſentence of death from God in his conſcience.

If you deſpaire in the Lord, you have the ſentence of death and damnation from God in your conſcience; take heed of this my beloved, be not diſcouraged in God: do not deſpaire in the Lord: *that* will work a miſerable

miſerable effect in your ſouls: it will ſecretly whiſper a ſentence of damnation in your ſoules.

It is ſtrange to conſider how many poore ſoules rub on with theſe whiſpering ſentences in their boſomes, ſuffering their conſciences day by day, to tell them that they are rotten, to tell them that they were never yet converted, to tell them that they are yet in the ſtate of damnation, and yet they will not root out theſe diſcouragements.

O goe to the *Throne of grace*, begge for grace and for mercie and for power againſt ſinne, and bee not diſcouraged. What? wilt thou carry thine owne ſentence of death in thy breaſt? if thou wilt not rouze up thy ſoule, and pray with more affection and confidence, and ſhake off diſcouragements, take heed leaſt thou carry the ſentence of thine owne death and damnation in thy bowels. Oh therefore once more let mee beſeech you to take heede of theſe diſcouragements, and now hearken unto the voice of God, which calleth upon you, *Feare not. Thou drewſt nigh in the day that I called upon thee, Thou ſaideſt, Feare not.*

THE

THE MISERY OF THE CREATURES BY The Sinne of Man.

In a SERMON

By WILLIAM FENNER, Minister of the Gospel, sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late Lecturer of *Rochford* in *Essex*.



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THE MISERY OF THE CREATURES BY The Sinne of Man.

Rom. 8. Ver. 22.

For we know that every creature groaneth with us also, and travelleth in pain together unto this present.

THE Heavens and the Earth and *every* creature in both, have a *threefold* goodnesse created in them by God.

First, they have a goodnesse *of end*; God made every creature for his *owne glory*, for the setting forth of his owne praise; the Lord hath made all things for himselfe, *Prov.* 16. 4. that is, that himselfe might be honoured and glorified by all.

Secondly, a goodnesse *of nature*; as God made all things to a good end, so he made them of a good nature, fit to attain to that end for which he made it. *God saw every thing that he made, and behold it was very good*, Gen. 1. 31. very good for that end, and fit for that purpose for which he made it.

Thirdly, a *goodneſſe of uſe*: as God created every creature for a good end, and made every creature fit for that end; ſo he hath given every creature to *men* to uſe them to that end, to have *dominion* over them, *Gen.* 1. 38. that is, take them for *thy* uſe and imployment: and according as I have made them to ſet forth my glory, and made them ſet forth that end; So, ſee thou uſe them to that end. God hath appointed man that he ſhould be the creatures *mouth*, and their *heart*, and their *reaſon*, to praiſe and magnifie the Lord in them, and by them, and with them, and for them, that man being ſet in a courſe to ſerve God, ſhould have the uſe of all the creatures as *under-helps* unto him: as, the Sunne to ſhine on him, the aire to breath in, the winde to refreſh him, the earth to beare him, the trees to feed him, the whole world for to be *Gods Looking-glaſſe for him*, wherein he might ſee the inviſible things of God. But, behold, man rebels againſt God his Maker, and brings a curſe upon himſelfe, *Gen.* 3. 19. and upon all his poſterity, *verſe* 16. and upon all the creatures, *verſe* 17. and this curſe lieth ſo heavily upon them, that they all groan unto this day under the burthen; namely, becauſe man hath violently wreſted them from the goodneſſe of their end, and villanouſly poyſoned the goodneſſe of their nature, and baſely perverted the uſe of their ſervice. As *Athanaſius* ſaid concerning Arrianiſme, the whole world groaneth under it. Yea, ſaith S. *Paul*, it *travels* in paine till it be delivered, for ſo the word ſignifieth, as much as a diſtreſſed woman in travell. It is a figure (which we call *Proſopopeia*) whereby a Perſon is feigned to the creature, as though it had will, deſire, ſorrow, groaning. It is a *Metaphoricall* ſpeech, for we know that the whole creation groaneth with us, and travelleth in paine unto this preſent.

The words now read containe in them theſe foure particulars,

Firſt, *the agony of the creature under the ſlavery of ſinne*; the whole creation groaneth.

Secondly, here is the *agony of the Saints*: it groaneth with us; we groan together with it, and it with us.

Thirdly, here is *the continuance of both*: till now.

Fourthly, here is *the certainty of the thing*: we know it to be ſo: we know that the whole creation groaneth and travelleth in pain together with us till now.

There be foure ſeverall evills ſaith *Peter Martyr*, under which every creature groaneth under the hand of man.

Firſt, *the continuall labour the creature is put too*: you ſee the creature is put to a continuall labour: the Sun is ever ſhining, the earth is ever bearing, the fire is ever burning, &c. therefore as the *Iſraelites* groaned under the hard taske of *Pharaoh*, ſo the creatures groan under the continuall toyle they are put to by ſinfull man.

Secondly, *it groans in that it doth ſometimes partake of the plagues of the ungodly*: in the deſtruction of wicked men the creatures have their ſhare; as in the deluge of the old world, it drowned all the world, ſaving onely ſome few that were with *Noah* in the Arke: in the deſtruction of *Sodome* and *Gomorrah* the creatures were deſtroyed by fire and brimſtone from Heaven. In the deſtruction of *Egypt* the Vengeance of God

God came upon their cattell, and many other creatures. Therefore as a child groans under his fathers rod, ſo doth the creature under Gods plagues.

Thirdly, *The Creatures have a ſympathy and inſtinctive fellow feeling of mans wretchednes:* therfore as a tender heart would ſcreech to ſee another man break his neck: ſo the creatures compaſſionately groane under our evills. 3.

Fourthly, *Becauſe they are diſtorted, rent and torne from their proper Maſter;* the creatures were made to ſet forth Gods Power, the wiſdom, the truth, the goodneſſe, and the glory of God; when therefore they are diſtorted and carried another way, the creatures groane. 4.

When the creatures are forced to give their ſervice to the wicked deſires, and luſts of the ungodly; as a good ſonne would groan that another ſhould violently compell his hand to ſtab his own father; ſo do the creatures groane together with us, and travell in paine unto this preſent.

Hence obſerve, *That every creature groaneth under the ſlavery of ſinne:* not onely under the ſlavery of ſinfull man, but under the ſlavery of ſinne: ſo that they groan under the Saints of God, ſo as the Saints groane with them. So farre as they miniſter to the fleſh of Gods people; ſo farre they groane under them: the creature groaneth under the ſlavery of ſinne.

Are men ſwearers? becauſe of ſwearing the Land mourneth. *Jer.* 23. 10. Doe men lye, ſteale, commit adultery? for this cauſe the Land mourneth. *Hoſ.* 4, 2, 3. Are women proud, and do they brave it out in their apparrel? the very gates ſhall lament and mourn for it. *Iſaiah* 3, 26. Do men covet an evill coveteouſneſſe, coveting more the gaine of the world than the glory of God? *The ſtone out of the wall ſhall cry, and the beame out of the timber ſhall anſwer it. Hab* 2. 11. Are men wrathfull, and cholerick, with *Moab? then Moab groanes againſt Moab Iſaiah* 16. 7. The grounds and dwellings of *Moab*, groane under the hands of *Moab*: the walls of *Moab*, againſt the men of *Moab*.

But it may be demanded, did ever any man heare the creatures groan? *Objection.* did any hear any unreaſonable creature groane? did ever any heare the heavens to groane, or the earth to groane, or the trees, or any ſuch like creatures groane? how do the creatures groane?

They may be ſaid to *groan* five wayes. *Anſwer.*

First, *this is ſpoken hyperbolically,* to declare the great miſerie the creatures are in to ſerve ſinfull man: the creatures were made to ſerve with reference to a holy God. Oh what miſerie then is it for them to be ſerviceable to ſinfull and ungodly men? thus, ſaith *Chryſoſtome,* doth the Prophet bring in the vines groaning, the roofe of the temple and the very high-wayes groaning under mens ſins, to ſignify the exceeding great deſire that each of the creatures have to be redeemed from ſuch a thraldome. 1.

Secondly, this is ſpoken *Analogically,* in regard of a naturall inſtinct of blinde reaſon that is in all the creatures: for they have all reaſon, as if it were reaſon indeed: they have all a ſhadow of reaſon: the graſſe

growes as right, as if it knew how to grow: the wheat ſproutes forth, as if it knew how to ſprout forth; every creature acteth by a rule, which it ſwerveth not from, as if it were endued with reaſon to act by. A ſtone falling findes out the ſtraight line of deſcending, as if it had reaſon to pick it out. Let a ſtone be caſt up in the aire, all the reaſon under heaven cannot finde a ſtraighter line than it will to fall downe by; ſo every creature, it hath ſuch an obediential inſtinct to glorifie God, as if it had reaſon to obey by; wherefore it is ſaid to groan to ſerve ſinne; the Land ſhall mourne, every family a part: *Zachar.* 12. 12. As men mourn with reaſon at the crucifying of the Lord of life, ſo the Land it ſelfe mournes *Analogically* at the ſame.

3. Thirdly, this is ſpoken *ſuppoſedly or by way of ſuppoſition.* Every creature groaneth: that is, if they had reaſon, they would groane to be miſuſed.

Beloved, the liquor that the drunkard abuſeth, if it had reaſon as well as a man to know how ſhamefully it is abuſed and ſpoiled, it would groane in the barrels againſt him: it would groane in the cup againſt him, it would groane in his throate and belly againſt him; it would flie in his face, if it could ſpeake, and crie, Out *drunkard*, out.

So if God ſhould open the mouth of the creatures, as he did open the mouth of *Balaams* Aſſe: then, the proud mans garments on his back would groane againſt him; there is never a creature but if it had reaſon to know how it is abuſed, till a man is converted, it would groan againſt man.

If the creature were conſcious of mans abuſe of it, then the Land would groan to bear us, the Aire would groan to give us breathing, our houſes would groan to lodge us, our beds would groan to eaſe us, our food to feed us, our clothes to cover us, and every creature would groan againſt us to give us any help or comfort, ſo long as we live in ſin againſt God.

4. Fourthly, *intelligently*, there is an intellective aſſiſtance which runs along in every creature, as the heathen and ſchoole-men tell us. The power, goodneſſe and providence of God, run along in them, giving being, quickening, preſerving, leading and governing &c. So that a man cannot wrong the creature, but he wrongs God in the creature. And therefore becauſe *Paul* wronged and perſecuted the Church, Chriſt calls out from heaven to him, *Why perſecuteſt thou me? Act.* 9. 4. Why? becauſe he perſecuted the Church, which was Chriſt his Church. As Chriſt is the head of his Church, ſo God hath made him the heir of all the creatures; all the creatures are delivered up to Chriſt, and they are his: ſo that a man cannot wrong the creatures but he wrongeth Chriſt, and Chriſt groanes in the creatures againſt the drunkard, *Drunkard, why abuſeſt thou me?* When the covetous man is coveting for the world, Chriſt cries in his barne, he cries in his Cheſt: Chriſt cries in his goods, *Wretch, Wretch, why wrongeſt thou me?* Doth a man abuſe his apparell to pride? Chriſt groans againſt him, *Wretch, Wretch, why abuſeſt thou me?* all the creatures are ſo inlivened, quickned, preſerved by God, that a man

man cannot meddle nor lay his hand on the creature, but he meddles with God himſelfe.

Fifthly, this is ſpoken *ſpecifically*: not of the bleſſed Angels as *Origen* would have it, nor of men in generall as *Auſtin* would have it, becauſe man is a little world, and all Creatures meete in him: but ſpecifically every creature groaneth: that is, ſaith *Gregory* and *Hugo*, and others, *the godly groaneth*: and it is therefore ſaid every creature groaneth, becauſe the godly groane; every creature groaneth in the bowels of the Saints; they take the part of every creature, and come before God in the behalfe of the creatures, in their prayers, confeſſions, and humiliations, confeſſing how horribly and fearefully the creatures are abuſed, groaning and mourning, in their hearts for it. 5. *Famoſa ſpecies pro toto genere*

Thus you ſee how the creatures may be ſaid to groan under the ſlavery of ſin; Come we to the *reaſons* why the creatures are ſaid to groan under the ſlaveryof ſin.

First, becauſe *it is diſtracted in its ſervice*: all the creatures are Gods ſervants: *Pſal.* 19. 9. that is, they miniſter to his praiſe, they ſerve for the ſetting forth of his glory, they all conſpire to Gods own end and purpoſe: all the creatures are Gods ſervants, the fleſh and wicked men are Gods enemies; Oh then how diſtracted are they, when they are made to ſerve the fleſh and corruption? the earth was made to honour God, and therefore it muſt needs *groane* to carry one that is a rebell againſt God: meat and drinke were made for Gods glory, and therefore they muſt needs groan to feed a rebell: the Sun and Moon were made to declare Gods praiſe, and therefore they muſt groane to give light to a rebell, that will ſee nothing by it but to diſhonour God. Gold and ſilver, goods and cattle, corne and graſſe, were made for Gods praiſe, and therefore they muſt needs *groan* to maintain a rebell; tongues were made to bleſſe God, therefore they muſt needs groan to be in the mouthes of ſwearing and lying rebells: eyes were made for Gods praiſe, to ſee the Word and Works of God withall, therefore they muſt needs *groan* to be in the heads of luſtfull wantons, that behold nothing but vaine and ſinfull objects by it. *Reaſon* 1.

Needs muſt the creature groan that is diſtracted in its ſervice. God would have one thing, and the wicked another. When a wicked man thinks of a creature, or meddles with a creature, or uſeth a creature not to that end God hath appointed it for, the creature is diſtracted in its ſervice, it knows not which way to goe, our Saviour tells us *Matth.* 6. 14. *No man can ſerve two Maſters*; If a ſervant ſhould be compelled to have two Maſters: the one bids him go one way, doe ſuch a thing; the other commands the clean contrary of him, and that upon life and death: how miſerably ſhould ſuch an one be diſtracted, and how would it make him ſigh and groane under ſuch a ſlavery? ſo it is with the creatures when God the true and proper Maſter of them commands and appoints one thing and one end for them, and wicked men, uſurping tyrants, ſhall forcibly carry them to another: need muſt the creatures groane in ſuch diſtraction; the creatures continually gaſpe to ſet forth the praiſe of

of God: they are continually ministring of new occasions to glorifie God.

2. Secondly, *they groane because of the unprofitablenesse of their service*, they serve, and serve, and get nothing by it. Should a servant do never so hard a task, toyle and moyle himself never so much: yet if he should have good pay for his labour, it would not vex him; there would be some comfort in it: but when a servant hath toyled and laboured, if then he should have nothing but stripes for wages, and blowes for quarteridge, it would even break his heart, and it would make him to *groane* to live under such a servitude. *Thus* is it with the poor creatures: they serve wicked men, and have nothing but labour for their paines: nothing but woes, and curses, and the plagues of God upon them for their paines.

Beloved, what are all those heaths, parched grounds, barren lands, &c. amongst us, but the *groanings* of the creatures under our sins? What are the tempests, inundations of waters, earthquakes, but the *groanings* and quakings of the creatures under our sinnes? What are all mirraines, glanders, plagues and pestilences, but the groanings of the creatures under our sinnes? What are those strange unnaturall births, and mishapen monsters that are brought forth daily, but the groanings of the creatures under our hands? it is loth to serve us.

Look upon the Husbandman, the earth is loth to give him a harvest, he is faine to dung it and dresse it, and by his Plough to rent and teare up the very heart of it, and sow and harrow it, &c. Its loth to serve such a hard Master. Look on all the creatures, and see how backward, how dull and untoward they are to yeeld service to man, because they have such hard pay for their labour.

3. Thirdly, *Because of the unceſſantneſse of its service.* It is ever toyling and labouring without intermission Beloved, we were not able to live, unlesse the creatures were still in action, unlesse the Sea were alwayes in motion, the earth alwayes bearing, the fire alwayes heating, and all other things doing their part. What servant is there, but that sometime or other hath his holy-day, his day of recreation? but the creatures are never at rest. *By watering he wearieth the thick clouds*, Job 37.11.

Is not the Sun in the Firmament alwayes poasting up and down from East to West? it is strange to think what toyle it hath in its continuall circuits, when it runnes in one houre two thousand thousand miles. Those that have no knowledge in the working of the creatures may think it strange, but they that have learning and knowledge, know it is to be as true as the Sun shineth. But when it hath gone thus farre, what good doth come from it? one seeth to drink, sweare and swagger, another sees to Dice and Card by it, another sees to Hunt and Hauke by it, another sees to trade and chaffer: but few see to glorifie God by it. Is it not a miserable thing that when the creature hath been at all this labour and toyle, yet it shall doe it for base sinfull man, that will not see to glorifie God by it?

4. Fourthly, *in regard of the misery and woe that the creatures lie under*, so that

that it had been good for the creatures that they never had had a being: but that God meanes to deliver them. As it was ſaid of *Judas* that betrayed Chriſt, *good had it been for him if he had never been born*; So beloved were it not that God keeps the creature untill the day of redemption of the Sonnes of God, then to free them from bondage and miſery, it had been good for the creatures that they had had no being. Better it were the creature were annihilated to its old nothing, than that wicked men ſhould *thus* caſt an eye upon the creature, tread upon the creature, breath in the creature, live of the creature, better were it for the creature to be turned to its old nothing.

I will make it plaine.

Every creature hath a double end, a *ſpecificall*, and an *ultimate* end, pray mark it.

Firſt, a *ſpecifical or intermediate end*, and that is what the creature is made to doe, as of its own nature; *as*, the *ſpecifical* end of fire is to burne, of the Sun to ſhine, of the water to moiſten.

Secondly, *the ultimate and laſt end* of the creature, & that is Gods glory, to glorifie God; every creature is then happy when it hath attained its end, but the ſpecifical cannot be its happineſs, for there is another end beyond that.

The *ultimate end of a creature*, as it is a creature, namely to ſet forth Gods glory, is more eſſentiall to it, than its own ſpecificall end, becauſe it hath this ſpecificall end only in reference to the *ultimate* end.

Therefore, if the creature be robbed of its *laſt end*, it is robbed of its *being*. The ſoule and heart of the creature is killed, and it is undone, when as it is taken from his *ultimate* end. It were as good that the world were no world, as that God have no glory by it: as good no earth, no corne, no cattell, as that God be not honoured by it: A man is no man, if he doe not honour God: a creature is no creature, if it doe not honour God: it is as much as if the creature were annihilated to its firſt nothing, yea worſe: for, there is no evil in nothing, all evill is founded out of ſome good,

Hence it followeth, that a wicked man hath no right to the creatures. For if the creatures were now of right belonging to the wicked, they would not groane under their ſervice: for every thing rejoyceth to be where of right it ſhould be. And a thing *groanes* when it is not in his proper place.

I deſire not to be miſconſtrued in this hard point: wicked men have a *fourefold* right to the creatures, the foure of which are as good as *nothing* without the *fifth*.

Firſt, they have a *civill right*: ſo *Nabals* ſheep were ſaid to be his ſheep, 1 *Sam.* 25. 4. And he was a theef that ſhould have ſtolne them from him. A man is a thief before God and man that robs a wicked man. 1.

Secondly, *a providentiall right*: that is, God by his providence may caſt the creatures in abundance upon a wicked man. Thus we ſee wicked men have lands, houſes, and great poſſeſſions, corne and cattell, &c 2.

God

God by providence casteth them upon them, *Jer.* 27. 5. God that made the Heavens and the earth with all creatures, he distributes and disposeth of them according to his owne will.

3. Thirdly, *a vindicative right* from Gods wrath: they may be instruments of his wrath, they may be able to execute the vengeance of God, as in the sixth verse of the forenamed place, *Nebuchadnezzar* was a wicked man, yet when the Lord would have him to execute his revenge upon *Judah* for *Judahs* sinnes and rebellions against God, to this end the Lord delivered up all the Cattell, and all the lands of *Judah* into the King of *Babylons* hand, though in the end he vomits them up again.

4. Fourthly, *a wicked man may have a creatures right*: a wicked man as he is a *creature*, so he hath *a creatures right* to the creatures. For one creature depends on another, and helpes one another, and all joyne to maintain the life of man. God hath commanded man that he shall not murther, and therefore he is not to murther himselfe. Wherefore when he is hungry hee must not starve himselfe, but must eate: when he is dry he must not choak himself, but he must drink, be he never so wicked.

5. Fifthly and lastly, *there is a filiall right to them*, for God will have his grace and the Gospel of his Son Christ to be offered unto them: he will have the wicked invited to faith and repentance; now this cannot be unlesse they should live: they cannot be invited to faith unlesse they have a naturall life: and a naturall life they cannot have, if they should have no naturall helps to uphold them therein, *Psal.* 115. 16. *The Heavens are the Lords, but the earth hath he given to the children of men.* *Chrysostome* saith, he hath given all the creatures to men in common, *I have given them my creatures here below, that they might trust in me above: that they may enter into the kingdom of heaven at the last.* This is a filiall right, when he that is not, may be a Son of God: therefore God will have the Gospell preached to the wicked. Now, if the wicked might not have the creatures, how could they come to Church? Alas, you were not able to sit in your Pews and to heare the Gospell preached, if you might not have the creatures.

But beloved, all these rights are nothing without another *right*. The creatures may groan in their hands: these make their doom and damnation the greater, and the bondage and misery of the creature the greater, that the creature should help man to come to Christ, and then he will not have him: that the creature hath fed and nourished such an one that he might repent, but he will not: that the creature hath given him life, light and strength to lead him to faith, but he will not believe: Often, the creature fetcheth such a *groan*, as that it makes all the world to ring with it, and God heares the *groans*.

A wicked man hath no *filiall* right to the creatures, they have no Sonne-like right in Christ: they have a *filiable* right, because they are invited to be his Sons and daughters; but as long as they live in their sinnes, they are none of his sonnes, neither have they any filiall right.

Beloved

Beloved, mans firſt *Charter* is out of doubt loſt, by reaſon of ſinne; all the creatures are fallen by *lapſe* into the hands of God the owner againe. Now Chriſt is our chief Lord, he is made the Heire of all things, *Hebrews* 1. And the wicked that are not new creatures in Chriſt, in regard of *filiall* right, they are but incroachers; and therefore every creature groans in their fingers, and every thing that they have, groanes be theirs; their very meat groans in their bellies, their ſleep groanes in their heads, their breath *groans* in their *lungs*: yea, the very blood *groans* in their veins, and woe is them that they have not *eares* to hear *theſe* groans.

Though God give them Tables and fill them with abundance, yet he rains his fierce wrath and vengeance upon their meat while they are eating, *Job* 20 23 God will make them reſtore *every* creature they have; they ſhall make reſtitution as oppreſſors of the poor creatures, *verſ.* 18. and their meat ſhall be turned into the gall of Aſpes, *verſ.* 14. for the very creatures, ſhall riſe up in judgement againſt them and condemn them: we know that *every creature groaneth.*

Secondly this may teach us that the *wicked have little cauſe to be merry at any time*, becauſe there is nothing about them, nor in them, nor before them, but groaneth againſt them. Every creature that they have groans; becauſe it is poſſeſſed by them: not ſome kind of creatures, but *every* creature, as *Theophylact* obſervs, *every* creature groaneth againſt them.

Doſt thou live in thy ſinnes, and yet art merry? thou art madde. Doſt thou live in thy carnall eſtate and condition, and yet canſt rejoyce? thou art ſurely beſides thy ſelf. For who can bee merry in the midſt of thouſand thouſands of groans? Thy Apparell groans, thy Laces, thy Silks, and thy Braveries groan, till either thou *beeſt a new creature*, or elſe *beeſt in hell.* Thy houſe and thy ſtuffe, thy Barn and thy ſtore do groan, till either thou be a Convert or in *Tophet.* Every penny in thy purſe, every ragge on thy back, yea thy fleſh and thy bones, yea thine owne ſoule and thy ſpirits, as they are Gods cratures, and take his part, *they all* groane againſt thee till thou beeſt cut off.

Not onely all thy ſinnes, all thy oathes, lies, vain ſpeeches: not onely every abſence from Church, every idle thought, every unprofitable word, every Sermon that thou haſt heard without profit, every exhortation thou haſt heard without benefit, every ſickneſſe thou haſt had without reformation, every day of patience thou haſt enjoyed without repentance, not only all theſe do groan againſt thee: but alſo *every* creature in heaven and in earth, they do all groan and travell in paine to be delivered out of thy ſlavery. Whatſoever thou doeſt, the creatures groan and complaine againſt thee. How then canſt thou rejoyce, or have merry day? I have ſaid of this joy, it is mad: and doſt thou rejoyce? thy rejoycing ſhall be ſhort, *Iob* 20. 5.

Beloved, needs muſt a wicked man have wrath and vengeance powred down upon him; for all creatures *groan* to God for his vengeance and

destruction. The creatures crie unto God, Lord, plague this man: Lord, shower down thy curses on him: he hath abused and wronged me, Lord, let not such a rebell as that man is, escape, but in thy justice be avenged on him for his abuse of us.

Weepe and howle rather then thou secure and impenitent person, let this be a *Corrasive* to thy pleasanteſt lust, and as an *Arrow* shot into thy heart to let out the life and bloud of all thy sinnes and corruptions, *to think of this*. And in the fear of God take heed, how thou goest on in thy sinnes, in thy abuse of Gods creatures, least thereby thou forcing the creatures to groan for vengeance, they pull down the wrath and plagues of God upon thy head.

Oh what a terrour is this to the wicked, every creature *groans*: not in compassion for thee, nor in fellow-feeling with thee, as with the godly, but in indignation against thee.

The horses, and the bridles, they should have written upon them *holinesse to the Lord Zach.* 14. 20. this is a Prophesie of the Churches holiness under Christ, not as *Theodoret* applies it to *Hellena*, who adorned her horse-trappings with the nailes of Christ his crosse. *Hierome* refutes that; but, to shew that Christ he will have even the horses and bridles, and all and *every* thing for a *holy use*; so the silly horses and even the bridles do groan and pronounce woe unto the ungodly riders that fear not God.

Every pot in *Judah*, and every bowle in *Jerusalem* shall be holy unto the Lord, ver. 12. The drinking pots and bowles do groan, woe be unto him that drinks, and lives not a godly life: yea the very high-wayes shall be called the *wayes of holinesse*, *Isay* 35. 8. the wayes and the pathes groan under all that go on them and are not holy.

There is no creature *above* or *beneath* as *Porsper* speaketh, which doth not professe the praise of God, and therefore every creature contesteth against thee that praisest not God. The Angels and all the Hoast of Heaven praise God, *Psalme* 148. *the Sunne, the Moone and the starres praise God, the heavens and the waters that be above the heavens praise God: the earth, the dragons, and all the deepes, fire and haile* &c. *Kings of the earth*, &c *all these* sing forth the praises of God. And therefore they all groane against him that praiseth him not.

Better were it for thee to have all the divels in hell, against thee, than to have the groanes of Gods creatures against thee. I would rather have all the divells in hell, and all the wicked in the world against me, then the least worme or dust of the earth to groane in the eares of the Lord against me. A thousand worlds cannot doe me so much good, as the least groane of the *meanest* of all Gods creatures can doe me hurt. Oh then how shall the wicked ever hope to escape the doome to come, that have so many millions of creatures groaning against them?

But what kinde of groans are these?

1. They are *upbraiding* groans.
2. They are *witnessing* groans.

They

They are *accuſing* groanes. 3.
They are *judging and condemning* groanes. 4.
Firſt, they are *upbraiding* groanes, *Give ears Oh ye heavens, and I will ſpeak, and hear Oh earth the words of my lips. Deut.* 32. 1. as if God had ſaid, mark O ye heavens, and let all the whole world hear what I teſtify againſt this people: as if the heavens and the earth did upbraid them of their unthanfulneſſe. God commands the Sun to ſhine, and it ſhineth: the earth to fructify, and it obeyeth: But *this* wicked people he commands to repent and forſake their ſins, and they will not. 1.

Chryſoſtome ſaith, wicked men although they have naturall *reaſon* in them, are more ſenceleſs than *ſenceleſſe* creatures: the rocks, and the flints, the flye and the gnats may upbraid them; the rocks rent in ſunder, but this people will not rent their hearts; ſwarmes of flies were hiſs'd for to come, and they yielded obedience; and the liveleſſe creatures groan under the ſlavery of ſin: but *they* will not obey, *they* will not be brought to groan for their ſins. How do all the creatures upbraid man! *Do ye thus requite the Lord O ye fooliſh people and unwiſe?*

Beloved, how do the heavens and the earth upbraide thee for unthankfulneſſe; wert thou ever in ſickneſs, and God did not deliver thee? wert thou ever in miſery, and God did not comfort thee? wert thou ever in any ſtraight, and God did not direct thee? in ſickneſs who was life unto thee? in poverty who ſupplyed thee? in danger who delivered thee? was it not God that hath done all for thee? And ſhall the Lord command thee obedience, and wilt thou not grant it him? doth he command thee to part with thy luſt, and crucify all thy corruptions, and wilt thou not obey him? doth the Lord command thee to be meek, humble, patient, and doſt thou refuſe? *then*, hear O heavens, and hearken O earth.

Secondly, the groans of the creatures are *witneſsing groanes.* I call heaven and earth to record againſt you: know that you ſhall ſhortly periſh, ſaid *Moſes* to the *Iſraelites. Deut.* 4. 26. So beloved, let me ſay to you, I call heaven and earth to record againſt you, that woe and damnation ſhall be to that man that obeys not the commandments of God; Curſed be that man, that goeth on ſtill in his wickedneſſe. The heavens write his curſe, and the whole earth do witneſs his vengeance, that will not give over his luſt at he commandment of the Goſpel of the Lord Jeſus Chriſt. 2.

As *Joſhuah* ſaid unto all the people, *Joſh.* 24. 27. Behold *this* ſtone ſhall be a witneſſe unto us, for it hath heard all the words of the Lord, which he ſpake unto us; it ſhall be a witneſſe, &c. ſo may I ſay unto you, the walls of this houſe ſhall cry, the timber of the Church ſhall anſwer, *this Sermon* that you have heard, this doctrine that hath been preached unto you, if yon will not repent, if you will not humble your ſelves and obey the voyce of your God, *all theſe* ſhall witneſſe againſt you another day, that you had a *time*, that you had a *day* to repent in, you had the

word of God calling you to it, but you would not.

Doſt thou commit a ſinne? and none *by*, but the ſtones in the ſtreets? even they ſee thee, like *Joſhuah*'s ſtone with ſeven eyes, and they ſhall witneſſe againſt thee. Doſt thou pray thy lazie prayers unto God, thoughtleſſe of God, and none *by* but the walls of thy Cloſet, or thy bed, or thy hangings? they ſhall witneſſe againſt thee. Doſt thou ſwear, and blaſpheme the King of Heaven? though none were preſent, but the fowles of the aire, they ſhall carry thy voyce and declare the matter. *Eccleſ.*10.20. If the creatures groan againſt thee, then they are ſenſible in ſome ſort, to *witneſſe* againſt thee.

Beloved, mens hearts are ſo ſtubborne, that we the Miniſters of God may do as the Prophet did, 1 *King.*13.2. who cried *O Altar, Altar*, thus ſaith the Lord. What? was the Prophet ſent unto the Altar? had the Altar eares? No, he was ſent unto *Jeroboam*, his meſſage was to him; but he knew that he would not hear, nor believe, nor obey, therefore he turned from the King, and ſpake to the ſenceleſſe Altar. So may we ſay for all the hearing ſome will afford us; *O walls, walls*, thus ſaith the Lord, curſed is the man that obeyeth not. O Houſe of the Lord, witneſſe againſt *this* rebellious generation.

So *Jeremy*, he cried out, *O earth, earth, earth, hear the Word of the Lord, thus ſaith the Lord, write this man a caſt-away, that ſhall never proſper*, Jer.22.29. he meant wicked *Jeconiah* the King; but becauſe he was a deaf Adder, he preacheth to the dead earth, as being more likely to liſten than he.

O fearfull doom! When *Jeconiah* will not hear, God he roars ſo loud that he makes the dead and ſenceleſſe earth to hear.

Beloved, in the fear of God, take heed, if there be any dead worldly-hearted Profeſſor *here*, if there be any looſe prophane ſinner here, any impenitent wretch that hath not repented, if after the Lord hath ſent his Miniſters to *thee*, his Word and Goſpell to thee, and thou will *not* hear; take heed leſt the Lord direct his ſpeech to the dead *earth*, and ſay, *O earth, earth, earth*, hear the Word of the Lord; write *this men*, men that ſhall never proſper: they will *ſtill* covet and lie, they will ſtill fret and chafe, they will ſtill content themſelves with forms of godlineſſe, they will ſtill be lukewarm or key-cold; they do ſtill pray as they did, rub on as they did ſeven years ago; no more holy, no more zealous, no more heavenly, they will not be bettered; O *earth, earth earth*, hear the Word of the Lord, write *them* a people that ſhall never proſper, a people that ſhall never be converted; write them men damned for ever; let them come and hear Sermon after Sermon, but write them men that ſhall never proſper; let them pray, and let their prayers never proſper; let them go on in their dead-hearted profeſſion, but write them men that ſhall never proſper.

Beloved, God forbid that it ſhould ſo be written againſt you, but woe be to you if ever it be! for if *once* the earth hath wrote this eternall decree of God upon thy ſoule, it can never be altered; I will warrant thee thy damnation ſure.

Thirdly,

Thirdly, they are *accuſing groanes*; they ſhall accuſe thee for caſting thine eye upon a creature, without taking notice of God. They ſhall accuſe thee for thy touching, taſting, handling, uſing any of the creatures without adoration of God. Doſt thou think of a creature, ſpeak of a creature, meddle with a creature, or take poſſeſſion of a creature? they ſhall accuſe thee, if thou doſt not live to the glory of God the Creator. 3.

Fourthly, theſe groans are *judging and condemning groans.* He ſhall call the Heavens above, and the earth to judge his people, *Pſal.* 50. 4. The creatures groan; why then doſt thou not groan? the creatures account themſelves oppreſſed and ſore afflicted becauſe they are conſtrained to ſerve ſinne; why then doſt thou injure them? 4.

If the King ſhould build him a ſtately Palace, and one ſhould wilfully deface it, or abuſe it, or pull it down; would not the very Ravens judge him a Traytor? The creatures are Gods Palace, and thou demoliſheſt their beauty, by making them the inſtruments, or abettors, or matter, or incentives of ſinne; thou ſhalt be adjudged of *High treaſon* againſt the King of Kings, *for we know that every creature groaneth with us, and travelleth in pain together untill now.*

Now we come to a third uſe

Of Exhortation; doth the creature groan to ſerve ſinne? *take heed then you do not abuſe the creatures of God.* There is not any one of them but if it be abuſed to ſin or by ſin, but it will preſently make its complaint (like a little child to his Father) with groans unto God. *Uſe* 3.

Labour to be a true *Convert* unto God; otherwiſe, if thou beeſt not regenerate and a Convert, every creature that thou haſt, is in bondage under thy hands, and it groans unto God againſt thee, till God recover it out of thy hands again. 1.

I will recover my wooll and my flaxe, ſaith God, *Hoſea* 2. 9. the creature groaned under thraldome, becauſe it was poſſeſſed by them that were carnall; and therefore God ſayes he would recover it.

Secondly, *labour not to ſinne againſt God.* For, if thou ſinneſt againſt God, thou canſt not meet with a creature but it groaneth againſt thee. When *Jonah* had ſinned againſt God, the Sea roared againſt *Jonah*, and he at laſt knew it well enough: for when the Marriners askt what he was, I am an Hebrew ſaith he, and I fear God, the God of Heaven, which hath made the Sea and the dry Land, *Ionah* 1. 9. as if he ſhould ſay, I fear the Lord, for now I ſee the Heavens are black againſt *me*: and the clouds mourn at me: and the Sea groaneth under me, ſeeing I am fled from the preſence of the Lord. 2.

Thirdly, *labour never to ſet your hearts on any creature*; for, *then*, you abuſe it to worldlineſſe, and covetouſneſſe. What greater injury can we offer to the creatures, than by making them occaſions of turning from God, which were given us the more to oblige us to God? 3.

If you be covetous and earthly, the creature muſt needs groan under this wrong. Covetouſneſſe is Idolatry, ſaith Saint *Paul*, *Coloſ.* 3. 5.

thou

thou turneſt the creature into an Idoll: every creature is the workmanſhip of God, but an Idoll is a thing dedicated to Divels.

4. Fourthly, *labour to uſe all the creatures in humility and thankfulneſſe.* There is not a creature, but it hath this *Motto* engraven upon it, it is the gift of God. In every thing then give thanks, 1 *Theſ.* 5:8. A thing and a creature are *convertible termes*: if in every thing, *then* for every creature muſt we give thanks; why? becauſe every thing that God doth for us, or doth beſtow upon us, it is a gift: *and* a gift groans under unthankfulneſſe: there is never a ſickneſſe that thou haſt been delivered from, but it groans againſt thee, if thou haſt not had thine iniquity purged by it: never a bleſſing but it will groan againſt thee, if thou ſerve not God the better by it: never an ordinance of life and grace but it groans againſt thee, if thou art not ſanctified and made holy by it.

5. Fifthly, *uſe them all as ſo many Bookes, and as ſo many Ladders or Riſes to climbe up with the ſoule to God.* When thou ſeeſt how kindly and favourably the Sun ſhineth on thee, think, *are Gods creatures ſo comfortable! how comfortable is the light of Gods countenance?* When thou taſteſt the ſweetneſſe of any creature, think then, *O what infinite ſweetneſſe is there in God himſelf!* ſtill, from the creatures, winde up thy ſoul to the Creator: uſe all the creatures as a riſe to winde up thine heart to ſee and know, to meditate and conceive of ſome thing of God.

Saint *Anthony* being found fault withall for want of Books, anſwered, *My Books are Gods creatures*, and in *them* I may read, as in the ſilent Oracles of God; this is my Book, and it hath *three* pages, and as many Letters: Heaven, Water, Earth: they are the pages of this book: Stars, Fiſhes, Fowles, and all the Terreſtriall creatures, they are the letters of this book.

There are but three main Books in the world to be read: all other books are but Commentaries upon them.

1. The Book of the Creatures.
2. The Book of the Scriptures.
3. The Book of every Mans conſcience.

Read but theſe three, and meditate of them, and thou ſhalt have underſtanding in the wayes of God, to know God in all thy wayes.

Beloved, this is rightly to uſe the creatures, and thus uſing them, thou ſhalt prevent their groanings againſt thee: to behold and ſee God preſent in them all.

It was the ſaying of an Ancient, that, that man is blind, deaf, ſenſeleſs, brutiſh, that knows not God. Thou canſt not ſee a creature, but thou mayeſt ſee God: thou canſt not feel a creature, but thou mayeſt feel God: thou canſt not ſmell, nor taſte, nor meddle with a creature, but thou mayeſt ſmell and taſte God in the creature: thou canſt not behold a creature, but thou mayeſt behold God in the creature.

O ſaith one, if I could ſee God as he appeared to the Fathers, then I ſhould obey him, and fear him, and truſt in him, and love him.

I anſwer,

I anſwer, God appeares now as he did then. How did God appeare to *Abraham*, *Iſaak*, &c. and to all the holy Patriarches and Prophets? Did God appear to them in his own eſſence and nature? No, it is impoſſible that any ſhould ſee God and live. When God appeared to them, and ſhewed himſelfe to them, he did it *in the creatures*. And I ſay you doth not God appeare thus amongſt us now? God having made man to behold by ſenſe, by ſight, hearing, ſmelling, taſting, handling; that all the knowledge he hath, he muſt have it by theſe; God makes as it were a manifeſtation of himſelfe in the Sunne, Moon, and ſtarres, he takes the Cattle, plants, and therein he ſhewes ſomething of himſelfe: thou never ſeeſt any creature but it is a manifeſtation of God to thee: the whole world is an apparition of God to thee; God appears in the heavens, in the earth, and in every creature. If therefore when thou lookeſt on any of the creatures, thou makeſt not an holy uſe of them, beholding God in them, uſing them as a riſe to wind up thy heart and ſoule to God; then thou abuſeſt the creatures, and makeſt them to *groan* againſt thee. For, *we know that the whole creation groaneth and travelling in paine till this preſent.*

THE

THE CHRISTIAN HIS IMITATION OF CHRIST.

In a SERMON

By WILLIAM FENNER, Minister of the Gospel, sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late Lecturer of *Rochford* in *Essex*.



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THE CHRISTIAN HIS IMITATION OF CHRIST.

1 JOHN 2. VER. 6.

He that ſaith he remaineth in him, ought even ſo to walke as he hath walked.

THis our bleſſed Apoſtle in the beginning of this Chapter, doth declare theſe four things,

Firſt a *generall propoſition of an advocate for the ſinnes of the world; If any man ſinne we have an advocate, verſe* 1, 2.

Secondly, *an actuall application of this to all true beleevers,* who may all know that Chriſt is theirs and that they are Chriſts, ver. 5. *And hereby we know that we know him, if we keep his commandements.* We know and are acquainted with this principle, that Jeſus Chriſt is the propitiation for our ſinnes, if we keepe his commandements.

Thirdly, here is *the fantaſticall preſumtion of many men that hope and think and ſay that they are in Chriſt, when indeed they are not in Chriſt, ver.* 4.

He that saith, I know him, and keepeth not his commandements, is a lyar, and the truth is not in him.

Fourthly, here is *an universall direction to all men, whereby to try and examine themselves, whether they be in Christ yea or no. He that saith he abideth in him ought himselfe to walk as he walked.*

These words branch themselvs into a *Thesis* and an *Hypothesis*.

The *Thesis* is this, He that abideth in Christ, must walke as he hath walked.

The *Hypothesis* is this, If any man be conceited of the *subject*, that he abideth in Christ, he must be assured of the *predicate*, that he walk himselfe even as Christ walked. If he say he is in Christ, he must be sure to walke as Christ walked.

To walke as Christ walked, there is a life of a Christian: if he walke not as Christ walked, it is a plain demonstration that he is not in Christ. *He that saith he abideth in him, ought himselfe also to walke as he walked.*

He that saith, as if the Apostle had said, If there be any that saith he abideth in Christ, he must walke as Christ walked.

Hence observe, *That a true Christian he walks as Christ walked, if he be in Christ.*

Before we make entrance hereupon, let me expound to you two things, lest we meete with rubs in the way.

First, *the conditionall*, If.

Secondly, *the exemplary* As.

First *for the conditionall*, If. it is not a *precedent condition* of life, as a *condigne* preparation unto, or a *previall* disposition for Christ: for a man cannot first walk as Christ walked, and then be in Christ. A graft cannot live the life of the stock, and then be inoculated into the stock. No: but it is a *subsequent condition*; if ever a man be in Christ, Christ holds him to *these* termes, to live as he lived, to walk as he walked.

The first act is before the latter act: life before the actions of life; *to walke as Christ walked*, this notes the actions of life. Now, a man must first be in Christ, before he can walk as Christ walked.

Indeed *this* condition is first *quoad cognosci*, to our knowledge: but it is not first *quoad esse*, and in its own nature. So then, to walke as Christ walked, being a *necessary consequent* of being in Christ: we cannot be said to be in Christ, if we walk not as Christ walked: for, take away the *necessary consequent* and you take away the *antecedent*; take away the *walking as Christ walked*, and you take away the *abiding in Christ*. This condition is put in by our Saviour. *John* 15. 10. *If ye shall keep my commandements, ye shall abide in my love, as I have kept my Fathers commandements and abide in his love.* This was the walk of Christ, he kept his Fathers commandements, and abode in his love. This must be your walke too, that looke to abide in Christs love. If ye keepe my commandements, ye shall abide in my love. But if there be any commandement of Christ in all the Gospell that you will not conforme to, it is an evident signe, that ye abide not in Christs love.

Secondly, for the *exemplary*, As, even as he walked.

Can

Can any man walke as Chriſt walked? is it poſſible that duſt and aſhes, that is corrupt with ſinne, can walk as he walked?

This word, *as*, hath a twofold ſignification: there is a twofold *as*, either ſuch an *as*, as importts an *equality*: or ſecondly *ſimilitudæ*.

As this *as* imports an equality, ſo it is impoſſible that any fleſh can walk as Chriſt walked: ſo purely, ſo unſpottedly, ſo ſteadily, ſo effectually as he lived. No, for our Saviour Chriſt was filled with the Holy Ghoſt: and of his fulneſſe have we all received grace for grace. *Johh* 1. 16. Marke, he doth not ſay that we receive his fullneſſe: but, *ſome of his fulneſſe*: ſo that none can walk as Chriſt walked with an *as* of equality: but there is an *as* of ſimilitude.

A ſcholar writes as his maſters coppy directs him: he begins every line as his maſter begins, he ends as he ends, he ſets himſelfe to frame every letter as his maſter framed it, to joyne letters and ſyllables together as his maſter joyned them together. Though there be no equality, he cannot write one ſtroke or daſh with his penne ſo well as his maſter: yet he doth write as his maſter ſets his coppy: his hand followes his maſters hand. So it is ſaid of all that are in Chriſt. *Revel.* 14. 4. *that they follow the Lamb whitherſoever he goeth*: they follow Chriſt in all duties, in all holineſs, in all his commandments: they track Chriſt in all his ſteps, though they cannot walke with ſuch long ſtrides, ſo ſteadily, ſo purely, ſo conſtantly as Chriſt; yet they labour to track him with this *as* of ſimilitude.

Doe all that are in Chriſt, walke as Chriſt walked? yea Beloved, *this* is a clauſe of the *covenant of grace*, ſo that a man cannot be in Chriſt, unleſſe he walk as Chriſt walked. For, *thus* runs the tenour of the covenant of grace: *Matth.* 11. 29. *Learne of me, for I am meeke and lowly of heart, and ye ſhall finde reſt unto your ſoules.* Marke, there is no reſt to the ſoule, no grace to the conſcience, no aſſurance of the pardon of ſinne: Chriſt gives no comfort to the heart, unleſſe the heart will learne of Chriſt, follow Chriſt his coppy, be holy as he is holy, pure as he is pure, walk as he walked.

This will the better appear, if we conſider that Chriſt his life muſt be the example for our life, according to which we muſt live. Now, the *exemplatum* muſt be conformable to the exemplary, ſaith *Aquinas*; the draught muſt be according to the copy; ſo if Chriſts life be the patterne of our life, then our life muſt be conformable to his life, and therefore Chriſt declares his wayes unto us, as our ſamplers; *Chriſt* was humble, and ſerviceable to all in the dayes of his fleſh, with this Motto, *Johh* 13. 15. *I have given you an example, that you ſhould doe as I have done.*

Thou art of thy maſter the devill, and his coppy thou followeſt, if thou account it an indignity to ſtoop, a diſgrace to condeſcend to thy brother. *Chriſt* was willing to ſuffer diſgrace with this Motto, 1. *Pet.* 2. 21. *Leaving us an example that we ſhould follow his ſteps.*

Art thou loth to practice Religion for fear of the croſſe? loth to reproove ſinne for fear of a flout, or of the diſpleaſure of a great man: leaſt thou ſhouldeſt procure his ill will? it is evident that thou follo-

weſt

loweſt not *Chriſt*, becauſe he hath left us an example, that as he ſuffered, ſo alſo ſhould we: *Chriſt* was obedient to the death of the croſſe, not looking to his owne things ſo much as the things of others; ſo the Apoſtle warneth us, *Let the ſame minde bee in you that was in Chriſt Ieſus*, 1. *Iohn* 2.5. you that bee in *Chriſt*, muſt have the ſame minde that *Chriſt* had. 1. *Iohn* 3. 3. *Hee that hath this hope, purgeth himſelfe, even as he is pure.* Howſoever the world nick-names and reproaches purity, yet if any have *this* hope (indeed he may have other hopes, he may have vaine, rotten, dead hopes, and never ſeeke after purity) but he that hath *this hope*, a true *ſaving* hope to be redeemed by *Chriſt*, he purifyeth himſelf even as he is pure.

Thou then which art not pure, but makeſt a mocke of pureneſſe and of conſcience of every ſin: thou canſt have no true ſound faith in the Lord Jeſus. Thou muſt be righteous even as he is righteous.

Thou happily ſaieſt thou art righteous, thou doeſt this and that righteouſneſſe, this and that good action: take thou heed ſaith the Apoſtle, that thou *deceive not thy ſelfe*, thou muſt be righteous as Chriſt is righteous.

In a word, *love* is the fulfilling of the law, and *Gualter* carrieth it along through all the law which Chriſt walked in: Chriſt loved us, and gave himſelfe for us with this injunction, *A new commandement give I unto you, that you love one another as I have loved you, Iohn.* 13. 34.

This was one of the main reaſons of Chriſts comming into the world, to redeem us for our juſtification; and *then* to be an example of life to us for our ſanctification; ſaith Saint *Baſil*. Chriſt was ſet for a ſigne to all nations, *Iſay.* 11. 10. A land-marke to all people, to take their aim, how to thinke, how to ſpeake, how to walke, how to live.

As men at Sea, if they ſee a Land mark, or the Pole-ſtarre, thereby know how to guide the Ship; ſo Chriſt he is a ſigne to all Nations, a ſigne of zeale in prayer, a ſigne of reverence in the Temple, of perſeverance in holineſſe, of piety in life, and of unſpotted purity, and conſtancy in death.

Yea, to winde it up a little higher, *to walk as Chriſt walked*, is an *Act of participation*. We muſt not onely walke as Chriſt walked with an *Act of proportion*; for ſo the beaſts may walk; every creature, the Sunne, the Moone, &c. walke according to their rule wherein God hath ſet them, as Chriſt did walke in his courſe that God ſet him in: but this is not enough; he that is in Chriſt, muſt walke as Chriſt walked with an *Act of participation*; he muſt partake of the ſame life, with Chriſt, and be led by the ſame Spirit of Chriſt, guided by the ſame grace of Chriſt.

Even as *leſſe white* is like *more white*, though not alike in the ſame *degree*, yet in the ſame *nature*; there is the ſame nature in the leſſer that there is in the bigger; So we muſt have the ſame life, obey the ſame commandements, be guided by the ſame rule, ſwayed by the ſame motions, led by the ſame Spirit that was in Chriſt. *If any man have not the Spirit of Chriſt, the ſame is none of his*, ſaith the Apoſtle, *Rom.* 8. 9.

What

What ſaith one, can there be any man that is none of *Chriſts*? doth not he ſay that every beaſt in the field, and the cattell on a thouſand hils, are his? *Pſal.* 50. 10. and doth he ſay that there are ſome men that are none of his?

Yea, ſaith the Apoſtle, *If any man be not led by the Spirit of Chriſt, the ſame is none of his.* Indeed he is Chriſts as the beaſts are his, by *creation* and *preſervation*, &c. but thou art none of Chriſts by *grace* and *redemption*, unleſſe thou haſt the ſame Spirit that was in Chriſt to live in thee.

What is it to walk as *Chriſt* walked? it is to contemne the ſame gain and pleaſures and vanities of the world that he contemned; to yield to the ſame precepts that he obeyed; to yield to the ſame repproaches, hatred and perſecutions that he endured; to take up the ſame duties, to preach the ſame truths, to live in the ſame rule, and in all to be led by the ſame Spirit.

Thus you ſee the *explanation* of the doctrine; come we now to the *Reaſons* which are principally theſe foure.

The firſt reaſon is taken from *the ſcope and end for which the Lord did ſend his Son into the world*; as to juſtifie the ungodly, ſo alſo to conforme all thoſe that are juſtified, to the image of Chriſt. 1.

You may read that this was Gods purpoſe, that he laid downe in himſelfe from all eternity before the foundation of the world was laid; when he predeſtinated that his Son ſhould come into the world, he predeſtinated that all that ſhould be redeemed by him, ſhould be conformable to the image of his Son, *Rom.* 8. 29. whomſoever he did foreknow, with the fore-knowledge of *Love* and predeſtination, them he did predeſtinate to be made like unto Chriſt; that looke what Chriſt was by *nature*, they might be by *grace*.

If this be the end of Gods predeſtination, then it is impoſſible that any man ſhould be in Chriſt, and not have the image of Chriſt; *Chryſoſtome* ſaith, that as Chriſt was holy by nature: ſo thoſe that are predeſtinate, ſhould be holy by grace.

God ſhall never be fruſtrated of his end and purpoſe. If God have purpoſed it, who ſhal fruſtrate it? Man indeed may be fruſtrated of his end, becauſe of his weakneſſe and inability to accompliſh by himſelfe what he purpoſeth; ſome other perſon or thing prevents him of his end. But God as he hath a purpoſe in himſelfe, ſo he is powerfull and able to bring his purpoſe to paſſe.

We may conclude that that man that prayeth for mercy, and wiſheth, *Oh that I might have redemption by Chriſt; Oh that I might go to heaven*, and yet lives in his ſinnes and ſlavery to his luſts: he prayeth to have benefit by Chriſt, and to goe to Heaven in ſpight of God, againſt the will and purpoſe of God.

Our owne conſciences may tell us, that God cannot be fruſtrated of his end and purpoſe: but that thus we muſt be made conformable to *Chriſt*, or elſe we ſhall never have benefit or ſalvation by him: or elſe Gods purpoſe would be fruſtrated and in vain.

That thing muſt be fruſtrated, and in vaine, that attains not its end: if this be

be the end that God hath purpoſed in himſelfe, in the giving of Chriſt for life and ſalvation to the world, that all that are redeemed and ſaved by him, ſhould be made conformable to him: either all ſuch as are not conformable to the Image of Chriſt, ſhall never be ſaved, but ſhall periſh for ever without Chriſt: or elſe Gods purpoſe muſt be fruſtrated and in vaine.

The ſecond reaſon is taken from *the practice of Chriſtianity* (ſaith *Leo*) in vain are we called Chriſtians, if we be not imitators of Chriſt, and live as he lived. The Diſciples, are called *Chriſtians*, *Acts* 11. 26. *The very name* tells us that we muſt be followers of Chriſt, or elſe, we are not in Chriſt: if any man be in Chriſt, he muſt really be a Chriſtian.

As a man if he be of a trade, he muſt ſet up that trade, all his layings out and travell and pains muſt be in that trade: why? it is his profeſſion: ſo, if a man be in Chriſt, all his converſation muſt be Chriſtian, his labours and endeavours muſt be in the trade of Chriſtianity, he muſt walke as Chriſt walked. He muſt be a Chriſtian in all his courſes, in all his ways, or elſe he is not in Chriſt.

As the Platoniſts are denominated from *Plato*, ſo are Chriſtians from Chriſt. The Franciſcans from *Francis*, the Dominicans from *Dominick*, *theſe* were bound to follow the rules of *their Order*, or elſe ſuperſtition would not ſuffer them to be of that *Order*: much leſs canſt thou be of the *Order* of Chriſt, if thou obſerve not his rules, if thou live not as he lived.

Chriſt hath given thee a law for thy mind, for to govern thy thoughts: Thou wilt not buſie thy thoughts with holy meditations; thy heart is not chriſtian. Chriſt hath given a law to thy affections: thou wilt be fretful and impatient, malitious, proud, and ambitious, and carnal; thy paſſions are not chriſtian. Chriſt hath given a law to thy life, that thy life may be holy: therefore if thy life be not according to the Goſpel of Chriſt, thy life is not Chriſtian, neither will Chriſt own thee for his, but will ſlay thee with curſes, as an enemy of his croſſe, and not as a follower of his death; *Theſe mine enemies that will not that I ſhould reigne over them*, ſaith Chriſt, *Luke* 19. 27. *Bring them hither and ſlay them before me.*

Thou canſt not look for a Saviour to have mercy on thee, if thou wilt not be ruled as a Diſciple of Chriſt, but thou ſhalt be damned in the preſence of Chriſt. *Slay them before me*, ſaith Chriſt; Chriſt Jeſus which is the Saviour of the World, will damne thee, and ſee thee confounded before his face; he himſelfe will ſee thee in hell: thou mayeſt cry for mercy, and for the blood of Chriſt; yet if thou wilt not live as Chriſt lived, but wilt rebel and ſin againſt Chriſt, Chriſt will ſee thee in hell, and though he look on thee, yet he will deſtroy thee without mercy.

If ever thou beeſt in Chriſt, thou muſt walke as Chriſt walked; thou muſt be a Chriſtian like to that good Martyr, who to all demands anſwered that he was a Chriſtian. When they asked him what his name was, he anſwered it was *Chriſtian*; his thoughts were *Chriſtian*, his words and actions *Chriſtian*; his countrey, his hopes, his aime, all

that

that ever he did, they could get nothing out of him, but all was *Chriſtian*, and ſo he gave teſtimony to the Lord Jeſus. So I tell thee, thou muſt be a *Chriſtian all over*, a Chriſtian in thy thoughts, in thy words, a Chriſtian in thy calling, and in all thy imployments, being ſwayed by the Goſpell of Chriſt, or elſe thou art not in Chriſt.

The third reaſon is taken from the *eſſentiall, or rather from the integrall union that is between Chriſt and all thoſe that are in Chriſt*; they are all members of his moſt gracious body. Ye are the body of Chriſt, and members in particular, 1 *Cor.* 12.27. now, we know that all the members have the ſame life, and are quickened by the ſame ſoule: the ſoule is whole in the whole body, and whole in every member of the body: ſo if Chriſt be our head, we are his members, and the chriſtian life of Chriſt muſt be diffuſed thorough us, ſo that one man cannot be a dronkard, another a worldling, another an Epicure, another a ſwearer, another a whoremaſter, another a lyar, another a lukewarmeling, another a mocker, another a vaine-Jeſter, another a man-pleaſer, and yet be a member of Chriſt. All the members of Chriſt muſt have one life. *Reaſon* 3.

As in a mans body, there be veines, arteries, and nerves, that are the chanels to convey life, and motion and ſenſe to every member, that all the members may have the ſame life diſperſed through the body. So it is in the body of Chriſt: every member of Chriſt hath *faith* for his veines, to convey the ſame life, and the ſame ſpirits, and the ſame gracious motions to all the body, that it is not now the member that lives, but Chriſt that lives in it. *Gal.* 2. I live not, ſaith the Apoſtle, but Chriſt liveth in me. As in the body, it is not the eye that ſeeth, if we ſpeak properly, but the man that ſeeth with the eye: it is not the ear that heareth, but the man that heareth with the ear: ſo in the body of Chriſt, it is no more the man that ſpeaketh, but the truth of Chriſt ſpeaking in him. *We have the minde of Chriſt*, ſaith the Apoſtle. 1 *Cor.* 2.16. if we be in Chriſt, Chriſt thinkes in us, Chriſt ſpeakes in us, Chriſt walkes in us, Chriſt doth all in us. As in the ſame body, the ſoule rules and quickens every member. The body of Chriſt cannot be a monſter, like thoſe Locuſts ſpoken of, *Revel.* 9.7. that had ſhapes like horſes, heads as it were like crownes of gold, and their faces like the faces of a man, and had haire like women, and teeth like Lyons; this is a monſter, and not a ſimple body: ſuch a one cannot the body of Chriſt be; a mocker for one member, an ignorant ſot for another, an hypocrite for another, a carnall goſpeller for another, a covetous worldling for another.

As in the body of a man, every member in this mans body, muſt be this mans member, and not the member of another man: As for example, *Peter* muſt have *Peters* legs, and not *Simon Magus* his legs: *Peter* muſt have *Peters* eys, not *Alexanders* eyes: *Peter* muſt have *Peters* hands, and not *Judas* hands: you cannot take the eye of an Horſe, the leg of a Dog, and the paw of a Beare, and put them together, and ſay heres a man: no, this would be a monſter: every perfect body muſt have its own members.

So it is in the body of Chriſt: every member in Chriſt his Body,

muſt have Chriſt his Members: every member in a mans body acts with reaſon, ſo every member of Chriſt acts with direction of Chriſt, it is informed by Chriſt, his minde is quickened by Chriſt his life: ſo that a man cannot be a member of Chriſt, but he muſt walke as Chriſt walked.

I know, the beſt Chriſtian may fall ſeven times a day, though he be in Chriſt: it doth not therefore follow that every particular action favours of Chriſt: but, as every member in the body lives the life of the whole body, or elſe it is a dead member: ſo thou muſt live the life of Chriſt, or elſe thou canſt never be ſaved.

You know that all the actions of a man are guided by reaſon: yet there are ſome particular actions that he doth, and not by reaſon: as it may be he ſhakes his head, or moves his hand, and jogs his foote, and conſiders not what he doth: they are the actions of a *reaſonable* man, though not *reaſonable* actions: ſo, there may be many actions that are the actions of Chriſtians though not Chriſtian actions. The ſinnes of the godly, they are the actions of a Chriſtian, but they are not Chriſtian actions: there may bee ſtoppings in the body: though the ſame life and quickening runnes through the whole body, yet through the ſtopping of the liver and the pipes, diſtempers and ill humours may be raiſed in the body; ſo it may be in the body of Chriſt: and ſo many a Chriſtian may fall through infirmity; but the courſe of a Chriſtian, the life of a Chriſtian, the ordinary trade of a Chriſtian, the walke of a Chriſtian, is to live with the ſame ſpirit that lived in Chriſt, to walke in the ſame way that Chriſt walked in.

The laſt reaſon, is taken from *the neere relation that is to be between Chriſt and every member of Chriſt.* They are not onely the Servants and Diſciples of Chriſt, but they are the children of Chriſt, by his begetting of them. If all that are in Chriſt, are the children of Chriſt, they muſt needs walke as Chriſt walked. Like begets the like. Indeed a godly man may beget a wicked child, a graceleſſe ſonne; the reaſon is becauſe he begets his ſonne not as he is a godly man, but as he is a man corrupt by nature with ſinne: but Chriſt begets as he is God, and therefore as he is without ſinne in himſelfe, ſo he never begets any but by an eternall ſpirit, and therefore they cannot but be like him. *Be ye followers of God as dear children. Epheſ.* 5. 1. The Apoſtle grounds his exhortation upon a neceſſity in grace. Conſider, if you be the children of God, it can be no otherwiſe but you muſt be followers of Chriſt as dear children. The begetter communicates himſelfe to the begotten: if the begetter be fleſh, he begetteth fleſh: ſo *Adam* begot a ſonne after his own likeneſſe. *That that is born of the fleſh is fleſh. John* 3. and is of a fleſhly nature. *That that is borne of the ſpirit is ſpirit.* If we are begotten again by the Spirit of God, then are we ſpiritualized of God; ſo that a man cannot be in Chriſt, unleſſe he be the child of Chriſt, and walke as Chriſt walked. Chriſt was perfect, Chriſt was mercifull; be you ſo, ſaith Chriſt, *Matth.* 5. *Be you perfect as your Heavenly Father is perfect*; as if he ſhould ſay, you cannot be the children of your Heavenly Father

Father, unleſſe you be perfect as he is perfect, mercifull as he is mercifull, holy as he is holy, righteous as he is righteous, walke as he walked.

Is it ſo that all that are in Chriſt, walke as Chriſt walked? then all wicked men blaſpheme the name of Chriſt, that do not live the life of the Lord Jeſus.

Theſe blaſpheme the holy and ſacred name of Chriſt. Oh ſaith one, I hope I am a Chriſtian: yet the man is a drunkard, or a whoremaſter, or a gameſter, or a worldling, a proud man, a covetous man, What? was Chriſt a drunkard? was Chriſt a whoremaſter? was Chriſt a gameſter, a worldling, proud, covetous? it were blaſphemy for any to ſay ſo of Chriſt: and it is alſo blaſphemy for thee who walkeſt not after the Goſpell, to ſay thou art a Chriſtian. As I am a Chriſtian, ſaith another: yet the man is a filthy ſpeaker. Was Chriſt ſuch a one? a ſwearer, &c.? Thou blaſphemeſt the name of Chriſt. I hope we are all Chriſtians, ſaith a third; and yet they are men that live in ſecurity and prophaneſſe. What? was there ſecurity in Chriſt? was prophaneſſe in Chriſt? Oh, what blaſphemie is it for thee to ſtile thy ſelf by the Name of Chriſt, to ſay thou art in Chriſt? *Revel.* 2. 9. ſaith Chriſt, I know the blaſphemy of them that ſay they are Jews and are not: that ſay they are the children of *Abraham*, but doe not the workes of *Abraham*. If a man did blaſpheme God to ſtile himſelfe a Jew, or a child of *Abraham*, that did not the workes of *Abraham*: what blaſphemy then is it for thee to ſay thou art a Chriſtian, and yet doſt not the workes of Chriſt? could not a man take the name of *Abraham*, but he did blaſpheme, unleſſe he did the workes of *Abraham*? how then durſt thou take the name of Chriſt upon thee, and not doe the workes of Chriſt, not walk as Chriſt walked?

Beloved, is any man a Chriſtian? he hath holineſſe engraven in his forehead to the Lord, in his heart, in his thoughts, in his words, and in all his wayes: he is one that *gaſpeth* after holineſſe.

Art thou a Chriſtian? of all ſinnes under Heaven God cannot endure the ſinnes of a Chriſtian that hath the name of Chriſt put upon him. When Gods materiall temple was defiled by buyers and ſellers, Chriſt whippes them out, and after told them that the dayes would come wherein there ſhould not be left of it one ſtone upon another. God would not endure the Temple becauſe it was dedicated to his name, called his houſe, when it was made a den of theeves. Doth God care ſo much for ſtocks and ſtones, that are dedicated to his Name, will he not endure an unholy ſtone, and will he endure an unholy Chriſtian? Thou that art dedicated unto God, and unto his ſervice, thou that art dedicated to prayer, to hearing, thou that art dedicated to an holy converſation, thou that art called the Temple of God, and the Houſe of God, wilt thou make it a den of theeves, a denne of vain thoughts, a denne of wicked words, of dead and ungodly workes? wilt thou defile the Temple of the Lord? then know, the Lord will not let one ſtone lie upon another, but will caſt thee down, and damne thee body and ſoule in hell for ever.

Thou sayest thou art a *Christian*; how so? thou saiest thou wast christened: thy condemnation is the heavier, if thou saiest thou hast been baptized into the Name of Christ, and hast not put on Christ. Examine thy self: hast thou *put on Christ?* otherwise it is no matter for thy baptism.

Can I say that man hath *put on* his cloths, that hath not a ragge on his back, nor a shooe on his foote, nor a hatte to his head, nor a ring on his finger? so, when there is never a Christ in thy thoughts, never a Christ in thy speech and conference, never a Christ in thy walke, never a Christ in thy calling, in thy buying and selling, never a Christ shining forth in thy life and conversation, canst thou say thou hast put on the Lord Christ?

Can any man say that a beggar hath put on Royall robes, when he hath nothing but ragges and patches upon him? so, if I see a man with ragged thoughts of the world, with ragged speeches of the flesh, and a ragged course and conversation, according to the course and conversation of the world, I can never say that such an one hath put on the Lord Jesus Christ.

Dost thou say thou hast put on Christ? why then, shew me the signs of Christ in thee. Shall I see it by thine apparell? it may be that is garish. Shall I see it by thy speech and conference? it may be that is earthly and carnall. Shall I see it by thy thoughts? it may be they are vaine, sinfull, and worldly. Shall I see it by thy company? it may be they are wicked and graceless. Shall I see it in thy course and conversation? it may be that is loose and prophane. How canst thou then demonstrate that thou art a Christian? it may be now and then thou wilt give a peer unto Christ, turne up the white of thine eye to Christ, it may be thou wilt look into the Church, and lend an eare to Christ in his word. Is this to be in Christ? if thou be in Christ, then thou must live the life of Christ in *all* thy wayes.

The life of a man is a continued thing. A man is not alive at his dinner, and dead when he hath done: alive at his work, and dead when his work is done: so it is not enough for thee to prove that thou art in Christ, that thou art alive at prayer, or at preaching: life is a *continued* thing: thou must be alive after prayer as well as before, alive after Sermon as whileſt thou art at it, if thou hast the life of Christ in thee, it is a standing life: it will not make thee alive at prayer, and dead when thou hast done: it will not make thee holy and Spirituall at a Sermon, and leave thee dead and carnall when it is done: not holy and heavenly in discourse and conference, and worldly and prophane when it is done: not to be holy and lively &c. in a good moode, and leave thee dead-hearted, secure and loose afterwards; this is not to be in Christ, no, the life of Christ is a *standing* and a *continuing* life: it will make thee alive after all thy services; after every duty, as thou wast before or in the duty.

He that saith he abideth in him, &c.

In this word *He*, there are three Notes.

a note { *Of Indignation* / *Discrimination.* / *Scrutiny.*

First

First *Indignation*. The Apostle doth as it were *point at a certain man* in his congregation, as if there had been some man that he knew was not in Christ. What man soever, whether in this pewe, or in that pewe, whether on this forme, or on that forme, if he *abide in Christ*, he ought to walke as Christ walked.

Hence observe, That *a Minister is bound to preach home in particular*, so that he may summon this man and that man in the Church, as the Apostle doth here; (*he that saith*) if there be any one amongst the whole multitude, that saith he abideth in Christ, he ought also himself to walke as he walked. And this commission God gives unto all his ministers: *Mark* 16. 15. Go preach the Gospell *to* every creature: he doth not say preach the Gospell *before* every creature: so they may doe, and preach in generall: but *to* every creature, that every creature may feele the Gospell bearing on his heart, that every creature may see his sins, that so the Gospell may be applyed to his heart.

All the names given to Ministers, shew thus much. They are called *Seed-men*; now a Seeds-man doth not take a whole croppe, or a whole bushel of corne and throw it in a heap in his field; but he takes it and scatters it abroad, that every place may receive some.

So they are called *Builders*; now, a builder doth not onely frame the whole building, but he layes every particular bricke, and every particular stone in his building.

So, they are called *Shepheards*; a Shepheard doth not onely looke to his flocke in generall, but to every Ramme, and to every Lamb in his flocke.

So, Preachers must not onely preach the word of God in generall, but they must preach in particular.

The ground of this will appear, if we consider three things in particular,

First, *particulars are most operative*; it is not fire in generall, that burns, but tis this or that fire, so it is not sinne in generall that will humble a man: it is not repentance in generall that wil turne a man: it is not faith in generall that will save a man: but, *this* sinne and that sin: *this* repentance and that repentance: *this* faith and that faith. *Universalia non operantur.*

All *actions* they are of *singulars*. An *universall* man cannot *reason*, an universall man cannot *dispute*, an universall man cannot *see*, nor *hear*. No, it is *this* man, and *that* man that seeth and hears, and disputes. Particulars are most operative: preaching to men in particular, is powerfull preaching: that workes upon mens consciences. How came the Prophet to preach powerfully to the people? *He declared to Jacob his sinne, and to Israel his transgression*, Micha 3. 8. *I am full of power by the Spirit of the Lord*, saith the Prophet; *here* was the way whereby the Prophet preached powerfully; so that the Spirit went and *rent* mens hearts and consciences, and made them tremble; how? why he made every soule see his sinnes: so, that Minister that would preach powerfully to the consciences of his people, he must make every *one* of them to see *their* sinnes against God, and his commandements, so that they may conclude, *I see I have been a grievous sinner*, and I am in the state of damnation:

nation: *and* I muſt repent, or elſe I ſhall be damned.

2. Secondly, *particulars are moſt diſtinct*; when the preacher preacheth only in generall, it workes a confuſed knowledge, knowledge of ſinne in generall: a confuſed repentance, a confuſed humiliation, and a confuſed faith in the generall; it may be, it may make a man ſee he is a ſinner in the generall: but there are many thouſand thouſand ſinnes in particular that he takes no notice of, but ſwallows them down in the generall: it may be his ſinnes may be diſcovered in the generall: but alas, there are many, yea multitudes of deceits, of turnings and windings of the heart in particular, that are never diſcovered to them. All the religion of theſe men, is only generall: I love God with all my heart, *ſaiethone*: and yet the man is groſſely ignorant of God. Aske him any particulars, how he can prove his love to God, and the man cannot ſhew any. So, I ſerve God with all my heart: but goe to particulars, and bid him manifeſt what he ſpeakes; ſo, I feare God, I worſhip God: but bring them to the *particular* workes of theſe graces, and they are gone preſently, they are loſt, and know not what to anſwer.

Thus the people in *Malachies* time, they thought they had much knowledge while the Prieſt preached thus overly to them; but when the Prophet came to preach *home*, and to come with *particulars* to them, they thought the Prophet was madde, they knew not what he meant. *You have deſpiſed the Lord*, ſaith the Prophet; *wherein?* ſay they: *Mal.* 1. 6. *You have prophaned the worſhip* of God, *You have polluted the table of the Lord*, ſaith the Prophet: ver. 7. *wherein?* ſaid they. *You have wearied the Lord with your words*, ſaid the Prophet Chap. 2. ver. 17. *wherein?* ſaid they. *You have robbed God*, *Chap.* 3. *ver.* 8. *wherein?* ſaid they. *Yes, your words have been ſtoute againſt the Lord*, ſaid the Prophet; yet they ſaid, *what have we ſpoken?* ver. 13. they could not tell *wherein*, till the Prophet told them, *herein* have you robbed God, *herein* have you deſpiſed the Lord, *herein* you have prophaned the worſhip of God, &c.

So, ſhould the miniſter of God come to men, and tell them in particular, *thou* art an enemy to Gods grace, *thou* haſt abuſed Gods patience; *wherein?* ſayeſt thou. *Thou* art one that ſcorneſt the word of God, and *thou* defileſt all the Ordinances of God. *Wherein?* ſayeſt thou. *Thou* art one that putſt farre from thee the evill day, wherein? ſayeſt thou.

Now, when the miniſter of God can come to *particulars*, and ſhew men *wherein*; then they cry out againſt them, and think they tell them lies, and preach falſe things to them: but the Miniſters of God are bound to preach ſo as they may diſcover mens particular ſinnes, not ſo as people may point one at another, but ſo as every conſcience may feele its *owne* ſinnes.

Thirdly *particulars are moſt ſenſible*. If the Miniſter preach home in *particular*, there is not a falſe heart then in the congregation, but he will find it out; if he preach in particular, he will diſcover every mans corruption, fling wilde fire in every wicked mans face, and throw balme

balme of comfort into every godly troubled ſpirit.

As King *James* ſaid well of a reverend Prelate of this Land, *Me thinks this man preacheth of death as if death were at my back*; ſo ſhould Miniſters preach, as if Heaven were at mens backes, or as if hell were at mens backes. When he preacheth of *mens ſinnes* and corruptions, he muſt preach ſo that their conſciences may ſee that the word of God looks into the very thoughts and hearts; when he preacheth of the *wrath of God*, and of condemnation &c. he muſt preach ſo, that the conſcience may feele even the fire of hell flaming in it; this is the way to teach the people *the good knowledge of the Lord*, as it is called, 2 *Chron.* 30. 22. every Miniſter may teach the knowledge of the Lord, but not the *good* knowledge of the Lord.

There is great difference between teaching of the *knowledge*, and of the *good knowledge* of the Lord. Men may know God and his word, and their ſinnes: but if they go on in their ſins, it is not good knowledge: then indeed a Miniſter teacheth good knowledge when he makes his people ſo to know ſin as to loath it, and to come out of it; ſo to know repentance as to repent indeed.

Secondly, *Diſcrimination.* As if he ſhould ſay, there are ſome that are *in him*, and ſome that are not in him: if any man ſay *he abideth in him*, he ought himſelfe to walk even as he walked: ſo that here the Apoſtle would put a difference between the ſound and the rotten-hearted in his congregation. 2.

Hence obſerve this point, That *every Miniſter is bound to preach ſo, as to make a difference between the precious and the vile.* Doctrine 2.

Saint *John* preached ſo as that his hearers might ſay, the Spirit of Chriſt is in me: *or*, the Spirit of Chriſt is not in me: that themſelves might know whether indeed they were true members of Chriſt, or but hypocrites. This is the duty of Miniſters: *Ezek.* 44. 23. *They ſhall teach my people the difference between the holy and prophane, and cauſe men to diſcerne between the cleane and unclean.*

Here is two things.

First *they ſhall teach them* the difference between the holy and prophane.

Secondly, they ſhall not onely ſhew it before them: but if they will not ſee it, *they ſhall cauſe them to ſee it*; that is, they muſt beat it into them, and rubbe it into their conſciences; it may be when men may ſee, they will not: *then*, he muſt *make them to ſee.* If there be any prophane perſon, any lukewarme or dead-hearted profeſſor, or cloſe hypocrite in the congregation, the Miniſter muſt *make him ſee* his prophaneſſe, his deadneſſe, and hypocriſie in Gods worſhip: or if there be any godly ſoule, or broken heart, the Miniſter muſt make them to ſee that they have a broken heart.

Firſt reaſon, becauſe *elſe, a man defiles the pulpit, and prophanes the holy things of God. Ezek.* 22. 26. *Her Prieſts have violated my law, and prophaned my holy things: they have put no difference between the holy and prophane, neither have they ſhewed difference between the cleane and unclean.* Reaſon 1.

Thoſe Miniſters prophane the holy place of God, when they make not

mens

mens consciences know which is holy and prophane; when prophane persons may come and go from Church, and have not their prophanenesse discovered to them; a drunkard, a swearer &c. and hath not his sinnes laid open to him. Is there any prophane person here, that hath not an arrow shot into his heart, but he can goe away and not take any comfort from the Sermon? these men prophane the holy things of God.

When God gave *Benhadad* into the hands of *Ahab*, and *Ahab* spared him, and let him goe. 1 *King.* 20. the Prophet tells *Ahab* ver. 42. Thus saith the Lord, *because thou hast let goe a man whom I appointed to utter destruction, therefore thy life shall go for his life, &c:* so, if there be any Minister over any congregation, in which there is any drunkard, any swearer, or whoremaster, or wordling, or lukewarmling, or any other that lives in such sinnes, which God hath apointed and decreed to eternal destruction in hell; if we tell them not their sinnes, and make their consciences feele them, then our life shall goe for their life, our soule for their soule: for we might have given them such a wound as might have been a means to have cured their soule.

Reason 2. Secondly, *We are not the Ministers of Christ, if we preach not so as the men may know that they are not converted, if they are not &c.* God saith to the Prophet *Jeremiah, if thou take forth the precious from the vile, thou shalt be as my mouth, Jer.* 15. 19. *Jeremiah* could not be Gods mouth to the people, unlesse he would divide between the precious and the vile. Unlesse Ministers preach so as to make the consciences of their hearers feele in what state they live in, they may be Ministers of Satan, Idol-

Reason 3. shepheards, but they are not the Ministers of Christ.

Thirdly, because *otherwise they can doe no good: Ezek.* 34. 17. and *as for you O my flock, thus saith the Lord God, behold I will judge between cattel and cattell, &c.* As if he should say, woe unto the shepheards; will they not preach so as to make a difference between cattell and cattell? woe unto the Priests; will they not preach so as to feede my flocke? I will require my flocke at their hands: and now saith God, will not the shepheards of my people doe it? I will now doe it my selfe, I will convert those that are to be converted &c. I will feed and provide for my flock my selfe.

Austin notes, that after that *Peter* had smote off *Malchus* his eare, *Peter* came to be a shepheard, and an Apostle of Christ, after *Paul* had persecuted the Church, he came to be a Preacher, and an Apostle of Christ: so after *Moses* had killed the *Egyptian*, God made him the Captain and deliverer of his people. *Austin* observes from this, that God appoints none for his Ministers, but Smiters, such as be men of blows, men that will *smite men home* to the heart, men that wil wound the consciences of their hearers.

This I speak that you may not be offended at the ministers of *Christ*, when they apply the word of God to your severall consciences: and whensoever you have the truth of Christ preached to your soules, let your hearts make use of it; for if thou *apply* not the word of God to thy soule as it is preached, thou art guilty of thine own blood. If you apply

not

not the word, you put off the word of God; and then, what ſaith the Apoſtle? *Acts* 13. 46. *It was neceſſary that the word of God ſhould firſt have been ſpoken to you: but, ſeeing you put it farre from you, and judge your ſelves unworthy of everlaſting life* &c.

You that have heard the word of God, apply it to your ſoules, it is a bleſſed plaiſter: let it lie on your ſoules: go home and ſay, *Lord, I have been told of this and that ſinne, of my pride, hypocriſie, deadneſſe, and diſtraction in thy worſhip and ſervice,* &c. *I ſee they are againſt thy will, and thou commandeſt me to come out of them, and to leave them; Lord, I beſeech thee inable me to leave them all; ſo, Lord, I have been told this day of ſuch and ſuch graces, which thou haſt commanded me for to have, of ſuch and ſuch duties that thou wouldeſt have me to take up and performe; Lord, ſubject my heart to the power of grace, and to every commandement of thy word.*

Take heed, if thou doeſt put off the word of God or any *tittle* of the word, and wilt not walke according to the ſame, thou putteſt off *eternall life* from thy ſelfe. Doe therefore as Gods people did, who when *Moſes* had preached the Law and Will of God to them, it is ſaid, *Exod.* 12. 50. *Thus did all the Children of Iſrael as the Lord commanded Moſes and Aaron, ſo did they.* So doe you goe home and apply the word to your ſoules, it was ſpoken for your good, make uſe of it, and the Lord be with you.

Thirdly, *Scrutiny,* it is not onely an outward word, but a word of the heart: *if any man ſay,* that is, if any man think, that he is in Chriſt, he ought to walke as Chriſt did. Hence we might obſerve, That *a Miniſter is bound to preach to mens thoughts.* But time cuts us off. 3

THE ENMITIE OF THE WICKED, To the light of the GOSPEL.

In a SERMON

By WILLIAM FENNER, Minister of the Gospel, sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late Lecturer of *Rochford* in *Essex*.

London, Printed by *E. T.* for *John Stafford*.

THE

ENMITIE

WICKED,

CONSPIRED,

In a SERMON

By William Perkins, Minister of the
Gospel in Cambridge, unto which Vniuersitie
of Richard is Given.

London, Printed by E.A. for John Stepneth

THE ENMITY OF THE WICKED, To the light of the GOSPEL:

JOHN 3. VER. 20.

For every man that doth evill, hateth the light, neither cometh he to the light, least his deeds should be reproved.

THis is part of Christ his parly with *Nicodemus* concerning regeneration: wherein our Saviour doth declare four main points,

The first is, *Mans naturall estate and condition without Christ.* It is impossible that ever he should be saved, that ever he should get grace or come within the lift of eternall life. Christ saith it, and bindeth it with an oath: ver. 3. *Verily, Verily, I say unto thee, except a man be borne again, he cannot see the Kingdome of God*: much lesse inherit it.

Secondly, here is *Gods gracious provision which he hath taken with the world*, that though man were in a way of damnation, *invincibly*; yet now he is put in a way of *probability* of salvation: ver. 16. though he were damnable by nature, yet now he is salvable by Christ.

Thirdly

Thirdly, here is a *generall proclamation upon the condition of faith*, that this ſalvability may be attained, if a man believe. In the ſame verſe, *God ſo loved the world, that he gave his onely begotten Sonne, that whoſoever beleeveth in him*, &c. It is a condition of faith, put to all, none excepted. Whoſoever he be that beleeveth in Chriſt, he ſhall be ſaved.

4. Fourthly, here is *the reprobation of the world*, he that beleeveth not, is condemned already. The cauſe whereof cannot be caſt on Chriſt, for, *God hath not ſent his Son to condemne the world, but that the world through him might be ſaved*: It was Chriſts *primary* purpoſe, and the firſt end of his coming, *to ſave the world*: it is an *accidentall* end, or rather an event of his coming, that the world is *condemned*. Chriſt is not the cauſe of it: he is not the *efficient* cauſe, for he is a Saviour: nor the *deficient* cauſe, for he is a ſufficient Saviour.

That the cauſe of their condemnation, is from themſelves, and not from Chriſt: is proved by three arguments,

1. Firſt, *from their own conſciences*: he that beleeveth not, is condemned already. He cannot here ſpeake of the condemnation of hell, for he is not in hell already. But he ſpeakes of an apprehenſuall condemnation in their own conſciences: as *Chryſoſtome* obſerves, he meanes the condemnation of their own conſcienees; he that beleeves not, his conſcience tells him that it is his fault that he beleeveth not: though it be not in his power to be beleeve, yet God hath gone ſo farre, he hath ſo farre ſtrugled with mens conſciences, that there is no default on his part: They cannot excuſe themſelves, ſaying, I have no power to beleeve: their own conſciences will tell them that God hath knocked at their hearts, and offered them power to beleeve, but they rejected it. They cannot ſay, I know not how to beleeve; his own conſcience will tell him that God hath offered inſtruction to him, whereby he might have been taught, but that he refuſed it: ſo that he that beleeves not, is condemned already; his own conſcience riſeth within him, and tells him that it is his own fault that he doth not.

2. Secondly, *it is proved by experience*; experience ſhews that men are the cauſe of their own condemnation. verſe 19. *This is the condemnation that light is come into the world, but men loved darkneſſe rather then light*, the meaning of it, is this, *This* is the cauſe of condemnation to the world; not Gods predeſtination, not their fatall deſtiny, not their breach of the firſt covenant, nor any other impiety, but *this ſinne of infidelity*.

If the world ſtood guilty of never ſo many ſinnes; yet, if it did beleeve in the Lord Jeſus, it ſhould be ſaved. So that it is not all the other ſinnes that a man commits, that damnes him: but his infidelity that lays all his former ſinnes that ever he committed upon him; here is condemnatinn, that though light be come into the world, to pull men out of their darkneſſe, and ſinnes; yea though Chriſt, though grace come to them, yet they will not come out of their ſinnes, men will not have Chriſt, men will not have grace, men love darkneſſe rather then light.

Thirdly,

Thirdly, It is proved by reason, verse 20. the verse now read unto you, For, *every man that doth evil, hateth the light: neither cometh to the light, lest his deeds should be reproved.* 3.

It is *a strong argument* to prove that if men be damned, themselves are the cause of it: for if light come into the world to instruct men, if Christ come into the world to pluck men out of their sins, if Christ come with his bloud and spirit to cleanse and sanctifie men, and men will not be sanctified: *Then*, if they perish in their sins, they are justly guilty of their own condemnation.

The words comprehend in them two things, 1.

First, the *wickeds rejection of the word of grace*: which is set forth both *positively*, he hates the light: and then *privatively* or rather *negatively*, neither cometh to the light.

Secondly, the *cause of the wickeds rejection of the word of grace*: which is twofold. 2.

First, the *qualification of his person*, he doth evill.

Secondly, *the disposition of his malepartnesse*, that cannot indure to be reproved.

From the first of these, we observe this.

That *a wicked man hates the word of Gods grace, yea he doth not onely hate the word of Gods grace, but he hates grace it selfe: he doth not onely hate the Lanthorne that beareth the light, but he hates the light it selfe.* Doctrine.

I choose not to stand to shew you how the word is called a light: but that which I take to be more necessary for this place, I will first shew you what this *hatred* of the word of grace and of grace it self is, and I thus define it,

It is an actual affection of the heart, whereby a man riseth up against an union with that which seems to be opposite and contrary to his lust.

So that there be *foure* things in a wicked mans hatred of the word.

First, *it is an actuall hatred*: for there is an *habituall* hatred of the word, even in them that never heard the word; they doe not *actually* hate it, because they never had it; but they would hate it, if they had it; as sore eys hate the light of the Sunne even when it is down; for if they had it, they would twinckle at it. Thus all wicked men hate the word, and may be condemned for despisers of the word, though they doe not actually hate it, because they have it not; yet *habitually* they hate it; they would hate it if they had it. I speak not of this hatred, but of that which is actuall hatred, whereby though they have the word, yet they hate to be controled, and reformed by the word: *Prov.* 1.22. *O ye fooles, how long will ye hate knowledge?* 1.

Secondly, *it is a passion of the heart*, and so I distinguish it: for I know a wicked man may love the word of God with his understanding and conscience; his understanding may love the word and say it is good; his conscience may love the word and say it is gratious; yet if he cuts not off his sinnes for the word, he hates it. *Psal.* 119.70. *Their heart is as fat as grease, but my delight is in thy law*; as if he should say, my heart is a leane heart, an hungrie heart, my soule delighteth and rejoyceth 2.

rejoyceth in and loveth thy word: I have nothing elſe to fill it but thy word, and the comforts I have from it: but their hearts are as fat as greaſe, their hearts are fat hearts, fat with the world, fat with luſt, they hate the word.

As a full ſtomack *loatheth* meat and cannot digeſt it: ſo wicked men *hate* the word, it will not go down with them, it will not fetch up their luſts.

If thou parteſt not with thy ſinnes, thy heart hateth the word: yet thou thinkeſt thou loveſt the word: thou ſayeſt thou loveſt to hear the word, and thou loveſt good Miniſters, and good diſcourſes, &c. it may be that this is nothing but the aſſent of thine underſtanding, and the approbation of thy conſcience, and ſo a man may love the word in his underſtanding and conſcience, and yet be a hater of the word of God.

The Devills have attained to ſo much divinity as this; they like the word in their underſtandings, and aſſent to the truth of it in their conſciences; but though their underſtandings and conſciences tell them that it is a good word, yet they hate it. This is a damnable and a moſt unnaturall hatred.

Indeed if a mans mind and conſcience were againſt the word, it were naturall for him to hate it: it is naturall for a man to hate that which is againſt his mind: but when thy conſcience ſhall tell thee, this is the word and the will of the Eternall God; and thy conſcience ſhall tell thee, that it is a moſt true word, a righteous, a juſt, an holy commandement that commands thee to ſerve thy God onely, and ſo to part with all thy ſinnes; if yet thou wilt not obey, but goe contrary to his word, thy hatred it is unnaturall and diveliſh. As it was ſaid of *Agrippa* his dogge, he had a divell tyed to his collar: of another that he had a divell ſigned on his ſwords pummell: ſo I may ſay to every one that hates the word and to be ruled by it, and yet knowes it in his own underſtanding and conſcience to be a true and good word; I may ſay, it is a diveliſh Hatred, and he hath a divell tyed to his heart, a divell in his heart.

3. Thirdly, *this hatred is that whereby the heart riſeth up againſt an union with the word*: hatred is a ſhunning of an union with a thing. A man doth not hate any evill naturally, but he hates an union with it. A man doth not hate poiſon it ſelfe, he hates no poiſon in a toade: let it be there as much as it will, he cares not; ſo the ſhepheard, he hates not the wolfe in the Forreſt, but in the Flock. A wicked man hates not the word ſo long as it keeps within it ſelf; he loves Epiſtles and Goſpells, the firſt and ſecond leſſon: ſo long as the word keeps in the Scriptures, he likes it; but if the word begin to take union with him, if the word begin to plucke ſin from him, to pull his cupps from him, to pluck his pleaſures and delights from him, and his luſts from him, then he hates the word, when it comes in this union to his heart.

I put this union of the *word* in oppoſition to foure things.

1. Firſt *againſt generall preaching*; a wicked man loves generall preaching, though it be of all the truthes in the Bible, while they take no union with

with his heart; he may heare a thousand Sermons and like them all well enough; so long as the word closeth not in with a mans conscience, so long as it grapples not with his heart, so long he may love and like it. But let the word come in particulars to him, and tell him, this is thy sinne, and *thou* must to hell for it, if thou giveſt it not over: this hath been an old luſt of thine which will be thy bane, if thou repent not: This thy old corruption, it will be thy breake-necke, if thou part not with it: if the word come in this union with his ſoule then he hates it.

So long as *John Baptiſt* tooke his text, and dwelt on the reaſons, and went no further, *Herod* heard him gladly: but when *John* came to his uſe to apply it, and told him in particular, this reproves thee *Herod*, and all the evills that ever thou haſt done, and in particular for thine unlawfull marriage with thy brother *Philips* wife: when *John* came thus, then *Herod* claps him up in priſon; before he heard him with joy and gladneſſe: but when he comes cloſe to his conſcience, and tells him that his marriage would condemne him, and his other ſinnes would damn him, if he repented not; *Herod* cannot endure this preaching any longer.

Secondly, *in oppoſition to mercifull preaching.* A wicked man loves mercifull Preaching; why? it takes no union with his heart, it is like a Plaiſter that will never ſticke. A mercifull Sermon can never ſticke on a prophane heart; it is likened to a greaſie paper that will never faſten, ſo mercifull Sermons, they will never faſten on his heart, they cannot take away his ſinnes from him.

Ahab he loved his foure hundred meale-mouthed mercifull Preachers well enough; but when *Micaiah* came to him, *O, I hate him, for he never Propheſieth good unto me but evill*, he is alwayes upon hell-ſtrings, he is alwayes preaching judgement unto me: I cannot claw off one of his Sermons in a moneth ſcarce, I cannot catch hold on any of his Points to comfort my heart; there is not one ſentence in all his Sermons to refreſh my conſcience, he never propheſieth good unto me but evill; I hate him.

When a Miniſter comes to the conſcience of a man, and tells him this is the truth of God, and this is *thy ſinne* and *damnation*, and makes his Sermons ſticke as a burre on his conſcience, and as an arrow ſhot into his bowells, his heart riſeth againſt it, and he cannot endure it.

Thirdly, *in oppoſition to preaching, when the Miniſter is dead.* A wicked man loves the word when he that preacheth it is dead. Why? then there is none to urge a union of the word with his conſcience. A wicked man loves to read Saint *Paul*, Saint *Peter* and Saint *John*, &c. why? theſe men are not alive to urge a union of the word with their conſciences; but if Saint *Paul*, or Saint *Peter*, &c. were alive to tell them, if this be the word of God, then thou art a damned man, if thou doeſt not obey it, if this be a grace, then thou art a curſed man, if thou have it not: if theſe men were alive now, their Sermons would cut to the quicke. So

when the Ministers are dead, men love to buy their bookes, and to read their Sermons.

Now Master *Perkins* is dead, all the world honours him, and men buy up his bookes; but when he was alive, the drunkards made ballads of him, and profane *Belials* would make songs of him: why? they could not endure this union of the word. If the Minister be by, he cannot be drunk, but the Minister will preach condemnation to him for it, if he repent not; he cannot swear, or lie, or deceive, but the Minister will tell him that this will be a core to his conscience another day. Men cannot endure this. Saint *Paul* and Saint *Peter*, *&c.* being dead they like well enough, but if they were alive, they would hate them: why? they cannot endure an union with the word.

This was the religion of the Scribes and Pharisees: *Matth.* 23. 29, 30. they built the tombes of the Prophets, and garnished the Sepulchres of the righteous, and said if they had lived in the daies of their fathers, they would not have been partakers with them in the bloud of the Prophets. You are the children of those men that killed the Prophets, saith Christ: ver. 31. Are not you the children of those men? doe not you do those sins which the Prophets cried out against, and for which the Prophets denounced such fearfull judgements upon them? I tell you if the Prophets were now alive, they would crie hell and damnation, to you: if the Prophets were now alive, and did see those sinnes you commit, they would denounce woe and vengeance to you as they did to their fathers.

Oh saith one, if I had lived in the Jews time, I would never have opposed Christ and his Apostles, I would have kissed the very ground that they trod on; then, wretch why doest thou not doe that which these men preached? look in the writings of these holy men, of *Paul*, of *Peter*, &c. Dost thou do that which *Paul* and *Peter* have wrote thou shouldest doe? dost thou look in their writings, and not obey what they have wrote? I tell thee, if *Peter* and *Paul* were alive, they would tell thee thou shouldest be damned, if thou repentest not: if *John* and *Iames* were alive, they would tell thee, that the wrath of God will take hold on thee, if thou yeeld not obedience to that word they preached to thee.

If *Paul* were alive, he should have many a *Tertullus* to oppose him: if *John* were alive, he should have many a *Herod* to imprison him: if *Amos* were alive, hee should have many an *Amaziah* to banish him and to silence him; but now they are dead, men can like them well enough.

A *righteous man* in the way, *is an abomination to the wicked. Prov.* 29. 27. he doth not say an upright man when he is dead, is an abomination to the wicked: for when he is dead, they may praise him, and love him, and love to have his picture amongst them: then they will speake well of him, and commend him. I speake *that*, because I would not be misconstrued.

Let a man be a godly man indeed, a Saint indeed, as long as he lives, the men of the world will hate him. *I have chosen you out of the world,* saith

ſaith Chriſt, *and therefore the world hates you*, &c.

It hath been an old haunt and cuſtome of the world to hate and maligne the righteous, to reproach them, to call them Puritans, &c. though very heathens have acknowledged that there is no religion without purity. *Cicero*, *Horace*, and others deſcribing a man that is religious, ſay that he is an *intire man*, *a man pure from ſin*.

If any man will not beleeve it, let him trie it: let him be holy and gracious, and ſhew forth the power of religion in his life, let him contemne the world, &c. and ſee whether wicked men will not hate him, reproach and diſgrace him what they can: not as if a godly man could not be godly and religious, unleſſe he be hated and reproached by the world: for it may be

Firſt, when a man that is truly religious and godly, is a *great man*, and all the countrey are loth to loſe his favour, or to purchaſe his ill will: then he may be free from hate and reproach.

Secondly, when he is a *man of admirable wit and knowledge*, that the world admires him for his learning, and for his underſtanding, and for his parts: ſuch a one men will rather *admire* then revile.

Thirdly, it may ſo be that *God may give a godly man favour in the eyes of the world*: howſoever the world would hate, and reproach them, yet God may ſo ſtrike their conſciences that they cannot doe it. Otherwiſe, a godly man, eſpecially if he be ſuch a one by whoſe godlineſſe and purity a wicked man is judged and condemned in his conſcience for his ungodlineſſe and prophaneneſſe, the wicked will hate him.

Laſtly, I put it *in oppoſition to now and then preaching*: a wicked man loves preaching, though never ſo ſharp and terrible, ſo it come but now and then: if the Miniſter preach never ſo powerfully, never ſo terribly, if it give him *a reproof and away*, ſo it doth not ſtand digging in his conſcience, and galling his heart day by day; let the miniſter enter a reproof into his heart againe, ſo it be but once or twice, he cares not. Why? he thinks he can recover himſelf again from it: but let the word of God come into him, and gall his conſcience continually, that every Sabbath he is convicted for a condemned man if he live not otherwiſe: every Sermon the Miniſter finds him out in his cloſeſt and deareſt ſinnes; he can never goe to Church, but he heares the Miniſter reproving him for ſome ſinne or other, telling him that he muſt to hell for them unleſſe he repent, and leade a new life; thus when the word followes him every Sabbath that he hath no breathing time to recover his luſt; this makes him to hate the word.

Amos 7. The Prophet preaching the word of the Lord, and denouncing the Judgements of God to the people for their ſins, *Amaziah* oppoſeth him ver. 12. and ſaith unto *Amos*, *O thou Seer, goe flye thee away into the Land of Judah, and there eate bread, and propheſie there, but propheſie no more again any more at Bethell, for it is the Kings Chappell, and it is the Kings Court*. He could like it well enough that *Amos* ſhould propheſie once or twice: but if he did propheſie any more, he ſhould ſpoile all their mirth, he ſhould gall all their conſciences, go, ſaith he, propheſie in *Judah*, and eate thy bread there. *Amos* ſhould propheſie where he would, ſo

it were not there; he might eat his bread where he would, ſo it were not there.

Laſtly, as it is an actuall affection of the heart, whereby the heart riſeth up againſt an union: ſo in the laſt place, it is againſt that that is diſſonant and repugnant to his luſt. For, as *love is the conſonancy of the affection to a thing that hath agreement therewith*: ſo hatred muſt needs be diſſonancy of affection to a thing that is repugnant and contrary to it. So, a wicked man he hates the word, becauſe it diſagrees and jarres with his luſt. Indeed a wicked man may love the word ſo long as it oppoſeth not againſt his luſt. Therefore a wicked man may love three kinds of preaching.

1. Firſt, *Quaint preaching that ſavours more of humanity then of divinity.* As long as the Miniſter commeth with dainty phraſes, acute ſtories, eloqnent alluſions, and fine tranſitions, they will like it well enough: it jarres not with their luſt; and therefore you ſhall heare them when they come from Church, commend him, O he was a fine ſpokes-man, a witty ſcholar: what a learned and excellent Sermon did he make to day? ſo farre as the word oppoſeth not his luſt, a man may love preaching.

The people they did love to hear *Ezekiel* preach, they did love to hear his pleaſant words.

The *Babylonians* they did love to hear *Davids* ſongs: it was ſuch melody to them, though they hated the ſenſe; ſo the *Philiſtins* they did love to hear *Sampſon* ſpeak; they knew he was a witty man, and could ſpeake fine riddles to them, but they hated his religion: ſo the people they did love to hear Chriſt preach, and would flock after him, they did wonder at his authority, &c. yet they hated his doctrine, for they cried, crucifie him, crucifie him; ſo if a Miniſter ſpeake onely of witte, learning and memory, &c. a wicked man will love it, it oppoſeth not his luſt.

2. Secondly, they may love *Impertinent preaching*: when though it be never ſo pertinent to ſome in the Church, yet if it be not pertinent to him, he loves that. As the drunkard, loves to hear the Miniſter preach againſt hypocriſie, though never ſo ſharply; The prodigall perſon loves to hear the Miniſter preach againſt covetouſneſſe. But if the word come to ſtrike *him* under his fifth ribbe, to diſcover his corruptions, and the plagues of God due to him for his ſinnes, then he hates it.

3. Thirdly, *he may love preaching* in tanto *though not* in toto; he may love *ſo, or ſo much preaching, but not preaching altogether*. A wicked mans conſcience tells him that he muſt have ſome religion, that he muſt performe ſome ſervice to God: and therefore ſo long as the Miniſter onely calls for ſome preaching, ſome hearing, and ſome ſerving of God, why, his conſcience calls for ſo much.

The vileſt drunkard, and blaſphemer, and ſwearer that is, will be content to hear of calling upon the Lord Jeſus at his death: the vileſt whoremaſter, and prophane perſon, the earthly worlding, &c. will yeeld to *ſome* preaching, and to ſome hearing, and to ſome reading: why, otherwiſe their conſciences would not be at quiet, but would be as

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the divells band-dogge, bawling and houting at him. But if the Minister call for more religion then his luſt will ſuffer, for more religion then will ſubſiſt with his ſecurity, deadneſſe, lukewarmneſſe, hypocriſie, worldlineſſe, that he cannnot yeeld to, and retaine them: *then* he thinks there is too much of it, then he hates it, and cannot endure it.

Thus you ſee, that wicked men hate the word of God, I ſet it forth by three inſtances; *Rom.* 1.30. *Haters of God.* They did not hate his being and eſſence, his goodneſſe and mercy, but they hated him as he was a *Lawgiver*. The devils hate not God as he is God and hath a being, but they hate him as he is a *Lawgiver* and as he is their *Judge*: they cannot endure to be called by this God, to be controuled and judged by him. Thus was it with the *Coloſſians*, before they were converted: they were enemies to God, *Col.* 1.21. Our Saviour takes away the whole doubt, and ſpeakes it peremptorily and generally of all the world, *they hated me*, the whole world ſo long as they live in their ſins, hate Chriſt, and hate his word.

Firſt, a wicked man hates the word, becauſe *he hates the truth and the being of the word*: he is ſorry that the word of God is true, he would be glad that the Scripture might prove falſe: that things may not be as the word of God ſaith they are; he hates the being of the word. A man loves the being of that which he loves, and he hates the being of that which he hates, and were it in his power, he would deſtroy it. Now, though a wicked man cannot deſtroy the Bible from being in it ſelf, yet he will deſtroy the Bible from being in his life.

For, beloved, the word of God ſhould not onely be in the Bible, but the Bible ſhould be in a mans life. *A mans life ſhould be a walking Bible*: but a wicked man deſtroyes the Bible from being in his life. A civill man would be glad that *Ariſtotles* Ethicks were the Bible. A worldly man would be glad that the Book of Statures were the Bible, he is ſorry that that is the Bible which indeed is the Bible.

The young man that came to Chriſt, though he loved eternall life, and ſaid that he loved the Commandements of God, yet when our Saviour told him *one thing is wanting, goe and ſell all that thou haſt, and give it to the poor*, ſaith the text of him, *he went away ſorrowfull*; as if he ſhould ſay he was ſorry that there was any ſuch truth in the Scripture: he would have been glad that there had been no ſuch text in the word of God. Matt.

The Prophets propheſie falſely, and my people love to have it ſo. Jer. 5.31. they hated to have it ſo as the word would have it. But when the falſe Prophets told them it was otherwiſe, O, they loved that.

Beloved, the men of the world would be glad that God would make another Bible, that drunkards and whoremaſters might be ſaved: another Bible, that earthwormes and worldlings and proud perſons might be ſaved. If God would raine down a new Bible, another Bible, I feare there are many thouſands among us, that now ſay they love the Bible, yet would love to heare of it, and come from all places to ſeek af-

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ter it, after another Bible that would ſhew the way to heaven a little wider, men are loth to heare of ſo much holineſſe; ſo much preciſenes: they love not to be beaten on that ſtring, a ſigne that they hate it.

Can a man that is nothing but fleſh and bloud, love the text of Saint *Paul*, that *fleſh and bloud cannot inherit the Kingdome of God* 1 *Cor.* 15. 50? Can an old filthy ſinner love that text of *Iſaiah*, *An old ſinner though he be an hundred years old ſhall be accurſed*, *Iſaiah* 65. 20? Can a Uſurer love the 15. *Pſalme*? Can a lukewarmling love *Rev* 3. 16? no, he would be glad there were no ſuch truth in the word, and therefore he hates it. *Rom.* 8. 7. A wicked man is ſuch an enemy to the word, that all the Miniſters in *England* cannot reconcile him to it.

Secondly, wicked men hate the word, becauſe *they doe hate the nature of the word*. If men did love the word of God, they would will what the word of God wills, and nill what the word of God nills. It is a good proverbe amongſt us, *It is the property of lovers to will and nill the ſame things*.

If men did love the word, then look what the word ſaith, they would doe: what the word commands them, they would obey. If men did love the word, they would conform their hearts and lives to the rules of the word. But *the carnall mind is enmity againſt God, for it is not ſubject to the law of God, neither indeed can be. Rom.* 8. 7.

A wicked man hates the law of God; why? the heart of a wicked man conceives the word of God to be againſt him: he cannot think a thought but the word is againſt it, he cannot ſpeake a word, but the word of God is againſt it; he cannot pray his dead-hearted prayers, but the word of God is againſt him, &c. And as the word of God is againſt him, ſo his heart is againſt the word: he is of one mind, the word of another: he is of one minde, and the word of the cleane contrary mind againſt him.

Laſtly, as *a wicked man hates the being of the word, and the nature of the word in it ſelfe, ſo he hates the being of it in his underſtanding*; he cannot abide the knowledge of the word: therefore they ſay unto God, depart from us, we deſire not the knowledge of thy wayes. *Job.* 21. 14.

A wicked man would faine keep this and that luſt: he is loth to depart with his old corruptions, his old ſinnes; he hath lived in them ſo long, that he is loth to part with his old friends; he would faine goe on in his luſt, and therefore he hates the knowledge of the word that would ſtripp him of his luſt, ſaith *Aquinas*. Now he cannot be free for his ſinnes, and be curbed by the knowledge of the word.

I will tell you, once it was my hap to preach a Sermon two or three hundred miles from this place, and when Sermon was done, I heard a man ſay, O what a beaſt was I to come to this Sermon, what a beaſt was I to come to it?

When the word of God comes to men, and tells them that their ſtate is damnable if they live in their ſins, when the word of God comes to the heart, many are ſorry that they ever heard the word of God, that ever the word made ſuch a thing known to them.

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The drunkard, the wanton, the Usurer, and the worldling, how glad would they be that the Minister could prove by the word of God, that these sins were lawful, that usury were lawful, that covetousnesse were lawful? &c. But when the word goes flat against them, then they cannot endure that word: why? their conscience begins to pen them in, it puts their hearts in the stocks, as it were, they cannot have freedome in the pursuite of their lusts and sinnes: an evident signe that men hate the word.

Austin saith of a wicked man, *He loves the truth shining, but he hates the truth reproving*. As much of the word as you will, to make him skillfull in knowing: but he hates the word every dramme of it, checking and rebuking, girding and controuling him for his sins.

Beloved, what is all our preaching? doth it not shew that men hate the word? need any goe to the field and exhort the Husbandman to plough and sow his ground? need we goe to your houses to perswade men to feed, to eate and drink, and to cloth themselves? need we goe to the Alehouse and perswade the drunkard to drink, the swearer to sweare, the gamester to play? no; men love their backes, and their bellies, men love their profits and their pleasures, men love their lusts and sinnes. But they must be exhorted and intreated, and commanded to obey, and to love the word of God, and all little enough.

Hence then is a *reproofe* to all the wicked amongst us. O beloved, it is too true that abundance of us doe hate the light. Did we not hate the light, we would have shaken all our hands of our sinnes sheere ere now; did we not hate the light, we would have crucified our anger, and our wrath, and our pride ere now; we would have subdued our security, and our selfe-love, and our lukewarmnesse in good duties: did we not hate the light, we had all been children of the light ere now. *Plato* saith, *He loves that hath a similitude of that he loves*: but we have not a similitude and a likenesse of the light, and therefore we doe not love it. *Use.*

Beloved, let me come a little neerer, and convince all that heare me of this point.

They must needs be said to hate one another whom no intreaties nor beseeches can possibly reconcile. That is irreconcileable hatred which cannot be taken off by all the intreaties of the world. *Herod* hated *Tyrus* and *Sidon*, but his hatred was taken off by *Blastus* his intreatie. *Acts.* 12. 20. but that hatred is irreconcileable hatred that no intreaties can take off. 1.

Oh, how often have Gods Ministers intreated you and beseeched you to give over your sinnes, and yet you will not! how often have they besought you to be zealous, and meek, and holy, and you will not? thou art techie and revengefull in speeches, how often hast thou been sought to leave it? thou art proude and stout-hearted, how oft hast thou been sought for to be humble? thou art carnall and worldly, how often hast thou been besought to be spirituall and heavenly?

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Thou haſt no *aſſurance* of Chriſt in thy ſoule: how oft haſt thou been beſought for to get him? Miniſters beſeech thee every Sabbath, Miniſters intreate thee every week: They breake their braines, and breake their ſleepe, and ſpend their lungs, and all to invent and ſpeake acceptable words to prevaile with your ſoules: with heart-cutting intreaties they beſeech you; if notwithſtanding all this, you will not be intreated to part with your ſinnes, then it is evident you hate reformation.

If we did not hate a thing, we would doe it, though we were never beſought to doe it; if thou didſt not hate a reformation of thy ſinnes, thou wouldeſt have been *reformed* without theſe *beſeeches*: but if *beſeeches* and intreaties cannot wooe thee, thou *hateſt it indeed* which *beſeeches* cannot reconcile.

The Lord Jeſus ſent his Miniſters in his Name; we are Gods Embaſſadours in Chriſt his ſtead, we pray you to be reconciled to God.

We have beſought you by the bloud of Chriſt, we have intreated you by the Bowels of Gods mercies to become *new* men: we beſeech you in the Bowels of the Lord Jeſus Chriſt to give over your ſins. We beſeech you as you love your ſoules, give over your ſins: we beſeech you as you are *men*, as you know what is what, give over your ſinnes: we beſeech you, let the drunkard give over his drunkenneſſe, the ſwearer his oathes and blaſphemies, the Idolater his Idolatry and wilworſhip, let the idle talker give over his fruitleſſe communication, the covetous perſon give over his covetouſneſſe, the ſecure Chriſtian and lukewarme profeſſor and deadharted ſerver of God come out of his ſecurity and dead-heartednеſſe, &c. *I beſeech you by the mercies of God ſaith* Saint *Paul, preſent your bodies a living ſacrifice, holy &c.* Rom. 12. 1. Sacrifice your *tongues* unto God we beſeech you, and ſpeake holy conference, ſacrifice your hearts we beſeech you, and uſe holy meditations; ſacrifice your *eares* unto God, and ſuffer not idle language to be ſpoken in your hearing: we beſeech you doe this; yea by all the mercies of Chriſt: we beſeech as though God did beſeech you by us, we pray you in Chriſt his ſtead; and will you not yet? Certainly, you *hate* the light, if all theſe *beſeeches* cannot reconcile you; we have beſought you that there be no diſorders in any of your families, and yet there are: we have beſought you that there be no loſſe of time in your meetings, that there be no root of bitterneſſe in your hearts, and yet there is: we have beſought you to mend your repentance, and to better your obedience, and to repent of your rotten formality and to come out of your ſandy and quagmire bottoms, and not to content your ſelves with this beggerly form of religion onely, but as ever you love your ſoules and would be loved, to get *the power of grace*: and a thouſand more things have we beſought you. Is it done? no, God knows: all the beſeeches and intreaties under heaven have not yet done it. Now therefore you muſt needs ſtand convinced in your conſciences, that you hate the light, if all theſe beſeeches cannot bring you to it.

They muſt needs be ſaide to hate one another, when neither money nor prin-

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nor any thing can make friends. That is inveterate cankerous hatred which can never be out-bought, which can never be hired to cease. I make no question but that the Damosels Master at the first did hate that his Maide should be possessed with a divell: but when he saw that it brought him in great *gaine*, he took off his hatred: he could then be content that the divell might have stayed in his house, so he might have gained by it: and therefore we read that he was angry at the Apostle for dispossessing the devill out of her; *Act.* 16.19. It must be a grievous hatred that profit cannot mollifie.

Brethren, you know that God offereth you pardon of your sins: he offers you mercy, he offers you a Kingdom, if you wil come out of your sins. If thou wouldst rather lose father, mother, wife and children, houses and lands, goods and livings, rather then shake hands with such a one as thou art fallen out with, I am sure thou hatest him with a witnesse: and if thou wouldest rather hazard thy owne mercy, hazard the love and favour of God, hazard the Kingdom of heaven, let Christ goe, and mercy goe, and heaven go, rather then let thy sinnes goe; surely thou *hatest to be reformed.* I will give you a kingdome, saith God, if you will be *new men*; I will give thee a Kingdome, if thou wilt take up Christ his Cross and be pure. I will give thee a kingdome, if thou wilt walk *precisely and circumspectly.* But you will not, though you might have a kingdome for it. *Repent* saith Christ, *for the Kingdome of heaven is at hand, Matth.* 3. 2. Repent, and here is a Kingdome at hand for thee. Down with thine old lust, thou knowest what I mean, and here is a Kingdome at hand for thee. Repent of your formall repentance, repent of your fashionary prayers, repent of your overly performances of holy duties, and behold here is a Kingdome for you. Wilt thou *hazard* the very Kingdome of *grace*, and of *glory*, rather then thou wilt steppe out of thy old wont? thou *hatest* repentance, if a Kingdome cannot hire thee to love it.

They must be said to hate one another, whom all the dearest love in the world can never unite and soder together. Love is able to burst all the hatred in the world if the divell be not in it: love is more forcible then hatred; and therefore that hatred is most cankerous that *love* cannot overcome. What is so pleasing or delightfull to the flesh of a man, but love may command it? the *love of God* hath given thee the *blood of his own Sonne*: if thou wilt part with thy corrpptions, thou mayest have it. That is *hatred indeed*, which the blood of thy owne Saviour cannot dissuade thee from.

The Apostle *Peter* thought he had used an excellent argument to perswade men to holinesse, *when he setteth forth the love of God to us.* 1. *Pet.* 1.18.19. *Forasmuch as you know, that you were not redeemed with corruptible things as silver and gold, from your vain conversation, received by tradition from your fathers: but with the precious blood of Christ, as of a Lamb undefiled and without spotte.* What, doth Christ give his blood to thee, to redeem thee from thy vain conversation? hath he given his blood for thee, that thou shouldest part with thy sinnes, with thy drunkennesse, with thy oathes, thy pride, security, lukewarmnesse, earthli-

neſſe, prophaneneſſe, from thy vain thoughts, thy vain words, and thy vain luſts, and wilt thou not? If God had redeemed us with ſilver, and gold, that were but droſſe: no, he hath redeemed us with the bloud of his Sonne: if now thou wilt part with the bloud of Chriſt, rather then with thy ſinnes, that the word of God commands thee to part with, how great is thy hatred of the word?

Bloud it is neceſſary to the life of every living creature. I am ſure the Bloud of Chriſt is neceſſary to the life of a Chriſtian; without *it*, a man can never be waſhed, nor never be ſanctified, nor made acceptable to God. That man that will rather part with his bloud, rather then lay down his hatred of ſuch an one whom he hates, he hates him for ever, he hates him to the death. Thou that rather then thou wilt part with thy evill courſes, from thoſe ſinnes that Gods word would have thee to to give over and forſake, wilt part with the bloud of Chriſt, I ſay thou *hateſt* the word, and thou *hateſt* a reformation of thy wayes for ever, with an everlaſting and damnable hatred.

That man that had rather be damned then leave his ſinnes, that had rather goe to hell, then be a new creature, he hates the parting with his ſinnes, he hates to be a new creature,.

It is truth, man is a reaſonable creature, and therefore cannot reaſon ſo in *expreſſe* words, as to ſay, I had rather be damned then to give over my drunkenneſſe, my lying, my ſwearing, my luſt; I had rather goe to hell, then be ſo pure, and ſo holy &c.

But every wicked man is ſo unreaſonable *in very deed*; for the word of God tells that wicked men that live and die in ſuch ſins, and ſuch ſins ſhall be damned; yet, they will not give over their ſinnes.

Doth not your own conſcience tell you, that as long as you pray no better, as long as you walke no better in your profeſſion, God abhorres you, and all that you doe, and will damn you? doth not thy conſcience tell thee, that yet thou haſt no aſſurance of ſalvation, that as yet Jeſus Chriſt was never given to thee, that as yet you never had the Spirit of Chriſt to kill ſinne in you? if that thou wilt goe on in thy ſinnes, and not get Chriſt and his Spirit into thy heart, as the word of God commandeth thee, and thy own conſcience perſwadeth thee: I ſay, if yet thou wilt goe on in thy ſinnes, then thou *chooſeſt* to be damned, rather then to part with ſin.

Doe we not ſay, ſuch a rogue will be hanged, that ſuch a haſty furious man will undoe himſelfe? doe we not ſay of a rebellious child that he *will be* diſinherited? not that any man reaſons ſo in words, I will doe thus and thus and undoe my ſelfe, I will ſteale and be hanged, I will be a rebellious child and be diſinherited, I will goe on in my ſinnes, let the world ſay what it will, and be damned. But when a man knows that the wages of ſin is death, that the end of drunkenneſſe, of ſwearing, of lying, of pride, ſecurity, hypocriſie, formality in religion &c. is death: When a man knows that the end of that ſinne which he lives in is *damnation*, and yet will goe on in thoſe ſinnes, *he wills* to be damned. *Ezek* 18.31. *Turne you, turne you, why will you dye, O houſe of Iſrael?* why: were any ſo madde as to be willing to dye, to periſh for ever? yet ſaith the

the Prophet, why will you dye? as if he should say, why will you sin? that man that wills to sin, he wills to be damned; that man that will be damned rather then part with his sinne, that man loves sin for ever, and so hates the light.

Beloved, be ashamed to carry so many plague-tokens upon your hearts, so manny sinnes in your soules, so many oppositions and rebellious against the word. That man that hates and rebells against the word, can never be saved by the word. You that have had the preaching of the word, look that you give way to it; take heed that you withstand not the breath of it.

I could tel you one thing, & I pray God to send it home to your hearts: commonly when God sends his word to a people, those that are wrought upon, for the most part are wrought upon at the beginning: generally it is so, I will give you a convincing place for it: *Acts.* 13. 48. *And when the Gentiles heard, they glorified the word of the Lord: and as many as were ordained to eternal life, beleeved. Paul* and *Barnabas* were come to *Antioch*, and had preached one Sabbath day, and now had preached another: *The Gentiles glorified the word of the Lord: and as many as were ordained to eternal life, beleeved*; as if he had said, all that were ordained to eternall life, beleeved at those Sermons; as if he should say again, all that beleeved not at those two Sermons, were reprobates.

Those that did belong to God, they did beleeve, and hearkened to the preaching of the word to them, on those two Sabbaths; *All that were ordained to life, they beleeved at* these two Sermons: the rest that beleeved not, are branded and marked out for despisers and wonderers, *Heare O despisers, and wonder and perish*, &c.

Agree with thine Adversary, whilst thou art in the way. Matth. 5. Beloved, you are now in the way of salvation: your Adversary is the Lord himself, til he be reconciled unto you; you are in the way, while you are under the preaching of the word, you know not how soon God may take you out of the way. you know not how soon God may take his word away: or, if that continue, yet he may withdraw his *Spirit*: and then, if God once take away his Spirit, then you may seek to be converted, but shall never find it; you may seek for grace, but shall never get it: you may seek for Christ, but never obtaine him; if men stand out against the word and Spirit of Christ, while it is beating upon their hearts, and offering them grace, then Christ will be *a swift witnesse against them. Malach.* 3. 5. Doth Christ come to thee? *now* obey, *now* beleeve, *now* give over thy sins. Doth he bid thee now repent? &c. O give way to the Words of Christ, give way to the spirit of Christ; otherwise, Christ will come swiftly: I will be a swift witnesse.

I tell you, the Covenant of grace will not stay long: God is about to put up his wares. When no Customers come, the Merchant puts up his wares; so God will even close up all his graces; then Preachers may preach, but none shall be converted: People may heare, but never be turned; which the Lord deny from ever being amongst us; therefore, *while it is called to day, hearken, and the Feare of God be with you.*

GODS

IMPARTIALITY

IN HIS

JUDGEMENTS.

In a SERMON

By WILLIAM FENNER, Minister of the Gospel, sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late Lecturer of *Rochford* in *Essex*.



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GODS IMPARTIALITY IN HIS JUDGEMENTS.

ISAIAH 42. 24.

Who gave Jacob *to the ſpoile and* Iſrael *to the Robbers? Did not I the Lord?*

THe Lord in this Chapter by the Prophet *Eſay* doth foretell heavy things againſt the people; and by the way mark the Lords *dealings*, he ever gives warning before he ſends any plagues: he lightens before he thunders; that the people might not ſay they did not hear of it, and that the wicked might be the more inexcuſable, and that the godly might make an Arke to ſave themſelves in.

Theſe words, and the following verſe containe in them five ſeverall things;

First, the *Author* of this deſtruction or judgement.

Secondly, the *Cauſes* of it.

Thirdly, the *Judgement* it ſelf.

Fourthly, *Who they were* on whom this judgement was inflicted.

Fifthly, *The effects of it.*

Now by Gods permiſſion I will open theſe words in order unto you,

you, And for the first, the *Author* of it.

It is laid down by question and answer.

Question, *Who gave* Jacob *to the spoyle, and Israel to the robbers?*

Answer, *Did not I the Lord?* was it not I the mighty God, which am able to order every thing according to my own will?

But indeed we are ready to ascribe things to chance and fortune and lot; to prevent this saies God, Who did these and these things? did not I the Lord?

Now, by *Jacob* and *Israel* is meant the people of the *Jews*, which were called by the name of *Jacob*. Who though they were his *peculiar people*, yet when they sinned, he gave them over. God saies, Who gave this people of mine to the enemies? did not I the Lord? therefore God, he is the Author of all punishment.

Secondly, the *Cause* why the Lord did this: for, some might say, why did the Lord overthrow *this* people, whom he did so tenderly respect for his, which were as the apple of his eye, and the strength of his right arme? *because they sinned against* the Lord, *and would not walke in his wayes.*

He sets down the *Causes*.

First, in *generall*, they have sinned.

Secondly, in *particular*, they would not walk in his way, nor be obedient to his Lawes.

Thirdly, here is the *Judgement it self*, ver. 25. therefore *hath he powred upon him the fury of his anger, the strength of the Battel, and hath set him on fire round about.* He calleth it the anger of *the Lord*: not of a King, or of a great man, but the *anger of the Lord, the fury of his anger*; shewing the extremity of it: he doth not say that God doth *drop* down his anger; but, he *powres* out the fury of his indignation. Moreover he saith, the *strength* of battel; the Lord cometh like an armed man to fight against them, and to destroy them, as men in warres doe when they slay both young and old, and make no bones of it, and are glad when they have done it; And, as *an armed man to slay them*; so likewise, he *hath set a fire round about them*; the Lord hath inclosed them in with indignation, so that they could see no way to get out of it, or to escape it. So then this shews the *unavoydablenesse* of Gods Judgements.

Fourthly, who were these that were destroyed? *Jacob* and *Israel*, a *praying* and a *professing* and a *fasting* people.

Fifthly, the *effect* of all this, how it did work upon them. Yet, saith the Lord, they *know* it not, *neither lay it to heart.* Oh Lord, what monstrous stupidity is this! though God did doe it, in his anger too, yet this poor Nation saw it not, nether regarded it, till the *plague* came: and when it came, they never laid it to heart, neither were they *humbled* by it, but did beare the plague, and *afterwards* went down into hell, and never minded it.

Even so beloved; stands the case with us, The Lord plagues us, and we see it not: his anger burns round about us, and the fiercenesse of his

wrath

wrath is gone out to battel: and yet we perceive it not.

From the first of these observe: namely,

That *God is the author of all plagues and judgements that befall a Nation.* *Doctrine.* It was he that drowned the old world, and delivered the Children of *Israel* to the spoylers. *Shal there be any evill in the City, and the Lord hath not dont it?* saith *Amos* in his third chapter and sixth verse. From whence observe this, That God ordains all punishments before they come. *Acts* 4.28. *for to do whatsoever thy hand and counsel determined before to be done.* And as God ordaineth all thing *before* they come; so he ordereth them, and the *time when* they shal come, and they cannot come *one* moment of time before the Lord would have them. The *Iews* could not lay hold on our Saviour, because his hour was not yet come. *John* 7. 30. The wicked cannot pull down punishments upon a Nation when they wil; As its he *ordaineth* them, and the time when, so he doth appoint them *how long* they shall lie upon men. *Revel.* 1. 10. There the Lord had appointed the Church of *Smyrna* ten dayes tribulation; and there is measured *how much* God appoints us. The devill could go no further then his commission in afflicting *Iob.* As he doth order all, so he doth order all for the good of his people, and for the confusion of his enemies; *all things work for the good of those that feare God, Rom.* 8.28. and for the hardening and overthrowing of the enemies of the Church that are incorrigible.

This may stay and comfort the hearts of Gods Children, in any heavie crosse that befals them. *Use.* 1.

Is God the orderer and disposer of all? then this may comfort thy soul O thou poor Child of God; I say comfort thy soul with this, that the Lord is the temperer of all things, and the Physician that stands by and sees how many *drammes* the Apothecary putteth in. The devill indeed may afflict thee, and wicked men may punish thee; but thou shalt have no more then the Lord sees good for thee. Therfore though thine enemies take thee and kill thee, and *Rabshekah* raile on thee, and *Bonner* burne thee, yet the Lord is a sweet loving Father, and ordereth all things, and cannot find in his heart to hurt thee. Though they be the Instruments, yet God he is the Author, and hath appointed *how long*, and *how much*, and for what they shall afflict thee. Therefore though the Sword find thee, and faggot come: yea though thou beest banished or sawne asunder, yet the Lord ordereth all things. Therefore he saith to the sword, and to the the plague, as *David* said to *Ioab*, have a care of my deare sonne: onely subdue the *rebell*, but doe not hurt my *sonne*. So saith God, use my servants kindly for my sake: onely bring under their proud hearts, but do not hurt them. Therefore have an eye to Gods love, and let faith in him over-rule thy heart in spite of all that can come against thee.

This may terrifie the hearts of all wicked men that are out of Gods favour. *Use.* 2.

Is God the Author of all punishments? then this may make their haire to stand upright upon their heads. That God whom thou hatest, is the punisher of thee: even he whose Sonne thou despisest, and whose

Sabbaths thou prophaneſt; He is able if his wrath be kindled, to conſume thee in a moment. Oh, if thou haddeſt not an adamant heart, this would daunt it, and diſſolve it into teares of bloud. God will infinitely puniſh thee, who is a conſuming fire: but if thou wilt not be daunted, there is nothing but fearfull looking for of fire and brimſtone for ever in hell. When God puniſheth his *children*, it is in mercy: but to the wicked his wrath is in their puniſhments, and his Judgements are in anger and great wrath: and therefore when he puniſheth thee, thou maieſt ſay, A juſt Judge brandeth me in the hand.

Uſe 3. Is it ſo? Then when Calamities come, let us not ſo much ſtand upon *men*, or upon the help of them: but let us look to God as *David* did: *it may be the Lord ſent* Shimei *to rayle on me*; 2 *Sam.* 16. 10. and ſo did *Job*, *the Lord gives, and the Lord hath taken away. Iob* 21. 12. The *Caldeans* did it: but they were Gods Inſtruments. We ſhould not do as dogs, that gnaw the ſtones that are throwne at them. God takes ſtones as it were, and throweth them upon mens heads: and ſometimes whips them by wicked men. Now, the wicked are but Gods *rod*, and when he hath ſcourged thee, he will caſt the rod into the fire. Therefore goe unto the Lord, make peace with him and he will remove it. The wicked I confeſſe are in fault, but God is the Author of all: and he will deliver you in his good time.

Secondly, wherefore will God deale thus with *Iſrael?* becauſe they have ſinned with a rebellious ſpirit, not by *infirmity*, but in *diſobedience*.

Doctrine. Whence you may learne this point of Inſtruction, That *ſinne and diſobedience againſt Gods Law is that which brings down puniſhments and judgments upon a Nation or a people or Church.* All Sin in generall is the breeder and hatcher of all judgements, and the very ſpawne of all puniſhments. Ah, *this* ſinne and diſobedience, and willfull rebellion againſt God, it will bring *ſword* and *famine* amongſt us, and let in the enemy, and ſend out God from amongſt us, and ſtop the mouthes of his Miniſters, and break off the Parliament.

A more particular cauſe why God ſends puniſhments amongſt us, is this, becauſe Kings will not be ſubject to the Lawes of God, and Queens will doe what they liſt: when Biſhops and all people will have elbow room to doe that which ſeems good in their own eyes: as giving *toleration* for the prophanation of Gods Sabbaths, that the people may diſhonour the Lord, and runne headlong to hell: this and ſuch like, ſets up wickedneſſe, and brings the wrath of God upon us, and his vengeance upon our Land and Kingdome; when thus ſinne gets the upper hand and day of the word, for which I cannot chuſe but pitty our poor Land, neither could you do leſſe if your hearts were not as hard as an adamant, and your eyes glued together. Ah poore Nation, now thou lieſt a bleeding and drawing to an end, and the bell now tolls for this Nation, and the Lord is a going from this Land: and her puniſhments and judgements are comming on apace, ſo that all Nations may ſay, *Wherefore hath the Lord done this unto this Land, what meaneth the heate of his anger? then ſhall men ſay they have forſaken the Covenant of the Lord God of*

their

their Fathers, and ſerved other Gods. Judges 4. 2. When they forgat the Lord their God, then he *ſold them into the hand of Iabin King of Canaan*; this was the ground why the Lord drowned the old world. *Geneſ.* 6.12. becauſe they had corrupted *all* their waies; this was the cauſe why the Lord burned *Sodome* and *Gomorrah* with wild-fire from heaven: this was the cauſe the Lord deſtroyed *Ieruſalem* forty years after Chriſt, becauſe they would have none of the offers of Chriſt, and of grace and mercie. And thus much for proof.

Good Lord, what a poor weake Land have we! if ſinne and rebelli- *Uſe* 1.
on be the cauſe of all puniſhments, then in what a poor caſe is England? how weake are we? our hearts may ſhake within us, and our knees may knock together to conſider of it, having ſo many ſinnes of all ſorts, of all degrees, and committed with ſo high a hand, and in moſt fearfull manner.

We are ſick from the Crowne of the head to the ſoale of the feete, there is no ſoundneſſe in us: we are ſicke in *head*, ſick in *heart*, ſicke in *ſtomack*; we have had peace, and that hath *ſurfeited* us: and now we have gotten the *pleuriſie*, and nothing but letting *of blood* will cure us. God grant, the Lord let us blood in our hearts alſo. God muſt *purge* and *phyſick* us, and fetch out the droſſe which we have gathered by our diſobedience. If ſin and rebellion will doe it, we have given God cauſe enough ſo to plague us.

Is it ſo? Then we ſee who are the greateſt *traytors* in the kingdome, *Uſe* 2.
and what they are that pull down puniſhments upon a Kingdome; they are diſobedient rebells and traytors, full of ſinne.

I proteſt, the greateſt *traytors* our land hath this day, are the prophaners of Gods Sabbaths, and ſuch as do give liberty to prophane them, and to ſwear and be drunke: theſe are the *plague-ſores* of this Kingdome, and bring down heavie jugements upon us; yea, of what place or dignity ſoever they be. It is not onely *poor* drunkards, but ſilver and *velvet*-Coat drunkards, even the *Lordly* men of this kingdom, who give liberty to ſin: for the greater are the men the greater are their ſins, & they are the moſt dangerous, even as great Cut-purſes doe more harm then little ones; for as *Haman* was hanged before the *Jews* ſaw good daies, and the ſeven ſons of *Saul* were ſlain before they could have any peace in *Iſrael*: ſo while *theſe* rebells be not hanged, what peace can be expected? while *Ionah* was in the ſhip, there could be no quietneſs: ſo whilſt theſe rebells and vile wretches live and have *favour*, and are reſpected, and goe on ſtil unpuniſhed, they are in the land, as *Ionah* was in the ſhippe: and ſo long there can be no quietneſſe in the land.

One *Achan* did plague a whole land; but here are many *Achans* in this land. Oh poor land; thou art wonderfully laden by every ungodly perſon, both in Country and City. O let us beg of God that the wicked may be removed out of the land, or that God would turne their hearts.

Is it ſo, that ſinne is the brooder of all puniſhments? O then let it *Uſe* 3.
teach every one of us to ſet heart and hand and all to work, to joyne all our forces of prayers and tears againſt theſe enemies, and labour for the

reformation of theſe: When *Jonas* was in the ſhip, the Marriners came about him and asked him, from whence comeſt thou? So if ever we would ſee good dayes, we muſt joyne our prayers and all our powers againſt our ſins and the ſins of others.

When the *Philiſtins* ſaw that the *Arke* was the cauſe of the puniſhments that befell them, then they never reſted till they had ſent it away; ſo let us ſhip and packe away our ſins, if ever we would have our puniſhments removed from us. Say, O mine enemie, have I found thee, thou art the enemies of King, and Countrey, and Parliament, and Goſpel, and thou art he that brake the laſt Parliament, thou art he that loſt the day at the Iſle of *Ree*, thou art he that ſent ſo many poor Rochellers to the grave with famine, and thou art he that makes diviſion between Kings and commons. The Lord give us power and courage: for if ever we had need, now we have; and let us beſtir our ſelves, and pray that God would be pleaſed to ſtirre up the heart of the King and other Magiſtrates againſt theſe ſinnes. Oh that Magiſtrates in their places, would ſet their hearts and hands againſt all theſe ſinnes, but light execution is done, and moſt Magiſtrates ſtand for ciphers in their places, and onely take up a room, and do nothing. We cannot draw them with all the arguments we can uſe, to puniſh theſe ſinnes. We have cauſe to mourne: for they ſtand like ſcrare-crowes, with a peice in their hands, but never ſhoote: and the birds may pick the ſtrawes from their heads, ſo that Magiſtrates do nothing.

But to you I ſpeake that are chiefe in Towns, and chief Officers: you ſhould all joyne hand in hand, and heart in heart to pull down theſe ale-houſes, hel-houſes, and nurſeries of the devil, and to ſupplant wickedneſſe. We muſt not be one for them, and another againſt them: for in *ſo doing*, we ſhall never ſee good dayes.

And you Gentlemen, when are your hearts and hands againſt them? when did you ever ſpeak or write againſt them? when did you ever ſet foot in ſtriving to have them ſuppreſt? men ſtand with their fingers in their mouthes, and their hands in their pockets, and dare not ſtand for God and good cauſes. The Lord be merciful unto us: we doe not joyne our forces, prayers and powers that we can make for Gods glory. Oh that the Lord would be pleaſed to put his Spirit into our hearts, that we may be all of one mind. So you Gentlemen, in your places, and we Miniſters in our places, and all of us, we are with all the ſtrength and courage and mettle that the Lord hath put into us, to cry, and pray, and preach down ſinne. And all you Maſters and Dames, you are to reforme your Families: for theſe ſinnes bring down puniſhments upon the Land. Therefore labour to find out the wickedneſſe of your Families, and admoniſh them, and reprove them plainly, and ſhew them from Gods word the puniſhments that are due to them. If you would doe theſe things, then there might be ſomething done: and if reproof and admoniſhment will not ſerve the turne, then expell them and baniſh them, as *Abraham* did *Hagar* and *Iſmael*. You Chriſtians, mourne for your ſins, and joyne your hearts and prayers againſt the ſins of the place where you live.

If

If any houſe be on fire, others will come with water to quench it as if it were their own: ſo here is a flame of fire kindled in this Kingdome of *England*, and the wrath of God is like wild-fire coming down upon us from heaven: therefore let every one of us bring ſome water or other to quench this fire that is round about us in every place, and almoſt upon all hearts.

Let every man ſweep his own doore, and the ſtreets will be cleane; ſo if every one would purge his own heart, what reformation would there be in every place? then God and Chriſt and goſpel might be here ſtill, and the enemies might be kept out ſtill: which if we doe not, who knows how ſoon the enemie may ruſh in upon us? but alas, we harbour theſe traytors in our boſomes.

I proteſt againſt every man that habours ſin in his own houſe or ſoul, that he is a traytor to the Kingdom, whatſoever he be; if I knew the man, I would faſten mine eyes on him, and tell him, Oh thou vile *Achan*, doeſt thou harbour theſe ſins, and traytors, and keep theſe ſins, and then cry out of the dangerouſneſſe of the times?

If a man did *know* certainly, that the dogge that he keepes in his houſe, would one day pull out *his* throate; would he keep him fatte that he might the better doe it? no ſure, he would rather hang him. Or if a man did *know* that the fire that burnes upon the hearth, would burne him, would he blow it? or if a man did know that the knife which he hath, would one day cutte his throate, would he ſharpen it? no ſurely.

Beloved, this is the caſe of all us poor wretches that live in ſinne: they will be the cauſe of all the puniſhments that God ſends upon us all. Now therefore, I charge you all, men and women, and every one of you, to make a Covenant and enter into an oath and a curſe, to ſearch out *every* ſin, and find them out in your families, wife and children and ſervants; and do what you can to quench them. Theſe Townes and Countreys are on fire, O that the Lord would be pleaſed to ſend his word home to every one of your hearts: you I meane that I love as well as mine own ſoule, my deare people. I would *ſpend* and *be ſpent* for you, if God would give me ſtrength: and though I ſpeak plaine, it is for your everlaſting good.

What are thoſe puniſhments that he threatned to poure upon them in the furie of his wrath? *He poureth full battails, and the ſtrength of battails*; all this was upon *his own* deare people *Iſrael*, even *thoſe* people the Lord ſo ſeverely threatens.

Hence obſerve this Doctrine, That *the Lord oftentimes brings fearful, and unavoydable judgements and puniſhments even upon his own profeſſing people:* even they that offer ſacrifice, and that pray, and call him Father, and faſt and pray, even upon *theſe* people he doth often times bring theſe puniſhments. *Amos* 3. 2. *You onely have I known among all the Nations of* the earth: therefore *will I puniſh you for all your iniquities.* Doctrine 3.

See the whole currant of Gods word: did not the Lord puniſh the Children of *Iſrael* in the time of their Judges? they had many ſore ene-

mies,

mies, as *Eglon* and *Sisera*. The ten Tribes they sinned, and were carried into captivity: and these were *Gods professing people*. And afterward the other two Tribes, *Judah* and *Benjamine*, were carried away captive into *Babylon*, and there they were seventy years.

Forty yeares after Christs time, the *Romans* came against them, and burnt all their Cities. And these were *Gods own professing people*.

The Churches of *Asia* were famous Churches, but now they are overthrowne with *Turkes*. Now, our sins give God just cause to make him come against us, with punishments and judgements upon this Land.

If a man lie sick, and they see death in his face, they call it the foretelling signe: so the Ministers of God may foresee the *death* and destruction of a Kingdome. I am sure we have *better* grounds, then the Physicians can have. And therefore, why may not the Ministers which are Gods Physicians, doe it?

The signes of Gods punishments that are coming upon us, are these,

The first is of Gods Ministers which with one voice doe foretel judgements to come.

Then, this is a signe that God hasteneth to battel, *Amos* 3.7. *Surely the Lord will doe nothing but he revealeth his secrets to his servants the Prophets:* but especially *when they agree all in one thing*, then the Kingdom is dangerously gone. *Luke* 1.70. The Lord giveth one mouth, as he spake *by the mouth of all his holy Prophets.*

I will say nothing in this, but let me appeale to your consciences, whether all good Ministers in the Church of *England*, have not declared by Gods word, that judgements are coming out against this Land and us for many yeares together: And as our Saviour saith, *Whatsoever ye shall bind on earth, shall be bound in heaven.*

Secondly, when sinnes of all sorts doe abound frequently, and with a bold face, and whorish forehead. For when the harvest is ripe, then cometh so many sickles to cut it down: so when the sinnes of a Kingdome are *ripe*, then it is time to cut that Kinddome down. *Genes.* 6. 12. *The earth was filled with violence, all flesh had corrupted their wayes:* therefore, *make an Arke: for the end of all flesh is come*, God will wash away their filthinesse. Consider whether it be not thus with *England* or no. Was ever drunkennesse and blasphemie, and scoffing at religion, and prophaning Gods Sabbaths, nay liberty given so to do, was it ever come to that height that now it is? were ever great ones, as Bishops and Ministers, so defiled, as now they are? our Land hath often been overcome: when men were grown desperately wicked, then they were destroyed. Now, what sinnes, what blasphemies, what hating of God lyeth raging in our times? I think there is none in this Congregation but sees and heares, how City and Countrey are venomed and benumned, and defiled with sinnes of all sorts.

Thirdly, when the devill and wicked men cast bones of dissention, that is a signe of ruine. When there was a dissention between *Rehoboam* and the people, then God pulled away ten Tribs, and much bloud

was

was shed. So when King and Commons, and all are divided, *Ephraim* against *Manasses* and *Manasses* against *Ephraim*, but both against *Judah*, then it is a fearfull signe that that Nation shall be destroyed.

I say, to apply this, if ever a Kingdome were divided, then this is; if we could all accord, then we might expect something: but now, our best blood is gone, and our hearts are gone: the Lord in mercie raise us up from dead ashes.

O consider this, I beseech you, and lay it to heart. Will God deceive his Ministers, and make them all blindfold? no, no. When God puts his Spirit into his Ministers, and makes them all with *one* mouth to call and cry desolation, and when all manner of sinnes so fearfully abound, and when there is such divisions in the State, then let us look for desolation.

Fourthly, the fourth signe of Gods anger on a Nation is, when all the hearts of men *faile*, then it is a signe that vengeance is at the door, when there is a kinde of *Cowardise through the guilt of the conscience. Josh.* 2. 11. It was a certaine signe of destruction when the peoples hearts *failed* them: thus it is with every man almost amongst us: every mans heart is faint and sick. *Judges* 7. 13. When *Gideon* was to goe against the *Midianites*, being a wonderfull Army, one dreamed that a cake of barley bread tumbled into the host, and overthrew them: Then *Gideon* said, be of good courage: for I see that the Lord hath given them into our hands, because their hearts were fearefull; so he took three hundred men, and put a trumpet in every mans hand, with empty pitchers and lamps, and they cried, *the Sword of the Lord, and of Gideon*; and in the twelfth verse see what followed, All the host ran and cried and fled. Even so it is with us: we faint upon every occasion, Gods spirit is gone from *England*.

While *Sampson* had the Spirit of God upon him, he was too hard for the *Philistins*: but when the Spirit of God was gone from him, he had no heart, no spirit, no courage; then every man was too hard for him, and then he was taken, and had his eyes pulled out. So when the Spirit of God was with this Nation, we had courage and got the day; but now this every-slavish Nation is too hard for us, and every bug-beare feares us. O poore *England*, heavy is thy case, therefore we may expect nothing but miserie one way or another.

Now I might set down a Comment or Theame with many teares for this cause, that every one may reade his own destruction from this point. I am not a Prophet, nor the sonne of a Prophet: but from the word of the Lord I speak this thing unto you, and upon these grounds I can say so; That where these signes are, destruction and calamities follow at the heeles of them. We having all *these* signes in our State, certainely destruction is at our heeles, therefore let me give you some directions what to doe in these dangerous times.

First, let every man knock off the love of the world, of houses, of lands, and corne, and flockes; they shortly shall leave thee, or thou *Use* them. O therefore cast them quite out of thy heart. I would to God I could bring my heart and yours to this pitch, that we could give wife and

and children and all as loſt. I confeſſe it is hard ſo to doe: but God will *fire* us out *ſhortly* from theſe things, if we *part* not from them, in theſe our deepeſt afflictions. *Ier.* 45. 5. *Baruch* was ſo much glued to the world, that he began to feather his neſt: and therefore the Prophet ſaid, *ſeekeſt thou great things for thy ſelfe? ſeeke them not; for behold I will bring evill upon all fleſh.* So let me ſay to you as the Prophet ſaid to *Gehazi*, *Is it now a time to build?* Therefore at night when thou goeſt to bed, take thy leave of thy wife and children, and of thy houſes and all, and ſay, this houſe may be mine enemies before the morning, or may be ſet on fire; this is not my wife: theſe are not my children: As Doctor *Taylor* ſaid when he was going to his execution, when he ſaw his wife and children, he embraced them and bleſſed them in the name of the Lord, and ſet them down again and made no bones of them: and ſo do you, pluck away your hearts from all theſe things here below, and give them all for loſt.

Secondly, get divine ſubmiſſion to the will of God, let thy heart be contented that God ſhould doe with thee what he will, and ſubmit thy ſelfe to God in the hardeſt blows, and ſay, Good *Lord*, if thou ſeeſt no remedy to purge this land and Church, but by deſolation, and the removing of the Goſpell, good *Lord*, doe what thou wilt; if thou wilt have my *liberty*, take it, if thou wilt have my *children* ſpoiled by the enemy and pitched upon ſpeares points, doe it: *Lord*, if there be no remedy to purge a ſinfull land but by taking the Goſpell out of it, even *Lord* ſubmit my ſelfe unto it: good *Lord* ſacrifice us, or burne our Cities; doe what thou wilt with us, onely ſave our ſoules at the laſt.

I have knowne ſome could have no quietneſſe at all, till they came to this pitch, and then they had peace in their minds. When *Iſaac* ſaw that he was to be bound, then he yeelded to it: and our *Lord* Chriſt did this in the garden when he did bear the wrath of God, then he ſaid, if it be poſſible, let this cuppe paſſe from me; and this he did three times: yet not my will but thy will be done; if thou wilt have me to drinke of the cuppe, I will ſuck off the dregges and all.

Alſo come and lay thy head upon the block, and let God doe what he will with thee, *Ezek.* 20. 43. *They ſhall loath themſelves for all their abominations*; and this is the practiſe of an humble ſoule, and this will bear through all.

Thirdly, pray and cry mightily to *God* before thou dyeſt, even all the time thou haſt to live, for mercie and for the peace of the Church of God, and for the poor people and poſterity. *Eſay.* 62. 16. *I have ſet watchmen upon the walls of Hieruſalem, that never hold their peace day nor night.* You that make profeſſion of the *Lord*, keep not ſilence; let not God reſt till he helpe and ſhew mercy unto our poore land, wives and children.

I am perſwaded if dumbe *Zachary* were here, he would open his mouth to pray and crie for this miſerable land. But, alas, poor ſoules, many of you are ſo bound in the chaines of your ſinnes, that you cannot finde any leiſure to pray; you ſave your prayers and teares till you

come

come to hell, and then they will doe you no good, Oh, thy Mother lies a dying, and wilt thou not mourne for her? O dead and drie-hearted wretches, me thinkes the poor Church of *England* is like the ſhippe of *Jonas*, and he faſt aſleep in it; the Goſpell and all are drawing into a ſea of troubles: and thou poor wretch art aſleepe and canſt not pray. The Church is like a ſick man upon his bed: and the Parliament is like a Colledge full of Phyſitians, they caſt the ſtate of the Kingdome, and then give it over for loſt. The Lord knows how ſoon the bell may ring out; and yet thou canſt not pray nor weep. Ah, the Lord be mercifull to the hardneſſe of our hearts. Haſt thou but one tear in thine eyes? but one prayer in thy heart? then ſpend them now for the poore Church of God. Make all ſound within, and get ſound faith in the bloud of Jeſus Chriſt, that may ſupport and hold you up as the Ark did *Noah* in the floud.

O my dear people of this Pariſh, a fearefull floud is come upon this land: therefore make you an Arke of Gopher, and pitch it within and without: get in it, hang not about it, but, get into your Lord Chriſt, and ſhut up your ſelves in him, as *Noah* did in the Arke, and never come out. This is your ſafegard, if you be in him, you ſhall be ſupported againſt all troubles, and ſo ſhall the caſe go well with you. For as the Prophet ſaid to *Ahab*, High thee hence, for here is a ſound of much rain: and there came a ſhour indeed. So ſay I, high you away to Chriſt: for it may be you ſhall not hear many Sermons more: there is a ſound of many puniſhments and ſtormes falling downe upon us. O thrice happy are we that have Chriſt upon good termes and good grounds: if a floud come, it doth me good to ſee how ſafe I am: for the higher troubles ariſe, the higher the Arke will ariſe, and the higher your faith and comfort will ariſe, and you ſhall ſit like *Noah* in the Cabin. *Iſai.* 26.20. *Come my people and enter into the chamber, and ſhut the doores about thee, and hide your ſelves as it were for a little moment, untill the indignation be overpaſt.*

What? would *Noah* have been hired to come out of the Arke? no by no meanes: nothing would have got him out. I may even pitty you my people, that have no Faith. What will you doe and whither will you flie? all you that have not gotten into the Arke, and have not made ſure worke, if the floud ſhould come to morrow, you muſt certainly be drowned. If you look to God, he is your Enemy, if you look within, there your conſciences dogge you; and if thou lookeſt for comfort to the Miniſter, there is none for thee in all Gods word; if thou hang on a Miniſter, he muſt ſay as *Samuel* ſaid to *Saul*, ſince the Lord hath forſaken thee, I can doe thee no good. Oh thinke on this, and get all thy friends into the Arke with thee, as *Noah* did. Let me begge this at your hands; get a poor husband into the Ark with thee, with thy poor children, and ſhut them all up into the Arke with thee. Would it not grieve thee when thou ſitteſt in the Arke, to ſee a poore huſband or a child drowning in the floud, and going to Hell? For the Lords ſake, O my deere Brethren, ſpare no paines to doe them good.

Fifthly and laſtly, get a more ſtrong faith then ordinary, deep dangers

muſt have a ſtronger Faith; a man cannot row upon the maine ocean in a paire of ſcullers; but he muſt have a good ſhip well ballaſted, and a good Pilot; ſo doe you think to row upon the maine ocean of Gods wrath in a paire of ſcullers? therefore labour to ſtrengthen your Faith, and to get a good ſhip, wel pitcht and ballaſted, and *ſubſtantial* Faith; for the wind will trie it whether it be ſo or not; a Summers dublet will not ſerve the turne in a winters froſt; ſo a little ſtrength and comfort will not ſerve the turne in the ſtorms that are coming on us; but we muſt get winter garments; the Eaſt wind will try a mans clothes. Though a weak Faith may carry thee to Heaven, yet not with ſo much comfort as a ſtronger; eſpecially if it be but a little before the downfall of the Pope: for *then* there will be the greateſt combuſtions that ever was or ever ſhall be; and by all likelihoods, the time is *now at hand*. Then thy Faith had need to be greater then ever it was. As the Angell ſaid to the Prophet, up and eat, for thou haſt a great journey to goe; ſo ſay I to thee, thou fainting ſoule, make a good meale of Faith, ſtrengthen thy Faith upon the promiſes, for thou haſt a great work to doe, and happily thou mayſt goe ſix monethes, and not ſee the face of a good Miniſter, nor talk with a good Miniſter, when there ſhall be no more *Rogers*, *Hookers*, *Beadles* and *Cottons* to talk with; and you ſhall wander about in the woods; your faith will ſupport you *then*, it will doe you ſome good. When all the people had loſt *David*, *Eleazer* one of the Worthies, aroſe and ſmote the Philiſtines, 2 *Sam.* 11. 23. So when all Gods Miniſters ſhall leave thee, and *then* to fight it out againſt thine own luſts, and the Divell, and his temptations, will be hard, and this Faith thou haſt need of, when thy books and all helps ſhall be taken from thee. What need haſt thou of ſtrong Faith, when thou muſt fight againſt half a ſcore Papiſts and an Army of temptations, and a world of Divils from Hell? then thou haſt need of a ſtronger Faith then ordinarie. When you ſhall take your leave of your children and never ſee them more, then thou haſt need of Faith to inveſt them into the promiſes. *Hebr.* 11. 21. *By Faith* Jacob *bleſſed both the ſonnes of* Joſeph *when he was a dying*; ſo when thou art to leave thy wife and children, and never to ſee them more, what Faith haſt thou need of to inveſt them into the Promiſes, and to ſay, I look to ſee you another day in Heaven? the Lord be with you my deare wife and children, I ſhall never ſee you any more here, but I beleeve that one day we ſhall meet together in a world of happineſſe, where we ſhall be together in glory for ever and ever. AMEN.

THE

THE GREAT DIGNITY OF THE SAINTS.

In a SERMON

By WILLIAM FENNER, Minister of the Gospel, sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late Lecturer of *Rochford* in *Essex*.



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THE GREAT DIGNITY OF THE SAINTS.

Heb. 11. 28,

Of whom the world was not worthy.

Concerning the *Author* or Penman of this holy Epiſtle I will not now ſtand to diſcuſſe. But this is certaine who ever was the *Scribe*, the Spirit of God was the *Inditer*, and all Scripture is given by Divine inſpiration, 2 *Tim.* 3. 16.

For the *Coherence*, the Spirit of God having exhorted the Believers how to continue in the Faith, and with patience to undergoe thoſe trials which accompany the profeſſion of it; and having backt it with Arguments, he cometh in *this* Chapter to profeſſe the ſame; And you ſhall find in this whole Chapter, he layes down Arguments to back the exhortations, which are taken from the *Excellency* of faith.

The holy Ghoſt diſcovers it two wayes. Firſt, by a generall deſcription in the three firſt verſes; and after by the worthy examples of the faithful in the Church of old.

First,

1. First, the *generall* description of Faith in the first verse, *Faith is the ground of things*, &c. Faith makes things hoped for subsist to a Beleever.

Secondly, he describes the essentiall properties of it; it *makes Beleevers to be well accounted of, both of God and man*, verse second.

Thirdly, he shews that Faith makes beleevers to understand and beleeve things incredible to reason.

2. Secondly, he describes Faith by *examples* and patterns of Faith in the Church of old, and those are set down severally, one by one, from the fourth verse to the 32. where he sets down the example of *Moses* and *Abraham*, and then from verse 32. to the end of the chapter, he sets down the example of the Saints together, and that because the number of them was infinite, *Ergo* he dispatches them, and passes by them with bare naming of them, as, *what shall I make mention of Gideon*, &c. and so he shews what great things they did by Faith, and then he brings in this verse, *Of whom the world was not worthy.*

To come to the words, they are brought in by the holy Ghost to answer to a secret *Objection* that the holy Ghost did foresee, that the wicked persecutors of the Church would conceive against the godly;

Ob. Viz. *Why did they wander up and down?* were beleevers cruelly dealt withal? yes: for alas what were they? they were and are baggage people, not worthy to live in the world.

Answ. Now the holy Ghost takes away this objection; as if he should have said, you are deceived in them; for the *world is not worthy of them*, they were and are too good to live in the world.

But before I come to the main, we will note something in general.

Doctrine 1. Viz. *That it hath been the property of wicked men, and is still, to think whatsoever the godly have, is too good for them.*

Ye shall be hated of all men, Matth. 24. And have not the saints of God found it so? what a hard conceit had the *Iews* of Christ? *He is not worthy to live.* So of *Paul, Acts* 22. *They were accounted the off-scouring of the world, 2 Cor.* 4 13. And as it was in the Apostles times, so it is now; and would you know the reason?

Reason. 1. First, because God hath *chosen* them out of the world. *John* 15. 19. For when Gods people were as the world is, *carnal* and *sensual*, &c. then the world gave them the *right hand of fellowship.* But when a *change* appeared in the godly, then the world changed too.

2. Because the wicked *know* not the godly. (*viz.*) they know them not to be Gods children; so saith the Apostle, *They speak evil of the things that they know not, Jude* 10. They know him as he is rich, or as he comes of such and such a parentage; but as he is *a child of God*, they know him not. This world knows him not, because it knows not God. 1 *John* 3. 1. And hence it is that Gods children are called *strangers*, yea, and are used *strangely*; even because they know not God, and *Ergo*, they know not the child.

3. 3. Because wicked men *measure others by themselves*; and because they runne not into the same excesse of riot, *ergo* they speak evill of them, 1. *Pet.* 3. 5.

4. Because

4. Becauſe there ever was, and ever will be, contrariety betweene the *ſeed* of the *woman*, and the *Serpent*. *Eſau* will deale very hardly with *Iacob*; they that are borne of the devil, will hate them that are born of God, 1 *Iohn* 3.12.

Firſt, This ſhould teach the godly when they are hardly dealt with in the world in any kind, not to be diſcouraged. Think it not ſtrange; it hath alwayes been ſo, neither muſt you look for better dealing with wicked men. *Uſe* 1.

Secondly, ſeeing the world deales ſo hardly with you, ſee that you doe not meaſure *like for like*; but pray ye unto God for them, to open their eyes. 2.

Now we come to the words themſelves.

Of whom the world was not worthy.

The holy Ghoſt in this place would diſcover two things;

Firſt, the *little worth of the world of wicked men*, *viz.* how that they are not worthy to come into the preſence of the Godly.

Secondly, *the great worth of the godly.*

Viz. They are too good for the world.

Firſt, the world, (*viz.*) the wicked in the world, are *very little* worth; not worth one godly man or woman in it; whence obſerve, that

Gods Children are worthy perſons. *Doctrine.*

But before I handle this point, I will give the ſence and meaning of the words.

1. This word *World* is diverſly taken. Sometims it is taken for the *whole Fabrick of Heaven and earth*, *Iohn* 1.10. He was in the *world* and the *world* was made by him, and the world knew him not. So *Acts* 17.24. God that made the *world*, &c.

2. Sometimes it is taken *for all mankind*, good and bad. So *Rom.* 5.12. As by one man ſin entred into the *world* (*viz.*) ſin entred into the men which are in the world.

3. Sometimes it is taken for *the elect onely*, ſo *Iohn* 1.29. Behold the Lamb of God which taketh away the ſinne of *the world*, (*viz.*) the elect in the world. Again, God ſo loved the *world*, &c. *Iohn* 3.1.16. (*viz.*) his elect in the world. Again, we beleeve this is the Saviour of the *world*, *Iohn* 4.42. (*viz.*) of the elect in the world.

But why are the godly called the *world?* *Object.*

I anſwer, firſt becauſe the world was made for *them*, and it is continued yet for their ſakes. *Anſw.*

Secondly, they may be called the world, becauſe they are *ſcattered through the world*, and that not onely among the *Iewes*, but even among the *Gentiles* alſo.

Thirdly, they may be called the world, becauſe in themſelves they are *a world* of people; but yet compare them with the Devils drove, they are *few*, even as the ſhaking of the Olive tree. *Iſaiah* 17.6. yet in themſelves they are as the Starres in number. *Geneſis* 15.5. And *Balaam* ſaid, who can number the duſt of *Iacob?* *Numb.* 23.10.

Some-

Sometimes it is taken for the *reprobates in the world.* so *John* 15.19 *If you were of the world, the world would love its owne.* It is plain also in the prayer of Christ; *I pray not for the world, John* 17.9. And they may fitly be called the *world*; First because they are the *worlds* Citizens, they mind the things of the world, they follow nothing but the world. Secondly, because they are the *greatest* part of the world.

Sometimes the world is taken for the *things in the world,* those things wherewith the Devill uses to draw men from God; as the lusts of the flesh, the lusts of the eyes, the pride of life. 1. *John* 2.16.

Sometimes for the happy estate and condition the godly shall enjoy after this life. So *Luke* 20 35. They which shall be accounted worthy to obtain *that world &c.*

Now whereas the Apostle saith, *of whom the world was not worthy*; I take it, he means wicked men in the world, and those are they that are not *worthy* the company of the godly. And because I intend to shew the unworthinesse of the world, I will shew first that the things in this world are little worth. Secondly that the *men* in the world are little worth.

First I will shew you, that *the things in the world are little worth*; as Riches, Honours, pleasures &c. they are called *deceitfull* riches; and Christ calls them the *Mammon of iniquity, Luke* 16 9. *trash. Luke* 8.14. *Snares,* 1 *Tim.* 6.9. They are called *uncertain riches.* Now these bare titles must needs argue that they are *little worth*; for were they worth more, God would set better Titles on them. And *Salomon* who had best experience of them, yet hee termes them vanity. *Eccles.* 1, 2. and 11.

Secondly, they are *little worth*, because they are very *unprofitable*, they cannot profit a man; It is plain by the speech of *Samuel*, 1. *Sam.* 12.21. Vain things which cannot profit, *&c.*

Thirdly, they are little worth, because *they cannot further a man in the main thing* at which he should aime; they may further a man in some trifles, but not in the maine thing. There is no true good comes to a man by all the riches in the world; neither can they free a man from the evill day; neither can they make you better either in *respect of God or your selves.*

First, in *respect of God*, they cannot make you better esteemed with God: for he regards not the rich more then the poore. *Job.* 34. 19. He doth not account of a man according to his *greatnesse*, but according to his *goodnesse*, *Prov.* 20. 7, 8 Better is a poor man that walks in his integrity, then a King that is perverse in his wayes.

Secondly, they cannot better him in respect of God, because they cannot assure him of the *love* of God.

Thirdly, they cannot make a man more mindfull of God; nay they corrupt mens hearts, they make a man more forgetfull of God. It is thus with the greatest part of men in the world that are worldly rich; it is with them as it was with the *Prodigall*, who while he had money in his purse, never did he think on his Father.

Fourthly

Fourthly, the things of this world cannot make a man more *thankfull* to God, but rather the contrary, *ut supra.*

Fifthly, the things of this world cannot *draw a man neerer unto God.* You see that the more men have, the more negligent they are in Gods service.

Secondly, in *respect of our selves*; First, all the things of this life cannot inrich a mans soule with *grace*; they cannot make him humble, nor mercifull, nor constant in the profession of godlinesse and good duties; nay it rather makes them the more unmeet to any goodnesse; where there is *gaine* in the chest, there is *losse* in the Conscience; he that gets money apace, may lose Faith and a good Conscience; and they that most covet for abundance of the things of this life, are most backward in Grace; and this argues that the things of *this* life are little worth, even in respect of a mans selfe.

Secondly, *they are not able to free a man from any spirituall evill*; they may promise *freedome*, but when they come to the triall, they will be like a *broken staffe*; nay they cannot free thee so much as from an *ague*, much lesse will they help in the day of the *Lords wrath*, when the rich man shall be called to an account, and the Lord will recompence *every* man according to *his* wayes. So *Prov.* 11. 4. *Riches profit not in the day of wrath.* True it is, they may be as a wall of brasse to keep off the evil of this world; yet when the houre of *death* approacheth, they cannot free from *that*; when you are affrighted with the accusation of your owne *Consciences*, and with the apprehension of *Gods* wrath, when the Devill shall set upon you, and *all* your friends forsake you, shall the things of this life then doe you any pleasure? no, no. You will say to them then, as *Job* to his friends, *miserable comforters* are you all; this argues their little worth: For God will not examine you, how *rich* you have been, but he will consider you as you have *honoured* him, and as you have made good use of your riches; if you have been *faithfull*, you shall enter into your *Masters joy*. He will not consider you as you are or have been in great Offices or places in the world, but as you have been faithfull in them; not as you had crouching and bowing to you, but as you have faithfully and frequently bowed your knees unto the Lord in Prayer; God will not account of you, a straw the better for your wealth, but he will passe sentence on you as you have used or abused your *talent.*

Thirdly, *they can give no content.* He that desires Riches shall not be satisfied therewith. *Eccles.* 5. 9.

Object. O but, I desire but a competent living.

Sol. It is well done. A little spring running from the head, runnes shallow at the first, but at the last, many other falling into it, it is become great; so you may say, you desire but a *competency*; but the world comes on you, *then* there is craving and having, till your desires are as large as hell. *Habbac.* 2. 5. riches make men sick of a dogs disease; what is that? why dogs are alwaies eating, but never *satisfied*; so if a man immoderately love the things of this life, he shall not be satisfied.

Lastly, the things of this world are nothing worth because *we have no assurance of them*: they are of no continuance, they either leave us, or we them: doe you not see that after a man hath risen earely, and late eating the bread of carefulnesse, and hath gotten a little pelfe, is he not thereof deprived in a moment of time? *Prov.* 12. 27. The slothfull man (*viz.*) the *worldly man, rosteth not that which he tooke in hunting*, (*viz.*) after all his travaile he is swept away, and taketh not the profit of them. Is not this then a worthlesse world? but suppose it doe stay with you, yet one day you must part with it. *Psalm.* 49. 6, 7. and you must carrie *nothing* with you, *naked* you came, and *naked* you must returne; even like a sumpter Horse, which carries all the day abundance of Treasure, but at night it is all taken from him, and he is put into a stable for his labour; all the benefit he gets by the Treasure, is, he onely feeles the weight of it. Even so many rich men are Sumpter-horses to carrie the things of the world, who either for ill-useing, or ill-getting them, are put in a filthie stable, (*viz.*) Hell, and their pay is everlasting torment. These things shew the little worth of this world.

Now you shall see that *worldly men are little worth*: First it appears that they are little worth, because of the *names and titles* that the Spirit of God laies on them, it calls them *Sonnes of Beliall. 1 Sam.* 2. 12. *Vile persons. Psal.* 15. 4. *Children of iniquity. Hosea* 10. 9. 11. *A reprobate sort. John* 8. 44. *Children of wrath. Ephes.* 2. Now if there were any great worth in them, think you that the Spirit of God would not better like them?

Secondly, they are little worth in respect of their actions; their *best* actions are but *glittering sinnes*, *Isaiah* 66. 3. If they pray, or heare *&c.* God accounts of it no better then the sacrificing of Swines flesh, they stink in *Gods* nostrils. *Isa.* 1. 13.

If then the men of the world, and the things of the world be little worth, how doth this discover the madnesse and folly of men in their dayes who so much mind the world? no paines nor travaile too great, or too dangerous to get the world; nay they will hazard life and health, even to the back-bone, to get the world; goe to bed late, rise early, not caring if they lose both body and soule, to get the world: and when their consciences are thus set on the tenters to get it, they set their hearts on it and keep it as their God.

Secondly, let this informe our Judgements, that seeing the world, and the men of the world are so little worth, let us judge of them no better then they deserve; it is a *false* glasse, or *crooked* rule that men goe by, who judge themselves men of worth if they be rich, and we use to say there is a man of good credit; let us see our folly in thus judging, I will discover it thus.

The things of the world are given to the worst men, wicked men have many times the *greatest* share in them. *Esau* hath foure hundred at his heeles, when *Iacob* had but a few; The Scribes and Pharisees sate in *Moses* chaire, when as the *Disciples* of Christ were carried before Rulers;

lers; ſo for Riches, proud *Dives* fared deliciouſly every day, when poor *Lazarus* was faine to ſnap at a cruſt; ſo the falſe prophets were fed at *Iſabells* table, when *Elias* was in commons with the Ravens. Now if the things of this life were of ſuch great worth, think you that God would keep his children ſo ſparingly with them? no, no; they are but gifts of Gods left hand. *Prov.* 3. 16. Length of dayes are in his right hand, and in *his left hand riches and Honour.*

Inſtruction, to teach us to take off our hearts and affections from purſuing things of this life. You ſee they are little worth; doe not in *affection* love the world, nor yet in *action* too much ſeek the world; but when *Heaven* and *earth* are laide in the ballance, eſteem earthly things as *dung* in reſpect of Chriſt, and ſhew your little eſteem of earthly things, by your ſeeking them in the *ſecond* place, and Gods Kingdome in the *firſt place*; Let wicked men account the things of this life as their *ſummum bonum*; *but let us* be *crucified* to the world, let us be as dead men to the world, and the world as dead to us; not that I would have you *utterly* to reject the things of this life, but not to ſet your affections on them; we muſt uſe the things of this life as Travailers doe their proviſion; if they have too much, it will hinder them; ſo let us be content whether it be much or little; it is beſt to lay up treaſure in *Heaven*, as Chriſt told his Diſciples. Thus of the firſt point; the ſecond follows. *Uſe* 3.

OF *whom the world was not worthy*, as if he ſhould have ſaid, they are too good *to live* in the world; hence obſerve; *That true Believers are perſons of very great worth.* The world is not worthy of them. *Doctrine.*

I need not ſpend much time to prove this; they are called *excellent* perſons, *Pſal.* 16. 3. Againe, the righteous is *more excellent* then his neighbour. *Prov.* 12. 26. againe, they are called *the glory* of God, *Iſaiah* 45. They are called a *choſen* people, a *Royall* Prieſthood. 1 *Pet.* 2. 9. Now, wherin lies the *worth* of a godly man? not in the *outward* man; for alas the outward man of a child of God is the ſame with another man. Their chiefe worthineſſe lies in the *inward* man which after God is created unto righteouſneſſe and true *holineſſe*. *Epheſians* 4. 24. The Kings daughter is all glorious *within*. *Pſalm.* 45. 13. Now Gods people are *worthy* perſons, and that in theſe reſpects,

Firſt, in *reſpect of the worthy names they have.* Doe they not, ſaith the Apoſtle, blaſpheme the *worthy name* by the which ye are called? *Iames* 2. 7 (*viz.*) the name of Chriſt. 1.

Secondly, they are worthy, becauſe *there was a great price paid for them*, it adds much to the worth of a thing when there is a great price 2.

paide for it; ſo this adds to the worth of all *true* beleevers, that the price was great that was paid for them; *they were not bought with corruptible things*; not with two hundred fore-skinnes of the *Philiſtines*, as *David* bought *Michal*; nor with thirty change of garment, the reward of thoſe that unfolded *Sampſons* Riddle; they were not bought with a great ſumme of Money, as the *Romane* Burgeſſeſhippe was; I ſay, not with corruptible things, but *with the precious bloud of Jeſus Chriſt*; for in him wee have redemption through his bloud. *Coloſſians* 1. 14.

3. Thirdly, they are worthy in *reſpect of the Conſciences of the wicked*, for it is for their worth, that they beare them malice; it is *goodneſſe* that is perſecuted in good men. I appeale to the *Conſciences* of wicked men, whether their Conſciences tell them not, that there is *worth* in the godly for which they beare them a ſecret grudge; but if their Conſciences be *ſleepy*; and tell them not ſo much, yet I am ſure their *praiſes* proclaime it. The grace that is in the godly, is the eye-ſore of the wicked.

4. Fourthly, Gods people are perſonages of great worth, *in reſpect of their Priviledges which God hath been pleaſed to dignifie them withall*, which are infinite, if I ſhould name them all; wherefore as out of a Garden, where are diverſe ſorts of flowers, I will gather ſome few.

1. The firſt Priviledge wherein their worth is manifeſt, is *their Royall deſcent*; they are not baſely borne; No, they have Kings for their nurſing Fathers, and Queenes for their nurſing Mothers; they are ſonnes and daughters of the *King of Heaven*, and it is uſuall in the Scripture to call them the Children of *God*.

2. Secondly, as they are Royally deſcended, ſo they are *Royally attended*. To ſpeak reverendly, God attends them, he keeps them as the *apple* of his eye; and Chriſt is their Captain, he goes before them to conduct them; and under God and Chriſt we have *Angels*, they pitch round about them that fear the Lord, *Pſal.* 34. 7.

3. Thirdly, they are worthy in *reſpect of their places*. They that truſt in the Lord ſhall be as Mount *Zion*, *Pſal.* 125. 1. which cannot bee removed.

4. Fourthly, in *reſpect of their fare*; they have *Benjamin's* Meſſe, which is *five times* more then his brethren's; ſo the portion of Gods children is five thouſand times more then the wicked's; Heaven is *their* inheritance.

5. Fifthly, they are worthy in *reſpect of their Royall apparell*; as a worthy man is richly apparelled, ſo a godly man is clothed with the *righteouneſſe of Chriſt*. *Rev.* 3. 9

6. Sixthly, in this reſpect alſo, *becauſe they are out of debt*, they need not feare any Sergeant to arreſt them, no not *death*: for Chriſt hath cancelled the hand-writing *Col.* 2. 14.

7. Seventhly, in *reſpect they may goe boldly to the throne of grace*, with confidence that they ſhal be heard in prayer. For whatſoever we aske, we receive, &c. 1 *John* 3. 22.

Eighthly,

Eightly, *all things worke together ſtill for them to the beſt.* Romans 8.28. 8.

Ninthly, *they are Gods beloved ones*, his favourites, they have an intereſt in Gods *peculiar* providence. True it is he ſhews a *generall* providence to all: but Gods people have a right in a more *peculiar* manner; for God will dwell with them *John* 14. 23. and he will keep the feet of his Saints. 1 *Sam.* 2. 9. 9.

Tenthly, *they have the free uſe of all Gods creatures*; the Charter that was given by the great Lord of all, was forfeited to him by the fall of our firſt parents. They are the ſowre grape, and we their children, our teeth are ſet on edge. But Chriſt hath renewed this charter for *his*: all others are but uſurpers: though a wicked man have never ſo much, and never ſo good a title in regard of the Law of man, yet in Chriſt he ſhall be condemned for an intruder. Oh what a happy thing is this then for the godly? for whatſoever they have, they are the right owners of it: all things are *theirs*, and they are *Chriſts*, and Chriſt is *Gods*. 10.

Eleventhly, they are perſons of great worth in *reſpect of their preſence where they live, the places fare the better for them.* *Laban* fared the better for *Jacob*, and *Potiphar* fared the better for *Joſeph*. While *Lot* was in *Sodome*, the Lord could do nothing againſt the *Sodomites*: they keepe the judgements from the places where they live, they are the *pillars* of the Land. 11.

Twelfthly, in *reſpect of their actions*: a true beleever in his praier praies for himſelfe and for others. *Abraham* prayed for *Abimelech*, and God heard him. *Gen.* 20.17. and *Moſes* prayed for *Pharaoh*, and God removed the plagues, as you may ſee in *Exodus*. 12.

Thirteenthly, *in reſpect of the great things which are laid up and reſerved of God for them in the world to come, ſuch as no eye hath ſeen, nor ear heard, neither hath it entred into the heart of man to conceive.* 13.

But are they ſuch men of worth? why, they are not eſteemed at all, neither are they at all well ſpoken of. *Object.*

Firſt, know this: you that are godly, be not diſcouraged; this takes nothing from your worth. For who are they that ſay thus? none but a company of mad men and fools: and who regards ſuch? *Anſwer* 1.

Secondly, If all ſhould ſpeak well of you, then woe be unto you. 2.

Thirdly, Envie is evermore the companion of vertue. Learne then, the more you are reviled, the more to make your light to ſhine before men that they may ſee your good works, and glorifie your Father which is in heaven. No man yet ever lived, though never ſo worthy, but of ſome he hath been deſpiſed. 3.

Fourthly, Know this in concluſion, that you that are thus deſpiſed, it is a *part* of your worth. For when all men ſpeake *evill* of you, then *bleſſed* are you. 4.

This ſpeakes terrour to the wicked, who wrong the children of God, either with tongue or hands: either by themſelves or by others: either by nicknaming them, or by circumventing them; this I ſay ſpeakes terrible things againſt them. Will you offer to ſpeake againſt perſonages of great *Uſe* 1.

great worth? against the children of a King? will the King endure that thou shouldest speak against the bloud royall? no no, he will be revenged on them that doe so; dost thou now wrong a godly man? thou shalt one day smart for it; for God is able to punish thee, yea and he will doe it, unlesse thou speedily repent. When *Saul* *Acts* 8. persecuted the Church of Christ, Christ called from heaven and said, *Saul, Saul*, why persecutest thou me? I speake to those that are wicked men, and I speake in the bowels of Christ, if you did *know* them, you would not doe it; for had they knowne the Lord of life, they would not have *crucified* him. 1 *Cor.* 2. 8. so, if such as doe persecute Gods children, did but know their worth, and that they were his children, they would not do it.

Let us esteem godly men and women as persons of great worth: The Saints of God have alwaies done so.

Saint *Lawrence* being demanded by his persecutors, wherein the worth of the Church lay; the story saith, he gathered a companie of *poor people* together, and pointed at them and said, *there lies the worth of the Church*: so, I have read of an ancient King, who made a great feast, and invited a company of poor people which were Christians, and he bade his Nobles also, now when the Christians came, he had them up into the *Presence Chamber*; but when the Nobles came, he set them in his *hall*. Being of the Nobles demanded the reason, he answered, *I doe not this as I am their Kyng here*; for I respect you more then them; but as I am a King of another world, I must needs honour these, because God doth most honour them, and then they shall be Kings and Princes with me: soe doe you esteeme of them according to their worth, and shew it.

Use 3. If they be persons of such great worth, here *you may be directed how to get a name of worth in the world*, to be honoured of God. This is the way; labour to be beleevers, serve God and close with the godly, be of one minde and of one heart with them. *Honour* is the thing that all desire, according to that of *Saul* to *Samuel*, *Honour me before the Elders of my people*: so we are all ready to say, oh that I could be honoured in the heart of those that I converse withall: I say then thou must labour to serve and honour God in thy heart, let that be thine honour. It is a meere folly for men to think to get honour by swearing, by lying, by cutting and slashing, and drunkennesse &c. The sweet ointment of a good *name* is not compounded of stinking ingredients.

Use 4. *That should serve to comfort the godly*: that seeing *they* are of so great worth, what though *they* be disgraced here, let this suffice thee, God that knows the true worth of every thing, *he* accounts thee *worthy*: what though *dogs* bark and crie out against thee for *thy* holinesse? let them alone: and know thou this, that the time will come when never a curre of them all but will wish, oh that mine end might be like his, and that *they* might goe as *thy* dogge to heaven with thee, when *they* shall see thee sitte at *his* right hand where are pleasures for evermore.

Lastly

Laſtly, *you that approve your ſelves to be of the number of the godly, labour to walke worthy of the Lord. Coloſ.* 1.10. Doth God thus advance you? then ſtrive you to honour him with inward and outward worſhip. God hath not done theſe things for you, that you *may* live as you liſt: no, you are a *choſen* generation, &c. 1 *Pet.*2.19. *Ergo*, you muſt ſhew forth the vertue of him that hath called you. You that are *parents* of children, the more you doe for them, the more *you* look they ſhould *honour you*: the more God hath done for you, the more you ought to feare him. God hath drawn you out of darkeneſſe into a marvellous light, and will *you yet* walke as vaſſals of Satan? This was that kept *Joſeph* from committing adulrery, even the favour of advancement, and *how then can I doe this great wickedneſſe*, ſaith he? ſo thou art advanced to honour, from a childe of the devill to be the ſon of God, how then canſt thou commit wickedneſſe? Conſider I ſay how God hath advanced thee from being a ſlave of Satan to be his *adopted* ſon: and ſhall I now become a covetous perſon, ſhall I be a companion of Gods enemies? when you are enticed by the divell or wicked men to any ſin, *ſay*, what ſhall ſuch a man as I conſent? ſhall I flie from my colours? what, a Kings ſon and flie? Conſider this.

THE

THE TIME
OF
GODS GRACE
Is limited.

In a SERMON

By WILLIAM FENNER, Miniſter of the Goſpel, ſometimes Fellow of *Pembroke Hall* in *Cambridge*, and late Lecturer of *Rochford* in *Eſſex*.



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THE TIME OF GODS GRACE Is limited.

GEN. 6. 3.

The Lord ſaid, My Spirit ſhall not alway ſtrive with man, becauſe he is but fleſh, and his dayes ſhall be a hundred and twenty yeares.

IN this Chapter is continued the Hiſtory of the decay of the World, wherein is deſcribed Gods purpoſe of deſtroying mankind; in which are theſe two parts:

Firſt, *the meritorious deſerving Cauſe*, wherein God gives an account what he doth, how inexcuſable the world is, and how juſt God is; unto the. 14 *verſe.*

Secondly, *a direction unto Noah to make an Arke*; where we may ſee, that God in his judgement remembers mercy.

The *meritorious deſerving cauſe* is deſcribed, firſt, from the *quantity* of thoſe perſons in thoſe evill dayes; *a great many*, *verſe* the firſt; men began to multiply in places populous; where there are *ſome* good, there are many bad.

2. Secondly by the *quality* of thoſe perſons; the *Sons of God*, when they ſaw the daughters of men, the ſonnes of God (*viz.*) the *poſterity of them that maintained Religion*, they began to be careleſſe and *carnally confident*, they did looke after the profits and pleaſures of this life, and then it was high time for God to enter into Judgement.

3. Thirdly, by the kind of ſinne; *They luſted after unlawfull Marriages &c.* and the root of this was originall corruption; the *Imaginations of mans heart, were onely evill, and that continually.* verſe 5.

Theſe words, are a *Proclamation of Gods purpoſe*, to bring it to an end; in which are four things.

Firſt, *the Lords complaint* in theſe words, *The Lord ſaid.*

Secondly, *the proclamation it ſelfe* in theſe words, *my Spirit ſhall not always ſtrive with man.*

Thirdly *the reaſon, becauſe he is but fleſh.*

Fourthly, the *limitation of the time, a hundred and twenty years*; in which time if they repent, I will repent; but if they will not, *my Spirit ſhall not alway ſtrive.* As if the Lord had ſaid, I have tried *all* concluſions and uſed all means, partly by *Mercies* to allure them, partly by *Judgements* to terrifie them; partly by my *word* to recall them, and by all meanes poſſible to bring them to my ſelfe, yet they remaine incorrigible; I now am reſolved to ſtrive with them no more.

From the words thus opened there will naturally ariſe theſe two points.

Doct. 1. Firſt, *that the Lord of Heaven and earth doth ſtrive mightily with a company of poore Rebells*; and all to bring them unto himſelfe, but on this I intend not to inſiſt.

2. The ſecond is this, *viz.* that *there is a time when God will ſtrive with men no more, and that in this life*; The ſcope of this aimes at the whole world; but what is ſaid in *generall*, may alſo be ſaid in *particular*. Well then, there is a time *in this life*, and not when we are dead and gone; for *then* it is certain there is no more comming unto God; but, in this life there is a time when God will ſtrive with men no more, neither for their good *here*, nor for their everlaſting happineſſe *hereafter*. For, unto every *thing* there is an appointed time. *Eccleſ.* 3. 1. Now the Lord calls lovingly to *allure* us; but there will come a time of, *Goe ye curſed*; the good Spirit of mine which thou haſt abuſed, ſhall never come to thee more; this is a marvailous *troubleſome* truth: yet moſt true; for men now will have their wills, and God muſt be at their leiſure, and come (forſooth) when they pleaſe. They will live as they liſt, doe as they liſt, and God muſt ſhew mercy on them as they liſt, and when they liſt *&c.* So there is a time when God will *ſtrive*, but when *that* time is gone, God will ſtrive *no more.*

To make this plaine I will lay downe theſe ſix things;

Firſt, I will let you ſee that it hath been ſo by Teſtimonies of Scripture.

Secondly; I will ſhew in or after what manner God deals with a ſoul in giving it over.

Thirdly,

Thirdly, I will ſhew who they be that God gives over.
Fourthly, I will ſhew the grounds of it.
Fifthly, the objections againſt it.
And laſtly, we will come to the uſes.

For the firſt; Teſtimonies of *Scripture*, you beleeve them, and you doe acknwledge that the things delivered there are certaine; ſee it in *Saul*, becauſe thou haſt *rejected* the word of the Lord, the Lord hath alſo rejected thee from being King *&c.* 1 *Sam.* 15. 23. The Lord had *ſtriven* with *Saul* many wayes; by giving him profits and honour, in making him King; he had given him *gifts of the Spirit*, he was not wanting unto him in any meanes; yet he not regarding all this, but *neglecting* that which his Conſcience told him ſhould be done: hereupon the Lord tooke away that *good* Spirit from *Saul*, and gave him an *evill* Spirit, as himſelfe confeſſed to the Witch of *Endor*. And as ſome Divines underſtand that ſaying of *David*, *Pſal.* 51. 11. *Caſt me not out of thy ſight or preſence*, is not to be underſtood of *Government*, but of the *Church* of God; Caſt me not out of thy preſence, as thou didſt my Predeceſſor *Saul*; *Ergo*, it is evident that *Saul* was given over even in this life. 1.

Secondly, that of the *Heb.* 12. 16, 17, 18. ſaith the Text; *Let there not be a prophane perſon among you, as Eſau*; marke, that man is a *prophane* man, that for one morſell of profit or pleaſure, will caſt off the favour of the *living* God; let there not be any ſuch among you (ſaith the Text.) The Apoſtle meanes not the outward inheritance onely, but that which is of the Sonne-ſhip of God, which the Birth-right then was. 2.

Thirdly, *Luke* 19. 41, 42. where our Saviour weeps over *Jeruſalem*, *O Jeruſalem &c. oh that thou hadſt knowne in this thy day of viſitation! &c. but now they are hid from thine eyes.* Why? becauſe thou didſt not know thy time; God viſits us from day to day, either in *Mercies*, or *Judgements*; in mercy when he performes that which he hath promiſed; in Judgements when he brings on men thoſe Judgements which formerly he denounced; So our Saviour tells them they had a *day*, Oh that thou hadſt known in this *thy day*! *&c.* But now they are hid from thine eyes, and thou ſhalt ſee them no more: thus you ſee it is plainly proved by evidence of Scripture. 3.

Secondly, I will ſhew you how the Lord deals with ſuch *rebellious* and ſtubborne creatures, who after the Lord hath tried all concluſions on them, yet cannot bring them to amendment, but that ſtill they will goon in their ſins. First the Lord changeth his minde; and he *repents* him of the good he hath done unto them. And ſo he repented that he made *Saul* King.

But how can God repent? *Object.*

I anſwer, there may be a change of the *thing*, though not of the perſon. The Lord repents, that ever he ſet a Miniſter over a ſoule to convert it, if it deſpiſe his Miniſtery: though *Moſes* and *Samuel* ſtood before me, yet my mind could not be toward them: The Lord then had a minde; he loved the young man in the Goſpell, that is he kindly invited *Anſwer.*

invited him, but yet saith the text, *he went away sorrowfull*, he would not sell *all* to follow Christ: so the Lord of heaven and earth strives with men, he hath a good minde to winne them, he sends his Ministers to them; and when will it be that *that unclean* lust of thine will be reformed? The Lord calls the first, second and third time, and when he sees it will not prevaile, at last he gives thee over.

The Lord gives over that man to the *power* of that sinne which he never did before, when he strove with him; we must either lose our sinnes or our soules: and if no meanes will serve to bring a man home, then the Lord gives him over to commit his old sinne; See *Psal.* 82. 11, 12. the Lord tells there what he had done for Israel, how he had brought them out of *Egypt*: but my *people* saith he *would not hear*: *Israel* would none of me, none of my holinesse, none of my pureness, none of my waies; but their own waies, wills and witts were best: therefore saith the Lord; *I gave them up to their owne hearts lust.* He doth not say he gave them up unto the *Syrians* to plague them, nor to the enemies of the Church to ride upon them; but to *their own lusts.* The incestuous person received good by his excommunication: but when a man is given *over* unto rebellion, it is hard for him to be recalled back; it had beene better for that man, if he had never been borne. For as the skinne of a Rabit comes well off till it comes to the head, and then there is haling and pulling; so a man can crucifie *many* lusts, and performe many good duties; but when once he is come to the head, to his *darling* sin, to his *Dalilah*, then there is tugging and pulling; and the Lord will either breake that mans neck or his heart: he will either pull him from sinne, or give him wholly over unto his sinne. See *Psal.* 78. 30. they must have *Quailes*, they had a dainty tooth, and that must be satisfied; well, I will give you Quailes saith God, yea, and my displeasure with it also.

Thirdly, as *God gives a man over to the power of his lusts, so he doth blast a man in regard of all abilities and gifts that formerly he hath had.* Looke into the world, and you shall see this plaine: great scholars, learned Doctors and Preachers, their learning hath been blasted: they were bright candles, yet in the end they became *snuffes*, men of corrupt mindes &c. Looke upon other *common* Christians, who have given hope of comming unto God, when they were in sickness, or necessity &c. Yet at last it turnes to *nothing*: He sent leanness into their soules, *Psal.* 106. 15. He gave them their request. One aimes at honour; well, God gives it unto him: another will have *profit*; well, saith God, and thou shalt have it: but *my Spirit* and the *excellency* thereof thou shalt never have.

Fourthly, *the Lord hardens that man:* he repents of the good that is done unto him, he gives him up to the power of his lusts: and blasts all his parts, so that he hardens his heart; and look, by what meanes God sought to bring him unto him, *those* meanes harden him; afflictions harden him, which should have been the meanes to have recalled him. God braies a foole ten times in a morter, and yet he is the harder, harder and harder. Men live in the *Sunne-shine* of the Gospell, yet many

are

are hardened by it, Thoſe that have profeſſed the Goſpell, forſake their *firſt love*, and are become like the Smiths dogge, that lies at the Anvill and ſleepes, though the ſparkles flie about his eares: ſo let the Sonnes of Thunder ſay what they will, yet it ſhall not trouble them.

Fifthly, *The Lord lets that man build upon falſe bottoms*, live by falſe principles: that man which hath been *enlightned*, muſt have ſomewhat to hold upon; elſe he would be in a little hell, and *ergo* a man hath his ſhifts, *Saul* ſaith *I have performed the will of the Lord, I have done that which he commanded me.* Have you ſo, ſaies *Samuel?* What then meanes the lowing of the oxen? Oh ſaith he, it is to doe ſacrifice unto the *Lord*. &c. Some cunning hypocrites will have heaven: but when a *Samuel* comes with a *diſcerning* ſpirit, and tells them that *grace* and *luſt* cannot ſtand together; yet they would faine hide and excuſe ſin: faine part the ſoule between ſin, and grace. See *Luke* 15.16. the young prodigall would faine have filled his belly with the husks; the meaning is, every unregenerate man having lived after his owne luſts, his conſcience being met withall and terrified with Gods wrath, he would leave his ſin, *yet he would fain fill his belly with the husks*, viz. with his luſts: he intends to be drunk no more, to be prophane no more, to be looſe no more, but now he will *faſt* it out, *pray* it out; and yet ſaith the text he would faine fill his belly. There is never a *naturall* man but he would faine reſt upon *ſomewhat*; but where the Lord hath a mind to bring a man home he will not let him reſt upon outward performances. One ſaith he hath been counted a profeſſour theſe twenty years, and *ergo* he ſaies his caſe is good. Another ſayes he *prayes in his family*, and doth may good duties; another ſaith *God hath bleſſed him divers wayes*, and *ergo* his caſe is good: but thoſe the Lord purpoſeth to doe good unto, he will not ſuffer them thus to deceive themſelves.

Sixthly and laſtly, *The Lord gives a commiſſion to all meanes formerly uſed, that they ſhall never come to him more*: the Lord bids thoſe judgements and mercies wherewith he ſought to humble him before, never more to meddle with him. *Ephraim* is joined to Idols, let him alone, *Hoſ.* 4. 17. *viz.* his *heart* and his ſins are joined together *Iſay.* 5. 6. God ſpeakes of his *Vineyard*, ſaying, what could be done more? yet *becauſe it* brought forth *wild grapes*, when I looked it ſhould bring forth good, *ergo* ſaith the lord, I will lay it waſte, I will take away my former protection, and I will command the cloudes that they raine no more upon it. *viz. The meanes of grace and ſalvation ſhall be offered no more unto it.* I will hear ſuch a man no more, I will take away my Miniſters from him. You know that *Paul* and *Timothy* would have gone into *Aſia*, but the Spirit ſuffered them not: this is a hard condition, when the Spirit will not ſuffer good to be done unto a man, a Citie or a Nation. And thus much for the teſtimony of the Scriptures.

Thirdly, *I will let you ſee what perſons they are.* I will not ſay this and this particular perſon; but you ſhal ſee what the ſcripture and the word of God ſayes, They are foure kinde of perſons, and you ſhall know them by theſe foure things.

Firſt

1. First, *Thoſe that have lived a good while under the means of grace, but are ſtill unprofitable*, and no good is wrought upon them; it is likely ſuch men are given over. See *Matth.* 23. and the 34, 35, 36, 37. And a man that hardens his necke when he is rebuked, ſhall ſuddenly be deſtroyed, and cannot be cured, *Prov.* 29. 1. Looke unto this, you that live under good Miniſters, Fathers and Maſters &c. For if the Lord ſees you will not come in, he gives you over. I limit no time: yet what ſaith the Spirit of God? *Forty yeares was I grieved. Heb.* 3. 13. He ſwore that they ſhould not enter into his Reſt. *Forty years* was a great time: but what ſay you to *three years? Luke* 13. 7. Theſe *three yeares* have I come ſeeking fruit, and I have found none, cut it down &c. But what ſay you to *one yeare?* Lord let it alone this yeare &c. But what ſay you to *forty dayes?* yet forty dayes and *Nineveh* ſhall be deſtroyed. But what ſay you to ſome few houres? *Matth* 10. 14. Whoſoever ſhall not receive you, &c. ſhake off the duſt, &c. You know what commiſſion the Lord gave to his Meſſengers, how they ſhould preach the Goſpell, and if the houſe be *worthy*, well: and if not, ſhake off the duſt &c. As if one ſhould ſtrive with you this day, but if you will not heare nor obey, who can tell whether the Lord will ſtrive any more or no?

2. Secondly, *Thoſe that have much calling and meanes, and alſo many ſore workings of the Spirit on them*, that when they have gone out of the houſe of God, have determined never to be drunke more, never to ſwear, lie, nor ſteale more &c. and yet theſe come to nought. He that hath had many Proclamations, as *Ezek.* 24. 13. *Becauſe I have purged thee, and thou waſt not purged, I tried thy wayes, what might do thee good, and thou ſeemedſt to be good, but thou waſt not good in earneſt, therefore thou ſhalt not be purged.* Such a man who hath lived under the Goſpell, and hath had his heart ſhaken, yea and the world hath good hopes of him, but the devil ſees it and tempts him, ſo that on the ſudden this man wanders away, and his hopes are vain. *Heb.* 10. *If any man draw back, my ſoul ſhall have no pleaſure in him. verſe* 38. He ſpeaks of holding out in a Chriſtian courſe unto the end: looke how it was with *Lots* wife. *Gen.* 19. ſhe looked backe, as if ſhe were loth to goe from that pleaſant garden, fine houſes, ſuch and ſuch gold in ſuch a corner; what thinks ſhe, ſhall I leave all this? the Lord turned her into a pillar of ſalt: (*viz.*) He left ſuch a remarkeable note upon her, that it remaines unto this day. Now if he dealt ſo with her, how will he deal with thee and others? ſome it may be have a good mind to come home: but what ſay they, ſhall we leave all our pleaſures and profits? will not a little profeſſion of Religion and a great deal of the world goe together for currant? Take heed, the Lord may juſtly turne thee into ſalt.

3. Thirdly, *Thoſe that have much grieved the good ſpirit of God, in bringing in ſome ſinne contrary to the light of conſcience and the ſuggeſtions of the good ſpirit of God, as did the children of of Iſrael, who reſiſted the good ſpirit of God*, and he ſware &c. The Miniſter bids thee cut off thy long haire, and the word ſaies, it is a ſhame for a man to weare long haire: yet for all this ſaieſt thou, I will not, what will the world ſay of me then? away with

theſe

theſe faſhions, leave off cards and dice &c. ſaies the Spirit of God, and whatſoever is of evill report: yea, but I will not; for what will Sir *John* and my Lady ſay then? Turne you unto me ſaith the Spirit of God; no I will not, ſaith the ſtubborn walker. Put him on in a good courſe, yet he will not walk therein; ſpeake the truth ſaith the Spirit of God, for all lyars ſhall be turned out: yea but not yet, I have got thus much wealth by lying, and I will not yet leave it.

Fourthly; *Such as have a common, baſe, vile and contemptible eſteem of* the Goſpell and Miniſters thereof. *They mocked the Miniſters till the wrath of God broke out againſt them, and there was no remedy.* 2 *Chron.* 36. 16. A Miniſter cannot be plaine but wicked men will abuſe him in their hearts. I called and cried ſaith Wiſedome, but you ſet at nought all my counſell. *Prov.* 1. 24, 25. and going away they make a tuſh at it. I, ſaith one, Maſter Miniſter, you mette with mens hearts to day, but I beleeve yours is as bad as anothers, elſe how could you have hitte them ſo right? ſee what the Spirit of God ſaith of ſuch, *Iſa.* 22. 21. *In that day did the Lord call to weeping* &c. the text told them of a judgement, and nothing to be expected but miſery: but they make a tuſh of it, and ſay, Come, we ſhall all die, *ergo* let us eare and drink and be merrie while we may; the Miniſter tells us we ſhall all to hell, then let us have the other pot and the other pipe, if it muſt needs be ſo. Oh my beloved, can the God of heaven indure to be thus diſgraced in his Goſpell and Miniſters? Another ſayes, care I what the Miniſter ſaith? I will goe and drinke at every Ale-houſe, and ſee whether theſe judgements will come or no. 4.

Now I come to the fourth thing, which is the *grounds of it*, (*viz.*) Why the Lord in this life doth give men over, and ſtrive with them no more. This truth is troubleſome, and curſed hearts cannot abide it. 4.

The grounds of this point ariſe from theſe two Attributes of God, his Juſtice and his Wiſedome.

Firſt, from the *Juſtice of God*, God is a juſt God; and is it not juſt than thoſe who have rejected him, that he ſhould reject them? I have called, but you anſwered not. *Jer.* 7. 13. &c. Now as it is juſt with God to fulfill every word that he hath ſpoken, and to fulfill *all his promiſes* to the faithfull, ſo is it juſt with God to bring *judgement* on them that have ſleighted him, and to fulfill all his threatnings. 1.

Secondly, From the *Wiſedome* of God and his long-ſuffering; and this is becauſe his compaſſions faile not: elſe, the firſt day of our ſinning had been the firſt day of our rejection; yea it is his *goodneſſe* that we have any favour; but Oh our God is a wiſe God. A man that knocks at the dore, if he be wiſe, will not alwaies lie knocking, if none anſwer: he gives over and goes away, ſo the Lord knocks at our hearts by *mercies* to allure us, by *judgments* to terrify us: yet he can find no entrance. Is it not wiſdom then to be gone? *Why ſhould I ſmite you any more*, ſaith God? *Iſa.* 1. 5. As if he ſhould ſay, tis to no purpoſe: I know not what to do with you: 2.

with you: it is wiſedome to give over, when there is no good to be done on you: What could I have done more for my Vinyard &c? *Iſa.* 5. There is no wiſe man that will alwayes water a dry ſtake. And do you think that God wil alwayes be ſending *Paul* to plant, and *Apollos* to water? No, our God is a wiſe God, and our mercifull God is a juſt God: you that will have your wayes and wills, take them, and get you to hell and periſh everlaſtingly.

5. Now in the fift place we come to the Objections.

Object. 1. Some ſay, *If we ſhall be damned, then we muſt be damned: if we ſhall be ſaved, then we ſhall be ſaved*; why then neede we pray and keepe ſuch a quoile as the Miniſter ſpeaks of?

Sol. Secret things belong to the Lord, but revealed things to us, and to our children. *Deut.* 29. 29. *ergo* doe thou uſe the meanes, and be thou humbled according to the word of God, and thou ſhalt be exalted according to the word of God: ſee what God hath ſaid to thee in his word: for neither I, nor thou, nor the Angels of heaven can tell what the will of the Lord is concerning thee, if not revealed in the word.

Object. 2. Another ſaith, *Why do you limit God?* you take too much upon you, you ſons of *Levi*. The Lord ſaith, At *what time ſoever* a ſinner doth repent, &c. yet will you limit God?

Sol. Tis true, at *what time ſoever* a ſinner doth repent: but thy heart may be given over, as *Rom.* 2. 4, 5. *&c.* and what if thou then liveſt twenty years or more, and have not a heart to repent?

Object. 3. Another ſaith, But *I hope my time is not paſt*: for the Lord hath given me a tender heart.

Sol. Hath he ſo? it is well, and wilt thou then harden it? thou mayeſt repent when it is too late; and *ergo* I tell thee, that good and holy deſires are joyned with honeſt endeavours: neede makes the old wife trot, as we ſay; ſo a *ſoft heart* will make thee uſe *all good and honeſt means*.

Seeing that God *ſtrives* with many, and at laſt *gives over*, goe thou home, and bleſſe God that he hath not dealt ſo with thee; it is enough that the Lord hath brought thee home to himſelfe; many may ſay with *Paul*, I was a perſecutor, I was injurious, &c. 1 *Tim.* 1. 14. but *I received mercy*; ſo thou maiſt ſay, The Lord knowes what a deale adoe he hath had with me; this heart was as hard as the neather mil-ſtone, but the Lord in *ſome meaſure* hath mollified it; this heart was as proud as the devill, but bleſſed be Gods name, he would let me ſee it at the laſt; goe home and ſay, *Who am I, and what is my fathers houſe, that the Lord hath brought me hither?* Oh that God ſhould thus ſtoope to man! the Lord hath ſtood and knockt thus many yeares, and he might have given over, but bleſſed be his name, I have received mercie. I lived under the *means*, but that prevailed not with me: the Lord ſent ſuch and ſuch *ſickneſſe*, but that wrought not on me: at the laſt I went to heare a *Miniſter*, and methought that Miniſter ſpake nothing but what he ſpake to me: and then the Lord ſet *conſcience* on worke, and that affrighted mee. Looke to it: the Lord will either breake thy neck

necke, or thy *heart*: doe not thinke to goe to heaven by *good meanings*: no, it will coſt thee *ſomewhat more* before thou come there. Another time the Lord ſet on me, and then I ſet on good duties: I would have Chriſt to *juſtifie and ſanctifie* me, and bleſſed be his name he was not wanting unto me in any meanes; the Lord make me thankfull &c. I tell thee thou wilt be in deede, and God ſhall have all: let the voluptuous man have his pleaſures, &c. what is that to thee ſo thou have Chriſt?

For the *juſt reproofe* of all ſuch as are yet in the *gall* of bitterneſſe and in the *bonds* of iniquity; there will come a time when God will ſtrive with thee no more; the old man thinks he hath time enough to repent in, and the young man thinks he needs not ſo much as enter into a Parley with godlineſſe. *Eſau* went away when he had eat and drunk, he eſteemed not his *birth-right*; I have heard ſome goe away with this reſolution, when they are *married* then they will live thus and thus. *&c.* Suffer me firſt to go *bury my Father* &c. Maſter Miniſter, you ſpeak well, I like your counſell; but I have a rich Uncle, and he hath no childe, and I am likely to be his heire; but he cannot abide a Puritan of all the men in the world, and if I do not humour him, I ſhall never have a Foot of his Land: let me bury him firſt; when Father and Friends are dead, then the children muſt provide for themſelves; and then they will ſeek after God and repent; and by *this* time they grow old, and though they cannot make ſo good a ſhew as others, yet their hearts are as good as the beſt. But ſtay a while; *all is not gold that gliſters*; alas poor ſouls, they were *given over* many years ago; this is alſo the ſin of young men and women for the moſt part; and this is the *great ſin* of *England*, the ſin of many Gentlemen and Gentlewomen; God muſt pardon when they *call*, and that muſt not be till they be old, and then in all poſt-haſte ſend they to and for maſter Prieſt, and he muſt bring God to them, or them to God; but the God of Heaven and earth cannot endure this mockerie. *Uſe* 2.

For *terrour to all wicked and ungodly men*, woe, woe, woe, that ever they were borne that are thus given over; and of theſe there are two ſorts; *Uſe* 3.

Some are *inſenſible* and ſome *ſenſible*. The *inſenſible* are they who die like ſtones as did *Nabal*; We have many King *Harry Proteſtants*. Others are *ſenſible*, God hath opened the eye of their ſoules, and hath let them read the red letters of the Goſpell; It is a heavie thing for old friends to part, ſo *Acts* 20. 38. They grieved moſt in that he ſaid, you ſhall ſee my face no more; ſo when ſoule and body part, it is heavie; but when the ſoul *and God* part, it is lamentable; when God takes his leave never to be ſeen more, then whether thou look upward or downward, there is nothing but amazement, and aſtoniſhment. If thou look upward there is the anger of God; if downward, there is the bottomleſſe pit; if on the right hand, thou ſhalt ſee all his mercies, which could not allure thee; if on the left hand, all his Judgements which could not terrifie thee; if before thee, the black day, if behind thee, the Devils, this will be fearfull.

I remember a Story of an adulterate woman, her Conſcience pricking her, ſhe determined to repent, but God in the mean time did viſit her ſo ſore, that ſhe lay crying out, oh my time my time!

Another time, a covetous woman her Houſe being on fire, ſhe to ſave her goods, left her child in the Cradle; but a neighbour of hers hearing it crie, tooke it away; ſhe afterwards remembring her *child*, ran about crying, Oh my childe, my childe, and would not be comforted.

So when the fire and indignation of the Lord breaks out, if not now, yet at the *laſt* day it will; then the parties againſt whom it breakes, will crie, Oh my ſoul, my ſoul, what will become of thee my ſoul? It had been better I had never been born; for neither Mercies, Judgements, nor the Word could allure me; oh, woe is me.

Now the condition of ſuch is miſeracle in three reſpects.

1. Firſt, becauſe *if God forſake thee, all forſakes thee*; when thou lieſt a dying, thou ſendeſt for the Miniſter and thou wouldeſt faine have a word of comfort from him; but alas if thou doſt not receive comfort from *Heaven*, how can the Miniſter comfort thee? If thy outward Eſtate faile, Friends may help; but if they faile, there is a God in Heaven, and he will help; but if he go away, then all help is gone.

2. Secondly, when *God goes, reſtraining grace goes*; this was *Sauls* caſe, and you may obſerve that ſuch as have been *enlightened and fallen*, fall into one of theſe three ſinnes; either into the hands of the world, and that is their Maſter, or elſe into the ſinnes of uncleanneſſe, or into the ſpirit of malice to perſecute them that are holy.

3. Thirdly, *if God leave us, then common protection leaves us*; we are left to the clutches of all things, both in Heaven and earth; your houſes are left unto you deſolate. *Matth.* 23. 38. All the creatures are up in armes againſt us; the ſtiles we goe over, look up to Heaven, and ſay, Maſter ſhall we break his neck? the Horſe we ride on, ſays, Maſter ſhall I throw him down to deſtruction? thou knoweſt that he hates thee and thine. So the aire we breath in, and all Creatures, are readie, when the Lord gives the *watchword*, to lay us in the goal. Conſcience will witneſs againſt us; oh what will become of ſuch men? I will tell you, either the world heales them up; or elſe ſome carnall companion ſaith, you have been a good neighbour, you have kept a good houſe amongſt us &c. tuſh, tuſh, man, it may prove a lye for all this; *I but the Miniſter tells me ſo*, piſh, piſh, as if all were true the Miniſter ſpeakes. *I but the Scripture ſays it*; Is all true that is in the Scripture? the Lord have mercy upon us; and thus like fooles they build with untempered morter; therefore, I exhort all ſuch as are yet in the gall of bitterneſſe, to liſten to what I ſay.

The Authors Exhortation. *Redeeme the time, yeild to the motions of Gods Spirit, and bleſſe God for Mercy offered unto you in the meanes, and if any affliction be laid on you, intreat the Lord that he will doe you good by it.* If thy Conſcience ſpeake, or the Spirit work, doe as *Joſeph* did, who got him into a corner and there wept his belly full; ſo intreat the Lord that he will *breake* the Heavens and come downe on thee to thy comfort; put not off till thou art old.

old. A gentleman will not alwayes wait at the gate; neither say thou as *Felix* to *Paul*, I will send for thee at another time, but say with *Samuel*, *Speak Lord for thy servant heareth.*

Meanes.

First, *consider the fearfull condition of such as are given over*; Suppose one should come from Hell with the fire about his eares, you would aske, what is the newes? the cry is, my time, my time. Oh my people sayes the Minister. Oh my Minister sayes the People. The young man cries, oh my time. Doe not make a tush at this, lest thou say, the word was preached, but I scorned it; the spirit said this is the way, walk in it; the means of grace was sent unto me, but I refused Mercie, and now for ever I am in Hell to be tormented. 1.

Secondly, *consider the great danger of putting off*; If thy will be stubborne to day, it will be worse to morrow. 2.

Thirdly, *consider the time*, 1. *Pet.* 4. 3. It is enough for the time of our life we have lived, that we have wrought the works of the *Gentiles*, *let us live no longer* in sinne; it is too much that you have resisted the Gospell so much; say then, oh that the Lord would break this heart of mine. 3.

Fourthly and lastly, *though God should be calling and egging you all the day long*; *yet your lives are but short*, and therefore crie out with the Psalmist, teach me O Lord to number my dayes that I may apply my heart unto wisdome; do not say it is too late, as one did once say of Prayer, doe you thinke that I can pray now, which never prayed in my life? I am sure it will be *too late* when God comes to *Judgement*; for *then* the Divell will stand on tip toe, and say, what, dost thou now thinke to goe to Heaven? the Lord did waite on thee untill he was weary; but here is a company of Drunkards, I did but hold up my finger, and they presently followed me. Heaven *came* down to them, but they would none of it, they could not hear of that ear, and would you now go to heaven? Therefore goe now, for the Lord Jesus Christs sake, and when Mercie is offered, refuse it not, but blesse God for it. 4.

A

SERMON

FOR

Spirituall Mortification,

Delivered

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A SERMON FOR Spirituall Mortification.

COLOS. 3. 5.

Mortify therefore your Members which are upon the earth, Fornication, Uncleanneſs, Inordinate affection, evill Concupiſcence, and Covetouſneſſe, which is Idolatry.

THE Apoſtle having in the Chapter foregoing ſhewed that the *Coloſſians* were *buried* together with Chriſt in his death, and that they were alſo *riſen* with him, maketh *two* ſpeciall uſes thereof.

Firſt in regard of the reſurrection, *if then yee be riſen with Chriſt ſeeke thoſe things that are above.*

The ſecond is in regard of their buriall with Chriſt, in theſe words; *Mortify therefore your members &c.*

There be many men that look for *participation* in Chriſt, yet notwithſtanding *mortifie not* themſelves; they would fain *live with Chriſt:* yet areloth *to dye to ſinne*; but we may ſay to theſe men, as *Paul* to

the Atheiſt, *Thou foole, that which thou ſoweſt is not quickened, unleſſe it firſt die*: ſo unleſſe the ſeed of the word be ſowen upon thy heart, thou canſt not be quickned unleſſe thou firſt die.

The things to be *mortified*, are deſcribed two manner of waies; either in *generall*, the members; or elſe *in particular*, Fornication, uncleanneſſe, evill affections &c. or as in the tenth verſe, all the fruits of the old man.

Parts. The words containe in them theſe three parts, or truths.

1. Firſt, He that ever means to have Chriſt, muſt have him with a *therefore*. As if he ſhould ſay, if you look to have benefit by the *death* of Chriſt, looke to have a *therefore* with it; for no man can have Chriſt without a condition.

2. Secondly, this condition conſiſts in *mortification*; we muſt *mortifie* our earthly members; this is the qualification of all thoſe that partake of the death of Chriſt, even *mortification*.

3. Thirdly, thoſe that are made *partakers of* the death of Chriſt, are enabled thereto; ſo as the Apoſtle may well put this exhortation unto them, *Mortifie therefore your members &c.*

He doth not ſay, *civilize* your members; many there be that *civilize* their earthlie members; as from mortifying to purifying of them; they come out of *prophaneneſſe* and enter into *Civility*, and a *formall* kinde of profeſſion; but the Apoſtle ſaith, *mortifie*, and not *civilize* your members; doe not *pare the nailes* of your corruptions, but *cut them quite off*, and give them their deaths wound, that ſo your ſins may breath out their laſt breath in you.

Sin may be *civilized* five wayes.

1. Firſt, *when it is laid aſleepe*. *Pharaohs* ſinnes were *aſleepe*, but not *dead*. Many mens ſinnes are aſleepe in them, though they ſeeme to be dead in them for a time: A man, while he is *aſleepe* is like a dead man, yet he is *alive*, yea and his ſinnes are alive in him alſo; but when *temptation* comes to awaken him out of his ſleepe, though before he ſeemed to be *patient* and *meeke*, and hardly to be provoked: yet let a *temptation* come and rouze him, then he will finde his *old* wrath, anger and impatiencie. So likewiſe for a covetous man, though he ſeeme to *mortifie* that ſinne, yet it is but *aſleepe* in him; for let a *temptation* come, and he will quickly finde out his covetouſneſſe again; ſo that here ſinne is not *mortified*; but it is with theſe men as it was with *Sampſon*, all the while he was laide to ſleepe, the coards and fetters held him: but when they ſaid, *Sampſon, the Philiſtines are upon thee*, and awaked him out of his ſleepe, the Pinne and Webbe was not ſtrong enough to hold him. Thus it is with many men, when *temptations* are downe, and they are not provoked, all this while they ſeeme to have their ſinnes mortified; and thus the devill is of a good temper when he is not ſtirred; ſo it is with many whom you would thinke to be *good* Chriſtians, while the windes are downe, and the ſtormes doe not beate: but let them heare with *Sampſon*, that the *Philiſtines* are coming upon them, that there is *ſuch* a gaine, *ſuch* a profit and reputation to be had in the eyes of the world, then all the Pinnes and Webbes are bro-

ken,

ken, all their *reſolations* and all the ſtrong coards of their former purpoſes are but as fire and towe; they breake them all in pieces: ſo then they are but *aſleepe* not *mortified*.

Secondly, Sinne may bee ſaid to be civilized *when it is laide in a ſwound*; a man lying in a ſwound, is dead for a while and you would thinke he could hardly be recovered; for he can neither heare, nor ſee, nor goe, nor ſpeake; and yet notwithſtanding he is not *dead*; onely his vitall heate is gone from his *outward* members unto the *inward* powers of the heart. Even ſo a mans ſinnes ſeeme to bee *dead*, when the ſpirit of his luſt is conveighed into a higher luſt; as for example, Suppoſe here is one that is a *covetous* worldling, this man peradventure is very *moderate and temperate*; he is not given to gaming, dicing, carding, wenching: he is not given to building, or glorious apparell: but what, are theſe ſinnes *dead* in him? no, but the ſtrength of them is carried up into a *higher* luſt: for if he ſhould follow whoring or gaming &c. the luſt of his covetouſneſſe would be curbed, and his gaine would not come in with ſuch a full Carreere unto him. Now all theſe ſinnes forenamed are but *attendants* and ſlaves unto this one luſt: ſo, many men it may be will give over a thouſand ſinnes, yea all except this *one*, yet all thoſe thouſand ſinnes are not *mortified*, nay it may be hee ſcarcely thinkes upon any of them. Why? becauſe they are taken up with a higher luſt. Even ſo it is with many *civill formall* profeſſors: they will come to Church, miſſe never a Sermon that they can come unto; they will *talke* of heaven, they will not omit any holie communication, they will reade the Scriptures, pray in their families, neglect no holy duties. Why then what is *their* ſinne? It is not the *omitting* of theſe things, but the *careleſſe* practiſe of them in their lives and converſation; for although theſe ſinnes be in a ſwound, the ſtrength of them is gone up to maintaine a higher luſt; for ſuppoſe he went not to Church, how ſhould he maintaine his *profeſſion*? and if he could not *now and then* ſpeake of heaven, it were impoſſible he ſhould have his depth of *ſelfe-deceit*; therefore wee conclude theſe ſinnes are not *mortified*, they onely are *civilized*. 2.

Thirdly, Sinne may be ſaid to be civilized *when the ſap of ſinne is taken away, and no contrary Grace infuſed*; as for example, Suppoſe a man give over drunkenneſſe, yet if this man be not filled with the Spirit, his drunkenneſſe is not mortified, though he live ſoberly afterwards all the dayes of his life. Again, ſuppoſe a man give over his *intemperate anger, he is not touchy*, nor cholericke, nor ſubject to paſſion, yet if he have not turned his anger againſt himſelfe for every one of his corruptions which breake out againſt God, his anger is not *mortified*. Suppoſe a man is not given over to *worldly* griefe, but hath given it over; yet if his griefe be not turned another way, as to grieve for his ſinnes, his griefe is not *mortified*. Again, ſuppoſe a man be not ſet upon a merry pinne, ever jeſting or telling forth merry tales, but now he hath given them over; yet if he have not ſet his joyes on the *wayes of God* and learned truly to be merry in the Lord, it is impoſſible 3.

we can ſay his carnall mirth is *mortified*. For as the ſchoole-men ſay, *there there is nothing corrupted till another thing be produced*; there is no diſſolution of wood until it be turned into aſhes: ſo ſinne is never *taken away* nor utterly diſſolved, untill there be contrary grace brought into the heart in ſtead thereof; ſo then unleſſe there be contrary graces wrought in the heart, as the contraries of all thoſe ſins foregoing, they are but onely *civilized*, and not *mortified*.

4. Fourthly, Sinne may be ſaid to be civilized, *when it is overwhartidly a higher principle*: as when a man is ſenſible of the wrath of God, and hath the flaſhes of an accuſing conſcience flying daily into his face, lying under the guilt of many horrible ſinnes, it is impoſſible for him to goe on with reſt and quietneſſe in thoſe his unholy courſes wherein he uſeth to walke; he may forſake them for *a while*, but yet he cannot *mortifie* them: but as a ſchoole-boy that playes the trewant, while he is under the rodde, he will confeſſe his fault, and promiſe to doe ſo no more, and he verily thinketh ſo at that time, and deſires heartily ſo to doe: but it is a deſire that he is provoked unto for fear of the rodde, and not for love of dutie: for when once the rodde is gone, and the ſmart over, then he falls to his old trewanting courſes againe. So we reade in the firſt of *Jonah*, that when the Marriners were in perill of their lives, then every one of them could call upon his God: but when the ſtorme and danger was over, they quickly left off, and cared not for calling on God any longer.

5. Fifthly and laſtly, Sinne may be ſaid to be civilized *by Gods giving of poſitive common grace*; which he gives unto wicked men, as in *Mat.* 25. God gave unto the unprofitable ſervant a *whole* talent, which is ſuppoſed to be an hundred and ſixty and odde pounds: ſo the Lord gives unto wicked men *many* good graces, as ſoftneſſe of diſpoſition, lovingneſſe or eaſie to be intreated; and hereupon they come to Church, heare the word, and performe many other Chriſtian duties: yet all theſe be but *common* graces, which a man may have, and yet his ſinnes not *mortified*, and therefore the Apoſtle ſaith, *Mortify your members* &c. Where obſerve,

Doctrine. *That if wee looke to have any benefit by, or intereſt in Chriſt, we muſt mortifie all our ſinnes, and all our corruptions*; As if the Apoſtle had ſaid, make all your earthly members to be as a dead corpſe: now we, knowing a dead corpſe, the eyes are there but they cannot ſee: the feete are there alſo, but they want ſtrength for to goe: it hath all the members, but it hath not *life* and power to ſet them on worke: ſo though ſinne be in you ſtill, yet let it be like a dead corpſe wanting life, like a dead Tyrant that can no longer rage: and hence it is that the Apoſtle ſaith, *Let not ſinne reigne in your mortall bodies*: he doth not ſay, *let it not be*, but, *let it not reigne*. Sinne when it is *mortified*, is like a dead King that can call no more Parliaments: but a man may do for him what hee liſteth, becauſe his ſtrength lieth in the duſt. If Chriſt be in you ſaith the Apoſtle, the body is dead becauſe of ſinne, but the ſpirit is life for righteouſneſſe ſake. *Rom.* 8. 9, 10. Againe, if a man have not the Spirit of Chriſt, he is none of Chriſts; now if

Chriſt

Chriſt be in you, the body is *dead*, if you conſider the body as it hath relation unto ſinne. Again, *if you live after the fleſh, you ſhall dye, verſe* 13. as if he ſhould have ſaid, if your fleſh be alive in you, if your pride live in you, and if your infidelity live in you, if your hardneſſe of heart live in you, if your wrath &c, live in you, and if you walke after theſe, you ſhall ſurely die: he meaneth not a *temporall* death; for ſo they muſt doe howſoever they live; but his meaning is they ſhall die *eternally*; *but if you mortify the deedes of the body by the ſpirit, you ſhall live*; ſo then it is plaine, there is no life of Chriſt to bee had ſo long as you retain your ſinnes, and therefore ſinne muſt bee mortified,

Reaſon 1. First, *becauſe Chriſt is a Saviour*, and hence he is called Jeſus, *Matth.* 1.21. for he *ſhall ſave his people from their ſinnes*; if therefore Chriſt doe not ſave thee from thy ſins, and if by the power of Chriſt thou *mortifie* not thy ſinnes, and give them a deadly blow, aſſure thy ſelfe he will never be a Jeſus unto thee. It is true indeed Chriſt dyed for ſinners, but it was not to let them goe on in ſinne; and therefore if thou goe on in ſinne, it is for thy damnation, and not for thy ſalvation; for he will firſt ſave thee from thy *ſinnes*, or elſe he will never ſave thee from *hell*: ſo then conſider if thy ſinnes *bear ſway* in thee; if they doe, then know thou art delivered up unto the power of thy ſinnes, and to everlaſting darkneſſe. For Chriſt is the true Phyſitian of the ſoule: and you know that the Phyſitian doth not bring a potion to put it unto deaths mouth to kill death, and ſo to ſave the ſicke perſon alive: no, but hee putteth it into the ſicke mans mouth to kill the *ill humours* that are in his body, that ſo hee might not fall into the hands of death: ſo Chriſt came not to quench the flames of hell by his ſpirituall Phyſicke, but to let his Phyſicke fall upon the heart and ſoule of man to ſave him from hell. Therefore unleſſe the bloud of Chriſt doe *mortifie* thy ſinnes, and crucifie thy luſts, there is no hope ever to get Chriſt to ſave thee from hell and everlaſting damnation. This is a true *ſaying ſaith the Apoſtle and worthy to be received, that Jeſus Chriſt came into the world to ſave ſinners.* 1 *Tim.* 1.15. This is a faithfull ſaying, and wicked men like it well indeede: For ſaith the drunkard, I am a wicked man, yet Chriſt came to ſave me. The whoremonger ſaith, I am an uncleane perſon: yet Chriſt came to ſave me. The ſwearer will ſay, Chriſt came to ſave ſinners, and therefore I hope he will ſave me too. No, no: Chriſt came to ſave ſinners, that is ſuch as were ſinners, but *now* are none: they have and doe repent. Jeſus Chriſt came to ſave ſinners (ſaith the Apoſtle) whereof I am chiefe. I was a blaſphemer, and a perſecuter, but *now* I am not. Hence then is the *faithfull* ſaying, Chriſt came to ſave ſinners, not ſtill ſinning. No, before, *Paul* was injurious, a perſecuter, and lived in ignorance, and unbeleefe: but now *the grace of our Lord Jeſus Chriſt was wonderfully abundant through Faith and love towards him:* ſo that the grace of God hath appeared to draw men out of blindneſſe and ignorance therefore to ſay that Chriſt came to ſave ſuch as live in their ſins, and will live in them, as in ſins of drunkeneſs, prophaneſs, or uncleaneſs,

is a rotten ſaying: and this onely is the faithfull ſaying, that Chriſt came into the world to ſave ſinners in whom the *power* of ſinne is broken: therefore if ever we looke to have *benefit* or intereſt by Chriſt, we muſt *mortify our earthly members*.

Reaſon 2. Secondly, becauſe *it is impoſſible for ſinne and grace to live and ſubſiſt in one ſubject*: it is impoſſible that they ſhould ever ſtand together, and be in a man at one and the *ſame time*: it cannot be that one and the ſame creature can have the life of a *ſwine* and the life of a man: for if he have the ſoule of a *ſwine*, he cannot have the ſoul of a man: for they are two *contrary* diſtinct lives: and where the one is, the other cannot be. It is like hot water and cold: if it be cold, it cannot be hot; if it be hot, it cannot be cold. Even ſo, the life of *ſinne*, and the life of *grace* are two *contraries*: and therefore they that walke in their ſinnes, walke contrary to God. Now the Lord ſaith, if you walke *contrary* to me, I will walke contrary unto you. *Levit.* 26. and two *contraries* we know cannot goe together. He that walks in ſinne, walkes *contrary* unto God: but he that goes on in the waies of *grace*, he walks towards God. Now, it is impoſſible to walk towards *Dover* and towards *London* at one and the ſame time: for every ſteppe he goeth forward to the one, it carries him backward from the other: ſo then if ever we will have the life of *grace*, we muſt forſake our ſinnes; as it was with the houſe of *Saul* and *David*, *Sauls* houſe grew *weaker*, and *Davids ſtronger*; ſo muſt it be with ſinne and *grace*, as grace growes ſtronger, ſo ſinne muſt grow weaker: as grace goes up, ſo ſinne muſt go down: And as *Saul* told *David* he would not give him *Michal* his daughter to wife, unleſſe he brought unto him an hundred fore-ſkinnes of the *Philiſtines*; Even ſo the Lord ſaith that he will not *marry* the Lord Jeſus Chriſt unto any ſoule, unleſſe he bring the fore-skinne of every *luſt*: hee muſt circumciſe the fore-skinne of his pride, of his covetouſneſſe, of his prophanenes: this muſt bee the offering and condition of marriage unto Chriſt, even the circumciſion of the *heart*, and the mortification of all the *corruptions*.

Reaſon Thirdly, becauſe elſe *it is impoſſible to enter into heaven, if we mortify not our ſinnes*: a man can never be capable of glory *hereafter*, that doth not mortifie his ſinnes *here* in this life. Suppoſe a wicked man ſhould enter into heaven, it is impoſſible that he ſhould delight in heaven, if he were there. You will thinke this a ſtrange point: but give me leave to explain it a little; I ſay that a wicked man if he were in heaven, he could finde no delight there. As for example, take a beaſt, for ſo is every man by his own knowledge, in regard of the life of grace, as ſaith the Prophet *Jeremy*, though a man take an Oxe or an Aſſe, and bring him unto the Kings table, and ſet before him all the delicates which appertain unto Kings: let him have a dinner before him that coſt an hundred pounds, yet he had rather be in the fields among his fellowes eating graſſe: or ſet a Crowne of gold upon a beaſts head, he will not regard it, but caſt it off into the mire: for ſo long as the beaſt is not transformed and made capable of the honour that is in a man, he cannot conceive of the pleaſures and delights

that

that doe belong unto man: Even ſo let a wicked man enjoy all the glory of heaven, and what will he ſay? We may perceive a little by bringing him to the Word and Ordinances of God: tie him to the conſtant uſe of them, to meditate on heaven, and to walk circumſpectly and preciſely in his whole courſe of life, and he will ſay, this is more then needs: this he thinks is too preciſe, too auſtere a life for him, he cannot away with ſuch purity and ſtrictneſſe; but if he thinke this ſo ſtrange which is nothing in compariſon, and is but a ſhadow or poore reſemblance of the holineſſe and purity that ſhall be; what thinke you would he doe if he were in heaven, where there is nothing but continuall praiſing and glorifying of God for evermore, where there ſhall not be ſo much as one earthly thought or word pertaining to the world or the affaires of this life, but a continuall ſounding forth of the praiſes of God? there is nothing but grace and ſpeaking of heaven, all their words are heavenly, their joies are heavenly and their whole delight is nothing but ſounding forth unceſſant *Hallelujahs* unto God for evermore. Now if a wicked man were there, what would he ſay? ſurely he would ſay, they are all Puritans, and would never endure it. Alas, in this life there is but a little praying, a little grace, a little holineſſe, in compariſon of that which ſhall be. Here we do but as it were *peepe* into heaven: now then, if this be ſo *tedious* that wicked men cannot endure it, how will they like to be in a place where there is *perfection* of all graces, where there ſhall be nothing but praiſing God for ever and ever? Sure as I am the devill was once in heaven, and he caſt himſelfe out from thence: God did not though he did deſerve it, and God would have done it, had he not been gone, as ſaith the Apoſtle, *Jude verſe 6. They left their firſt habitation*, the originall ſaith, *they flung it from them*, that is, as ſoone as they had ſinned againſt God, and changed their natures, away they went, becauſe there was no place for them, they thruſt themſelves out, and could not endure to ſtay there any longer: for having changed their natures, they changed their delights, and therefore to praiſe and yeeld *glory* unto God, was *death* unto them, they being now corrupted through ſinne, and of an impure nature, heaven became a hell unto them. Is any man weary of grace and holineſſe? wearie of well doing? weary of praying and of hearing the word preached? Is any man wearie of good duties? of the worſhippe and ſervice of God? Let him know then that he can never endure the Kingdome of Heaven; for if he be weary of a little, what will he doe when he ſhall come into a place where there ſhall be nothing but continuall praiſing of God?

Is it ſo that ſinne muſt be mortified if ever we meane to partake of Chriſt? Uſe 1.
then this condemnes all thoſe that goe on in their old courſes, in dulneſſe and in ſecurity, in ignorance &c. taking hand over head what hopes for true, feeding themſelves with perſwaſions of ſalvation.

But the Apoſtle tells us, that the foundation of God ſtandeth ſure, *The Lord knoweth who are his, and let every one that nameth the name of Chriſt depart from iniquity*: A wicked man cannot name the name of Chriſt

Chriſt till he depart from iniquity: much leſſe can he look for *ſalvation*, becauſe he cannot be ſaved without Chriſt: nay he cannot be ſaved by Chriſt unleſſe he depart from iniquity.

You ſay you hope to be ſaved; it is well; but God knoweth who are *his*: God goeth by his *own* rule; the foundation of God ſtandeth ſure. But who then are *his*? onely thoſe that name the name of Chriſt, and depart from iniquity; *thoſe onely will he* ſave, and none other: he will be no baud to thy ſinnes or luſts, and wicked courſes; for ſaith the Apoſtle, *If any man be in Chriſt let him be a new creatnre*; as if the Apoſtle in more words had ſaide: If any man hope hee is a Chriſtian, let him ſee that he is a *new creature*; for there is no expectation of being in Chriſt, unleſſe he be a new creature. All old things are paſſed away, and behold all things are become new; if thou be in Chriſt, all thy old praying is gone, all thy old hearing is gone, all thy old receiving of the Sacrament is paſſed away, and all things are become *new* with thee; thou muſt hear *anew*, pray *anew*, receive *anew*, beleeve *anew*, thou muſt live after *a new* ſort; for all old things are paſſed away.

Uſe 2. Inſtruction to teach us, that *it is not enough for us to let our ſinnes die in us, but we muſt kill them*; the Apoſtle doth not ſay, let your earthly members die of themſelves, but, *mortifie* them; many there be that let their ſinnes die in them; as for example, when one is an infant, the ſinnes of his Infancie naturally fall from him, when he is a child of more capacity; and when he is a youth, the ſinnes of his childhood naturally drop away from him; ſo when he is a man, his youthfull ſinnes fall from him; and when he is old and dieth, all his ſinnes naturally droppe from him: But he muſt not let ſinne die in him, but he muſt *kill* it. *Auſtin* ſaith, if thou kill not ſinne till it dyeth of it ſelfe, ſinne hath killed *thee*, and not thou *thy ſinne*. It is with ſinne as with a beaſt; if an Oxe fall into a pitte and die of it ſelfe, it is good for nothing (the hide only excepted;) but if it be killed, it is good meate, and becommeth profitable unto the owner; even ſo if ſinne die of its own accord, it will doe thee no good, it is worth nothing, it may leſſen thy condemnation ſomewhat; but if thou *kill* it, then it will bee profitable unto thee.

In the fourth Chapter of *Jeremy*, we have a ſimilitude taken from an *Huſband-man*, where the Lord ſaith, *plough up the fallow ground of your hearts, and ſow not among thornes*. Now, will a Huſbandman ſay, there are abundance of thornes and buſhes in my ground, but I will let them alone till they die of themſelves, ſure I am that they will one day die? no, no; the Prophet gives other counſell, *plough up* ſaith he *the fallow grounds, and ſow not among thornes*; if thou doſt not, they will grow up to that height and rankneſſe that they will ſpoile the whole harveſt. Even ſo if thou kill not thy ſinnes, but ſuffer them to die of themſelves, they will ſpoile all thy *ſpirituall* harveſt, and quite baniſh thee out of Heaven for evermore.

Uſe 3. The Third uſe may manifeſt unto us that the work of our Redemption is no eaſy work, as many men in the world think it to be. The Apoſtle ſaith, *mortifie* your members; now can a man *ſtabbe* his owne

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arme through with eaſe? can he cut off his Legg or any other member without feeling any geeat paine? no more can a man kill his ſinnes and *mortifie* his luſts with eaſe; It is called *mortification* to ſhew that there is a great deal of miſery and pain in it. The Apoſtle ſaith that thoſe that are Chriſtians, have *crucified* the fleſh &c. *Gal.* 5.24. and therfore Repentance is ſet out unto us by *crucifiing*, which is the hardeſt of all kinds of *mortifying*. Can a man ſet his fleſh upon the Tenter, pierce his hands and feet with nailes, laying his whole weight upon the Tenter, and yet feele no paine? *Cicero* a wiſe Heathen ſaith, that *crucifiing* was a torment that *cruelty* it ſelfe had invented to put a man to death, it being the ſoarſt kind of death that could be deviſed. And the Apoſtle to ſet forth *Repentance* what it is, ſhews it by *crucifying*. It is an eaſie matter to cut off the outward act of ſinne, as of ſwearing or drunkenneſſe &c. this is an eaſie matter; but to *crucifie* a mans *luſts* and to mortify *daily* the body of death, which he beareth about him; *this* is a hard thing indeed. A Father ſaith it it is the hardeſt Text in all the Bible, and the hardeſt dutie in all Chriſtianity that we can goe about; they that can do it, can doe all things; and therefore let a man reſolve with himſelfe, that unleſſe he attain unto this, there is no Chriſt for him. How ſhall we, ſaith the Apoſtle, *that are dead to ſinne, live any longer therein? Romans* 6. 2. The Apoſtle makes it a *Paradox*, and wonders that men ſhould be ſo unreaſonable as to thinke that they are *crucified* with Chriſt, and yet live in their ſinnes. Is it poſſible that you can be dead with Chriſt, and yet live in your ſinne? No, no, it cannot be.

But ſome may object and ſay, what doth the Apoſtle meane to exhort the *Coloſſians* unto *Mortification*? were they not already *mortified*? did he not ſay a little before that they were *crutified* and *buried* together with Chriſt? *Object.*

Yes it is true; but they that have *mortified* their earthly Members, muſt go on and perſevere in this *Mortification*, and that for three Reaſons; *Sol.*

First becauſe *the very ſame ſinne that hath been killed, will live again unleſſe it be continually mortified*; for ſinne is ſtrong-hearted; it is not every blow that will kill ſinne ſtone-dead; no, no, we may ſay of ſin as ſome ſay of Cats, they have nine lives; kill ſin once and it wil revive again; kil it the ſecond time and it will yet live; kill it the third time, it will *yet* have life; unleſſe it be *continually mortified*, it will never be ſtarke dead; and therefore the worke muſt be continued, as Chriſt ſaid of his diſciples, If you continue in my Word, then are you my Diſciples indeed; So if we *goe on* in mortification, then verily are we Chriſts Diſciples. 1.

Secondly, *ſuppoſe the ſinne mortified dot not riſe againe; yet if wee goe not on in the way of Mortification, there will ariſe another ſinne in the roome of it.* Sinne is like the Monſter *Hydra*; cut off one head, and many will riſe up in its roome; Even ſo it is in the body of ſinne; therefore thou muſt *dayly* mortifie it, or elſe it will grow again. There is a Hiſtory that ſpeakes of a Fig-tree that grew in a ſtone wall, and all 2.

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means was uſed to kill it; they cut off the branches and it grew again; they cut down the body and it grew again; they cut it up by the roote and ſtill it lived, and grew, untill they pulled downe the ſtone wall. Even ſo it is with ſinne; lopp off the branches, it lives; cut downe the body, it will not die: digg up the rootes, and it will ſtill revive, and will never leave growing untill God pull downe *the ſtone wall* of this our earthly Tabernacle, and lay it in the duſt, and therefore we muſt ſtill be *mortifying* of it.

3. Thirdly, becauſe *as we mortifie, ſo we mortifie but in part*; as ſaith the Apoſtle in another caſe, we know but in part &c. ſo may we ſay of this duty, we mortifie but *in part*, as we may ſay of a man breathing out his laſt *breath*, he is a dying, but not quite deade; ſo we may ſay of ſinne, though it lie ſprawling upon the ground, yet it is not dead, the laſt gaſpe is not paſt. Nay, it may be ſinne is more ſtriving in the heart of a child of God converted, then it was *before converſion*. As an Oxe or an Aſſe when they have their deaths blow, will laſh and ſtruggle more *then*, then they did in all their life time before; but this is nothing but the pangs of death, being giving up their laſt breath. Hence it is that the Apoſtle ſaith, that the fleſh *luſteth* againſt the Spirit, and the Spirit againſt the fleſh. *Gal.* 5. So that they could not doe what they would, verſe 17. as if he ſhould ſay, ſinne is ſo mortified that it hath his *deaths* wound in thee; elſe thou canſt not be the childe of God; yea *ſuch* a deaths wound, as it cannot poſſible recover again.

If a man that hath received his *deaths* wound, ſhould ſend for all the Phyſitians in the world, and take all the Phyſicke hee could, and uſe *all* the meanes under Heaven, yet they can never *recover* him: So when a man is *converted* unto God, as ſoone as ever the worke is wrought in him, ſinne hath his deaths blow; and although the Devill come as Phyſitian with all the Cordialls, Juleps and balmes under Heaven, and uſe all the ſhifts and deviſes in the world, yet he ſhall never be able to recover it again; all will not doe, why? becauſe it hath received its *deaths blow*; it may be, with his induſtrie and coſt hee may make the face of ſinne loke freſh and faire for a time, but it hath it deaths wound and it will down at the laſt.

Uſe 4. The laſt Uſe may be of triall and examination whether ſin be living or dead.

Now that we may know whether we have *mortified* our ſins or no, let us obſerve theſe markes following.

1. First, *they that have mortified their ſinnes, live in the contrary Graces.* Hence it is that the Pſalmiſt ſaith, that *They worke no iniquitie, but walke in thy pathes*, *Pſalme* 119. 3. First, they crucifie all their ſinnes, they doe no iniquity: Secondly, as they doe no iniquity, ſo they take up all the wayes of God, contrary to that iniquity; as they *give up all* the wayes of ſinne, ſo they *take up all* the wayes of Grace; they walke in all Gods wayes. So that here is the queſtion, if a man giving over his ſinnes doe take up *all* the Graces contary to thoſe ſinnes. This is a rule in Divinity, that *Grace takes not away nature; that is*

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Grace comes not to take away a mans affections, but to take them up.

Suppoſe a man be ſubject unto *anger*, when he is a little moved, grace comes not to take away his anger, but to take it up from a worldly thing, and to ſet it againſt *ſinne* which is truly evill, that ſo he may be angry and not ſin. Grace comes to *qualify* his anger, and to take it from the waies of ſin, and to ſet it upon Gods wayes.

Again, a man is ſubject to be *merry*; Grace comes to temper him, not to take away his mirth, but to ſet it upon a right object, as to delight in *God*, to be merry in *Chriſt*, to rejoyce in his *Word* and *Ordinances*, in his *children*, and in all the waies of Grace.

Another is given to *impatiency*; Grace comes not to take away his impatiency, but to ſet his impatience againſt his ſins; ſo that when he ſees his *ſins*, he ſhall not be able to endure them, but his ſoule will *groan* for them, and his heart will *riſe* againſt them.

Another is given to *revenge*: now Grace comes and takes him away from being revenged on his neighbour, to be revenged on his *ſinnes*; ſo that with the Apoſtle we may call revenge a piece of *Repentance*, therefore this is a true triall whether our ſins be mortified, if our affections be taken *away* from the wayes of ſinne, and *faſt ſet* upon the wayes of Grace and godlineſſe.

Secondly, *if a man be mortified indeed and in truth, then he is dead unto every ſin*; if a man be killed, he is dead in *every* member; ſo if a man be dead to ſinne, no ſinne can ever *raigne* in him; not *one* luſt nor boſome ſinne, no not the ſinne of his *trade*; *no* corruption though never ſo deare, though it be the ſinne of his *right hand*, or *right eye*, yet it can never have dominion over him, if he be dead to ſinne; therefore if a man *live* in any one ſin or ſweet luſt whatſoever, he is a *dead* man and hath not one jot of Grace; if there be but *one* knowne iniquity in a man, that he *lives and dies in without repentance*, that *one* iniquity ſhall kill him to the pit of hell, Ezek. 28.

The Schoolemen ſay, that if a Sow doe but wallow in one mirie or dirty hole, ſhe is filthy; ſo if a ſoule wallow but in one ſinne, it is abominable. If a man *ſtab* himſelfe but with *one* knife ſo that he *dies*, he is as truly *killed*, as was *Julius Cæſar*, who was ſtabbed with *three and twenty knives*. So if a man ſhould be free from an hundred diſeaſes, and ſhould die of *one*, what would it benefit him to be free from the *reſt* in reſpect of his life? ſurely nothing at all. That man that hath his pride, his Coveteouſneſſe, his uſury, hatred, malice, deriding of Gods people, all theſe being dead in him; yet if *ſelfe-love* and *ſecurity &c.* be not *dead* in him, *theſe* argue his caſe to be *naught*; he is not yet qualified for Chriſt; for there is no *mortification* at all in him.

There be many ſweet meanes to allure us unto *mortification*, but time will not permit us to ſpeake of them; but this let every man take notice of, that ſo long as he *liveth* in ſin, he is altogether uncapable of Chriſt. The Apoſtle ſaith, we know that the Law is not given unto a righteous man, but for the lawleſs and diſobedient, for the ungodly and for ſinners, for the unholy and prophane, and whatſoever is contrary to wholſome doctrine, the Law is for ſuch men: But the *firſt* Doctrine of the

Goſpel

of Chriſt, is, *Repent* of thy ſins, deny thine own wayes take up Chriſts croſſe, and follow the Lamb whereſoever he goes. Here the Kingdom of Heaven is laid open to all the world; Let mens miſeries be what they can be, and although their ſinnes be never ſo *great*, Chriſt cometh to redeem them; yea though they have a whole Hell of ſinne in them, yet if they have a heart to entertaine Chriſt, his Grace is ſo rich and all-ſufficient, that it will ſave every man that *enterteineth* him.

There is a Proclamation openly made in the Market place, *Hoe, every one that thirſteth, come unto the waters. Iſa.* 55. 2. As if he ſhould ſay, Hoe, every one that hath a mind to Chriſt, come and have him; every one that hungers and thirſteth after Chriſt, let his ſinnes be never ſo *great*, and the number never ſo *many*, here is *hue and crie* after him; Come unto the waters; He ſaith not come unto the *water*, but, waters; not a little low brook or ſtream, which is not able to waſh away all his ſins, but there is an Ocean of *waters* indefinitely; *waters* in the plural number, declaring the fulneſſe and ſufficiency to cleanſe the moſt *leprous* ſoule, be he never ſo much ſtained with corruption. It is ſaid by the Prophet *Obadiah* that the Lord will ſend unto his People *Saviours*, *verſe* 21. not in the ſingular number, but *Saviours* in the plurall number; not that there were moe Chriſts then *one*, but to manifeſt the *fulneſſe* of Chriſt, he is a rich Chriſt, *full of ſalvation* for all them that come unto him; Therefore if there be any man that *mourns* and *laments* for his ſinnes, let him come unto Chriſt and *welcome*; for there is a Fountain laid open for *Judah* and *Jeruſalem* to waſh in: but let him know upon what terms he muſt come, if ever he meane to have *Salvation* by Chriſt; obſerve the ſtrict *Conditions*, and walke by the ſtrait rule of Chriſt: he muſt reſolve with himſelfe come what will come, to *ſtand* or to *fall* with Chriſt, delivering up all his luſts and corruptions at his command, whenſoever he calls for them; he muſt not part ſtakes with Chriſt to delude him, but he muſt be true and faithfull unto him, he muſt *wholly deny himſelfe*, and lie down before Chriſt to let Chriſt doe what he wil with him, and, theſe *onely* are the termes he muſt expect Heaven upon; and *thus doing*, he may have *Salvation* according to the deſire of his ſoule.

THE

THE SINFULNESSE And Danger OF HYPOCRISIE.

As it was delivered in a SERMON upon an extraordinary day of Fasting and Humiliation.

By WILLIAM FENNER, Minister of the Gospel, sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late Lecturer of *Rochford* in *Essex*.



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THE SINFULNESSE And Danger OF HYPOCRISIE.

Isa. 58. 4. later part.

Ye ſhall not faſt as ye doe to day, to make the voyce to be heard above.



E ſhall find that there are two maine things in this Chapter.

First, A commiſſion the Prophet hath to doe his duty, it is from the Lord.

Secondly, the Execution of his duty.

The Commiſſion is in the firſt verſe. *Cry aloud, ſpare not, lift up thy voice like a trumpet, and ſhew my people their tranſgreſſions, and to the houſe of* Jacob *their ſins*; this is his Commiſſion to tell them roundly of their ſinnes, *ſpare not*, ſaith the Lord, and it is no other commiſſion than all the Miniſters of God have, (eſpecially upon ſuch faſting dayes as this is) to be faithfull to the people, to make known unto them all their ſins.

Now in the execution of it, there are two things, mainely conſiderable.

Firſt, a diſcovery of their ſinnes.

Secondly, A rule for reformation, ſet down 6. 7. verſes.

The diſcovery of their ſins is to the latter end of the 5. verſe.

Now in the diſcovery we find theſe ſins very remarkable.

Firſt, their falſeneſſe, they were a company of ſtately Hypocrites, a company of brave people; that could pray as well as any in the world, keep a faſt from morning till night, I ſay, they were people of a ſtately carriage, but of a falſe ſpirit.

The ſecond was their confidence upon their duty, as they were ſtately for their parts, and policy, ſo they are as confident, as ſtately, when they did pray and faſt they could reſt upon their duty, as in the third verſe, *Wherefore have we faſted, and thou ſeeſt it not? We have punished our ſelves, and thou regardeſt it not.* God gives them an account for this, and diſcovers their ſins which are the cauſes of it, and they are two.

Firſt, he ſhews the unprofitableneſſe of ſuch kind of ſervices, they bring no ſoule-profit with them.

Secondly, ſuch ſervices are unacceptable to God, for ſaith God, in the beginning of this verſe, all the faſts doe but end in ſtrife and debate: Conſider the work we are in hand withall, and let us apply this to our ſelves this day; ſaith God by the Prophet in the Text, *You ſhall not faſt as ye do to day, to make the voice to be heard above*; as if God had ſaid, this is not the buſineſſe that I have choſen, (as in the next verſe it follows) *to hang down his head for a day*; to droop in his affections, to be ſeemingly humbled, and afterward to ſprout up again, as peart, and ready to ſin as ever; it is not ſqualing and crying a little while will ſerve the turne, performe the duties of a faſt, if you will keep a faſt aright.

In the Text are three divine truths, partly in it ſelf, and partly in what is before and after it; they are theſe three, I ſhal only touch upon the former, though I name all, The firſt is this,

1. That Hypocriſy, or falſeneſſe in a day of faſting, and prayer, takes away the life of the duty, this ſhall be confirmed by and by. The ſecond is this,

2. That falſe, and ſlight Hypocrites, they will be content to be frequent in faſting, and prayer. The third is this,

3. That faſting rightly improved, will put an edge upon our prayer.

1. I ſhall only ſpeak a word of each of theſe; for the firſt, and I name it againe, I ſay *Hypocriſy in duties of this nature does take away the life of the duty*; It riſeth plainly out of the Text, Hypocriſy in duty takes away the life of the duty, ſaith the Lord, *I have not choſe this faſt, but this is the faſt that I have choſen, to looſe the bands of wickedneſſe, to take off the heavy burden, and to let the oppreſſed goe free, to deale thy bread to the hungry, to bring the poor unto thine houſe, this is the faſt that I look at.*

I doe not looke that a Sonne of God ſhould come to guild over a day of faſting, to weep and houle it out, but the thing the Lord requires is to eaſe the burden of the afflicted, to help the poor and oppreſſed ones; this day of faſting and prayer will be the ſaddeſt that ever *England* had, if it doe not end in the reformation of the Nation.

An hypocrite will performe as glorious duties, it may be better then you,

you, but there he reſts, and ſpares all coſt, he joynes not charity with his pretended ſanctity.

Secondly, Falſe and ſlight Hypocrites will be frequently in faſting and prayer; This ariſeth from the other part, Hypocrites will be very forward, they can ſay, we have faſted and prayed, we have done this, they can take delight in approching to God, they will come nere the buſineſs, and ſay, When will there be a reforming of what is amiſſe, both in Church and ſtate? they make a great ſtirre, and in meane time ſuffer manie poor ſervants of God, to periſh for want of ſuſtenance about them; In this I doe not meane, (miſtake me not) that the ſervants of God, ſhould not doe theſe duties, but all that I ſay is to prove that an Hypocrite may doe theſe duties; and this conſidered, you will finde that there are not a few ſuch amongſt us, becauſe all we doe, if rightly done, muſt ſpring from other principles, if you ſhould faſt every day in the weeke, it would not doe, unleſſe the other duties (before named) be performed. I ſay not this to diſcouage any of you from the duty, for I ſet a high eſteem upon the duties of this day. It is like great Ordnance, which will make a breach in a Caſtle, when muſket-ſhot will doe noe good. Through Gods bleſſing, this hath done more then all other duties caſt out ſuch ſubtile divels, that nothing elſe could doe. 2.

Thirdly, Faſting rightly improved wil put an edge upon duty, eſpecially upon prayer. The ſcripture provs this, that faſting and prayer together, and cannot be kept without prayer. Now I returne to the firſt Doctrine, which is the main thing I doe intend, which is this, namely. 3.

That Hypocriſy in duty, will take away the life of the duty. I ſay falſeneſſe and hypocriſy in the duty, will ſpoyle that duty. *Ye ſhall not faſt as ye do this day, to make your voyce to be heard above*, here you make a great noyſe, but all the while ye are not heard, ye doe not reach the mark, and ſo you loſe the game. A Cannon may make a great noyſe, and yet come a mile ſhort of the mark, for hypocricie takes away the life of the duty, your Cannon Bore is warped, ſo your bullet goes beſide the mark, it muſt be a prayer rightly and underſtandingly made, that the Lord will heare: There is a phraſe to this purpoſe. *Deut.* 5. 28. *and the Lord ſaid, I have heard the voyce of the words of this people, which they have ſpoken unto me, they have well ſaid all that they have ſpoken.* *Doctrine* 1.

There is a paſſage about this, 2 *Chron.* 3. *Then the Prieſts and Levites roſe, and bleſſed the people, and their voice was heard, and their prayer came up to his dwelling place, even to heaven, their voyce was heard*, becauſe their prayer was made in ſincerity. Your praiers doe not come high enough, you doe not ſpeak home enough: if you did, you ſhould certainly be heard, if it be in ſincerity.

Now a Hypocrite may lift up his voice ſtrongly, and yet never be heard, never come up to Gods dwelling place, their prayers many times fall back upon their own faces, (like ſpittle againſt the wind,) and never come to Gods preſence; mark I ſay, hypocricie takes away the vigor and life of the duty, ſaith the Lord, *This is not the faſt that I have choſen, not the prayer*, that I would have made, theſe prayers are but Arrows ſhot out of a weak Bow, that come not half way to the mark.

Now

Now we proceed to open it in the particulars, I will bring two or three arguments to prove it that it is ſo.

1. You ſhall find that Hypocriſie in theſe Ordinances doth ſpoile all upon theſe two or three grounds. The firſt is this, Becauſe all this falſeneſſe, and hypocriſie, is directly againſt the nature of God: you have a ſtrange paſſage to this purpoſe, Mat. 6. 5. *And when thou prayeſt be not as the Hypocrites, for they love to ſtand, and pray in the Sinagones*, &c. *verily I ſay they have their reward*; what is that? what is the reward of a falſe hypocritical praier? he hath his praier, that is all, his work for his work, a day of faſting for a day of faſting, that is all, a poor reward. It too often falls out, that amongſt your children you have one that is a ſpend-all, a riotous perſon. Now when the father comes to make his will, he gives to each of his obedient children, ſuch a portion as he is able, but when this his leud ſonne comes to be named, what ſaith he, to him? I have given thee ſo much and ſo much time after time, thou haſt ſpent all I have, now only a ſhilling for thee; and that not out of any love neither, but to ſtop thy mouth from troubling thy brethren for any more: ſo we come to faſting and praier, well (ſaith God) you ſhall have your reward, I will give you twelve pence, you have bin falſe, and vile with that mercy that you have had, therefore look for no more. And thus when the Hypocrite comes to ſee what he hath got by all his duties, it will be juſt nothing, this is the point that I meane, I will prove it in three particulers, that falſeneſs, and hypocriſie in duty takes away the life of the duty.

Firſt becauſe hypocriſy here, is directly in oppoſition to the nature of God, and therefore the Lord cannot poſſibly accept of it. I doe not care for them ſaith the Lord; I will none of their ſervices, they are directly againſt my Name, Jehovah is Gods nature, which hath a being, hypocriſie hath no being, nothing in it, therefore no being. In your praier you tell God you ſin, you meane not to leave it, and what tell you me of ſuch a kinde of prayer? it is a picture of a prayer, and no prayer, a picture of a man (as we ſay) and no man. I beſeech you to conſider it, all praiers that are made in this way, they are nothing: ſee a paſſage. *Ma.* 15. 8. ſaith God, *this people draw neere to me with their lips, but their heart is far from me*, therefore he ſaith, 9. verſe, *But in vaine they worſhip me*: it is all to no purpoſe there is an emptineſſe in all this, a poor ignorant creature may run to Church with the Phariſee, and fall down upon his knees, and babble over his prayers, and all this coms to nothing, for I ſay all traditionall worſhip is againſt the nature of God, hence nothing: ſo all Idoll worſhip is nothing. God is a being *Jehovah*, Idoll worſhip hath no being, therefore nothing: you ſhall not ſee more coſt, and bodily labour, more ceremonies and ſpecious ſhew, in any religion under the ſun then in *Rome*, yet all this nothing, becauſe outſide ſeruice, a little fire wil quickly conſume all this. Now if you come before God this day, and doe not bring your heart in a fit temper, according to the rule of Gods word, if you mean not to be in earneſt with the Miniſter, in ſealing up your ſoules in the Covenant of grace, all will prove to be nothing, you ſhall have breath for breath, you will doe no good, to diſtreſſed *England*, reformation, ſhall not be one inch, furthered by this dayes work of your faſtings and prayer.

Second-

Secondly, Hypocriſy takes away the life of the duty upon a ſecond ground, becauſe from hence the Ordinance of God (this very Ordinance we are now about) gaines an heavy blow, therefore certainly it will loſe the life, and comfort of it by hypocriſie, as thus. Firſt from hence it comes to paſſe, that Ordinances uſed, (or rather abuſed) give occaſion to the enemies of God to open their mouthes, and ſpeake baſely of theſe Ordinances, as if they had nothing in them: the Ordinances themſelves ſuffer much in this, they can ſay they are frequent in theſe duties, ſuch and ſuch keep whole dayes of faſting and prayer day after day, and yet returne again to their ſinfull courſes, as bad drunkards, and thiefes the next day as ever, hence ſay the Papiſts, and prophane perſons, theſe are the faſters, what amendment ſee you in them? and hence they conclude, what ſhould weeping, faſting, and prayer doe? God regards them not, they have nothing in them, noe benefit comes by them, people are not converted that uſe them, they are as ignorant as they were, no change wrought upon their ſpirits; Thus the Ordinance is ſleighted.

Secondly, Hypocrites doe pervert the Ordinance, for they uſe it to a wrong end. They take up faſting and prayer, to get further leave to ſin, to grow ſtronger in their corruptions to morrow: hypocrites are ſtrengthened in ſin by the Ordinances.

Thirdly, becauſe the heart of a man in the duty is the heart of the duty, your hearts are the heart of the duty, therefore the Lord requires ſuch a kinde of heart of his ſervants at the time of duty, as is agreeable to the duty, now hypocriſy takes the heart off from the duty, therefore the duty cannot be accepted. Now I doubt there is many a poor unprepared heart before God this day, you doe not mean to bring your ſinne to the duty, but the duty to your ſinne, you doe not meane to leave your unclean practiſes, and evill courſes, if it be ſo, marke what I ſay, the duty is gone, the day is loſt, for the very heart and ſpirit of the duty lyeth here: the Miniſter he labours, prayes and preaches, you may weepe, mourne, and lament, yet if the heart be not in the duty, all is nothing, but as a dead carkaſſe without a ſpirit.

The Uſe will be a word of reproofe, for I ſay, falſeneſſe, and hypocriſy takes away the life of the duty, 3. Arguments you have had to prove it. Now for reprehenſion, it will reprove us for all thoſe ayrie duties, and outſide ſervices we doe performe, many come to a duty, and leave their hearts in their Cheſts, amongſt their Treaſure, many come in diſcontent, and ſtrife, they reſolve, for all this, I will when conveniently I may, give my brother a private wound. This now lets out the very heart bloud of the duty. *Uſe.*

I doe confidently beleeve, if all the people of the Nation could but keep this day of faſting and praier, fincerely from the heart, you ſhould quickly ſee the Angel ſtopped, the ſword ſheathed, and the Nation healed.

Now to reprove you of your hypocriſie, I wil ſhew you the ſapleſſeneſſe of ſuch duties in theſe particulars.

First

Firſt, remember this, and conſider in the name of God, in what a lamentable caſe that man will be, that looſeth all the benefit of this duty, I have known a man, that hath bought a ſhip, fraughted it for a great voyage, laid out all his ſtock upon it, gone out to Sea, daſht it againſt a Rock, and loſt all, and come home a begger: daies of faſting, and praier, are ſhips that we put all our ſtock, and treaſure in, (mark this) if they come home empty again, if they bring noe mercies, nor bleſſings with them, you are undon, you had need to get a breif, tobe gathered for in the pariſh, and all wil be too little to get you up again, when you come to enter into covenant with God, will you deal deceitfully? what ſhip-wrack do you hereby make of your conſciences? have ye abuſed many heavenly opertunities, and will you doe this alſo? all the congregations under heaven, will not be able to raiſe your wants; be not deceived ſaith the Apoſtle, *What a man ſowes, that he ſhall reape*, ſo what you ſowe in theſe duties, that, and no other fruit you ſhall reape.

The ſecond thing is this, a word of information, to informe us how to faſt aright.

Firſt, I will informe you of the reaſons of it, conſider this, if your ſoul be not bettered, your family not amended, the Countrey not reformed, ſuperſtition not abated, the perſecuted Church of Chriſt not releived, I will give you the reaſon.

I am afraid the hearts of men are not fitted for this great work, I doubt that many of the great men of the Nation doe not rightly underſtand it, Miniſters are not rightly qualified for it, Congregations are not throughly humbled; If you heare that things doe miſcarry in the Palatinate, that things grow worſe and worſe, that the plague encreaſeth, then remember there was hypocricy in the duties, and ſo you looſe the benefit of this day; therefore if hypocriſy takes away the life, and beſt of the duty, then look well to your ſelves, and look well what you doe this day, look well what you goe about; that ſo you may enter upon the duty as you ſhould.

Conſider of it for the Lords ſake, be true to God, and your own hearts, you know not the danger of a day of faſting ill ſpent, which that you may avoide, I will give you ſome motives and rules,

Take this for a motive, conſider your ſelves upon your death beds, (It is a ſad thing that I ſhall tell you) is it not fearfull to conſider, that when you are in great diſtractions, full of various thoughts, thoſe things that are brought for Cordialls, and comforts to your deſerted ſoules, ſhould prove troubleſome, and heart-breakings unto you? A man upon his death-bed ſends for a Miniſter, he comes unto him, and finds him in ſad diſtempers, crying, No God, no Chriſt, no mercy, no comfort, what will become of me? I know not what to doe; why man, what is the matter? you that have faſted, and prayed, and been frequent in theſe duties, you that have kept the ſabbath, regarded Gods people, releived the poor, there is no man in the Town can pray like you, you can make a praier of two houers long, what do you think there is no mercy in God, no pitty in Chriſt? Oh (faith he) this is my bane, my faſting, and praying is the cauſe of my woe, for I have but mocked God in all this. I

have ſeen ſad experience upon a poor ſoules heart of this; prayer and faſting rightly obſerved is a flame of all other duties, all other are but one duty, but a flame of all duties are in this fire.

Now when a man ſhall ſee the grave open, the wife ſtand weeping, the child ſighing, when his eyes grow dimme, his lips pale, now for him to ſay, I have had a by-reſpect in all my duties that I have performed, I have been a deceitfull man in my trade, &c. what tell you me of faſting and duties? I have faſted my ſoule to hell, and there I ſhall feele the ſad conſequence of my hypocriſie. Conſider of this, ye that will pray and cheat, pray and be drunk, ye that to morrow will goe to a ſtage play. Is this your faſting, and praying? when you are in hell, then it will come to your minde, how you have faſted away your God, your Chriſt, how you have ſleighted theſe; this will make a man teare his fleſh, from his bones, this ſhould move us to be ſerious in this duty we are now about.

Take an other Motive, and it is this: Bring what ever you will to God, and bring not this, all is nothing, and all the ſervices you can performe without this are nothing; if you doe not bring a heart ſprinkled with the blood of Chriſt, a ſincere honeſt heart, all elſe will be but dung; bring all parts, and duties, you cannot ſo much as pray aright without ſincerity: doe you remember what *Simeon* ſaid to his father *Jacob*? pray you let *Benjamin* goe down, no; I will not, take money, and Cammels and what elſe you will, but *Benjamin* ſhall not goe; but ſaith he, unleſſe, *Benjamin* goe, I will not, becauſe elſe I ſhall be taken for a ſpie: Soe when ever thou goeſt to pray to God, be ſure thou take *Benjamin* with thee, thou maiſt carrie all thy parts, and duties, unleſſe *Benjamin* goe, it will not doe: Now by *Benjamin*, I meane ſincerity, you may ſpend teares about the duty in hand, varniſh over the duty, as much as you can, all the eloquent tongues of greateſt Orators will not be heard, nay if all the Angels in heaven ſhould bring teares, and bloud, for our deliverance, all this will be nothing; unleſſe we have an honeſt ſincere heart, a faithfull heart, in which there is no guile, a man that hath an honeſt heart, when he confeſſeth ſin, it is with a purpoſe to leave it, he doth not confeſſe and ſin, ſin and confeſſe, but he is in good earneſt, which that you may doe, take a rule or two;

Firſt, Ye that are come to ſeek God this day, ſtudy whether the work of this day ſpring from living principles, or no. There be painted Flowers doe not ſmell, but take Flowers out of a garden, and they ſmell by reaſon of their ſweet principles: ſo there be painted duties which ſmell not ſweet in the noſtrels of God, therefore conſider, are your duties ſincere? doe they ſmell? have ye not only an artificiall weeping, like thoſe women in *Jeremy*, that could weep when they would? But doe ye weep from your hearts? you know, painted food, it ſatisfies not, ſtudy to find out that your duties come from a living principle, and not by art; labour to have it ſpring from the blood of the Covenant, and thereupon, thou goeſt to duty. I could tell you of many deceits, one is in the affections, what is Chriſt come to town? miracles wrought? well, I will goe ſee it, and all this while he hath only a little oyle in the Lamp,

none in the Veſſel. Oyle in the Lamp, I underſtand to be ſome ſmaller work of Gods ſpirit, ſome outward principle; Oyle in the Veſſel, I underſtand to be ſome inward principle, that ariſeth from the Covenant of grace.

Secondly, Take this for a note, conſider in all theſe actions (for in this day we are in clearing our account) whether your oppoſition to ſin be carried on ſtrongly, and unchangeably; you are now come to have ſin rooted out of your hearts, your affections; you are a dealing with a malignant party, that hath already got within you: now here are the things you ſhould look after, conſider whether the change of your ſpirits be continuall at all times, (except paſſion, and temptation, which may eclipſe the rareſt Chriſtian) may be when the Miniſters heart is enlarged in prayers, and prayſing God for you, God comes in and enlargeth your heart like a land-floud, which doth not hold long, godly ſorrow for ſin, ſhould be like a womans ſorrow, that weepeth for her child, ſhe cannot but weep, the more you comfort her, the more ſhe weepeth, aske her a reaſon, ſhe will ſay ſhe cannot help it, ſo our mourning for ſin and oppoſition againſt ſin muſt be carried on in a conſtant courſe, our weeping for the Church of God muſt not laſt only for a day, this day, and end to morrow, but it muſt be conſtant.

Laſtly, when a man fixeth his ſoule upon the duty in ſincerity, he ſhall finde ſweet comfort to his ſoul; a man in this caſe, doth not mind what God gives him, but how he accepts of his duty, that is all he requires, but know aſſuredly God will fill the hungry ſoule, and recompence the well doers, no man ſhall ſerve God for nought. Now I cannell you the reaſon, why you doe not finde more comfort by your faſting and prayers, it is for want of a dram of ſincerity, you ſhould alway, when you worke for God, when you faſt and pray for God, doe as the Joyner doth, he ſhaves, and brings his rule, and meaſures, ſhaves, and meaſures ſo ſhould you, pray and look up to heaven, faſt and bring the duty to the word, alwayes pray by rule, never keep a faſt without a rule, and then be aſſured, you ſhall be a workman that needeth not to be aſhamed. This I have ſpoken only to prepare you for the work of the day, be ſure whatever you doe, ſee that it ariſeth from a new and living principle: let it not be like a land-floud, that is dried up aſſoon as the rain is over, but let it be like a gliding ſtreame, which keeps a conſtant ſpringing courſe, that ſo you may walk in the ſtrength of this days faſt, all the dayes of your life, which grant deare Father for Chriſt his ſake. *Amen.*

REFOR-

REFORMATION
UNDER
CORRECTION,
The way to prevent
DESOLATION.

As it was delivered in a SERMON,

By WILLIAM FENNER, Minister of the Gospel, sometimes Fellow of *Pembroke Hall* in *Cambridge*, and late Lecturer of *Rochford* in *Essex*.



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REFORMATION UNDER CORRECTION,

The way to prevent DESOLATION.

JOB 34. 31. 32.

Surely it is meet to be ſaid unto God, I have borne chaſtiſements, I will not offend any more. That which I ſee not, teach thou me, if I have done iniquity, I will doe it no more.

THis Text is a pretious pattern of ſeaſonable counſel, by *Elihu* given to afflicted *Job*, wherein reſolution to be reformed under the rod of the Lord, is both commanded and commended. *Surely it is meet to be ſaid*, &c.

I will not ſpend time to divide my text into parts, nor to obſerve the various readings thereof, but ſhall briefly obſerve the doctrine which naturally ariſeth from the Text, and which will be very ſutable to our preſent occaſion. *viz.*

Under the rod of the Lord, people ſhould reſolve to reforme. Or thus; *Reſolution to reforme, ſhould be upon the heart of all them that ſmart under the rod of the Lord.* Surely it is meet, &c. *Doctrine.*

There are three things that I intend to ſpeak to in the proſecution of this point.

1. What

1. What kind of reformation it is that we ſhould reſolve upon under the rod of the Lord.

2. What arguments ſhould prevaile with us to reſolve to reforme, becauſe we feele the Lord ſtrikes us.

3. What courſe we ſhould take for our reforming under his rod.

That we are under the rod of the Lord is evident, there are ſmarting rods upon our backs. The rod of the continuance and ſpeading of the noyſome peſtilence. The rod of unſeaſonable weather, this drought, pring, and unſeaſonable froſt; ſurely then it is meet to ſay, *We will bear the ſtiſements, we will ſin no more.*

I begin with the firſt, *viz.* What kinde of reformation it is that God commands and expects from us, when we are under his rod? This I ſhall open in ſix particulars, and therein unbowell my Text.

1. In the work of reformation under the rod, we muſt have reference to him that uſeth the rod, goe to God, and ſet our ſelves to amend what is amiſſe, as under the eye of God, under whoſe laſh we ſmart, this lyes in the text, *Surely it is meet to be ſaid unto God, I have borne chaſtiſement*, &c.

Go to God, and ſet thy ſelfe as under the all-ſeeing eye of God, endeavouring to reforme what is amiſſe. It is an eaſy thing for Miniſters to be pleaſing to a people, for Children to give content to their parents, for one neighbour to ſtop the mouth of another. But mark what comes God, the inſide reformation, as well as the outſide, when God and I am alone as well as in companie, when I am under Gods hand, I muſt goe to God, when I am reforming, that is one thing.

I could ſhew it you how the Lord Chriſt ſtruck down *Paul*, when he was breathing out threats, and blood againſt poor innocent Chriſtians, who, when he was ſtruck down, ſaith, *Lord what ſhall I doe?* ſhall I back again to the Scribes, and Phariſees, and tell them what a blow I met withall? or ſhall I go on to the Saints, and tell them what crucky is intended againſt them? Lord whither ſhall I goe? He looks to God that ſmote him.

There is one thing more, (and this will follow from the former) alwayes be ſure to be guided by the rule, (that is the word of God) in reforming of that which is out of order, whether in your ſpirit, or life, *That which I ſee not, teach thou me, if I have done iniquity, I will doe it no more.*

Teach thou me, &c. Miſtake me not, I doe not here ſpeak againſt conferring with Chriſtians, conſulting with miniſters in matters debatable, but alway heed this, ſtick not in the opinion, ſtay not in the Judgement of any, be he never ſo wiſe, never ſo pious, but labour to ſee a word of warrant from the ſcripture, and truſt only to that, ſay, I muſt doe ſo, and ſo, I have it from Gods mouth, I may take ſuch a courſe, I have Gods word for it. People would not be ſo giddy, in running after new and ſtrange opinions, if they would but conſider this; alway goe to God, and ſay, Lord, *that which I ſee not, teach thou me, and if I have done iniquity, I will doe it no more.*

Secondly,

Secondly, In reformation under the rodde, you muſt be ſure to have your worke guided by God himſelfe, as *Iſa.* 2. 3. *He will teach us his ways, and we will walke in his paths.* ſo *Pſal.* 86. 11. *Teach me thy way O Lord, and I will walke in thy truth: knit my heart unto thee, that I may feare thy Name.*

Thirdly, in the worke of reformation under the rodde, you muſt be carefull to reforme in one particular, as well as another; you muſt go through-ſtich with this buſineſſe; that which I doe know, and may know to be blame-worthy and have borne chaſtiſements for, in that I will offend noe more, and if any thing further ſhall be made knowne unto me, I will ſtop in my courſe, and if it can be found out that therein I have ſinned, I will doe ſo no more. For know aſſuredly, he hath not reformed in anie thing aright, that doth not reforme in every thing blame-worthy, as, *Hoſea* 14. 2. ſaith the Prophet, *Thou haſt fallen by thine iniquity*, what followes? then ſaith he, *ver.* 3. *Take unto you words, and turne to the Lord, and ſay unto him, Take away all iniquity, and receive us graciouſly*: Take away all, ſpare none, every eye that offends, every hand that ſins, every luſt that provokes, though never ſoe deare unto thee, foregoe all manner of profit, and credit, in regard of thy temporall calling, if it prove to be a ſinne; beare with one, and in Gods ſight thou beareſt withall, live in the breach of one of Gods commandments, and thou art guilty of the breach of all.

Fourthly, in reformation under the rodde, you muſt not onely reforme, in what you your ſelves doe, or may underſtand to be amiſſe, but you muſt take direction, to know what is blame-worthy, be eager and earneſt, to underſtand wherein you doe amiſſe; ſay, Good Lord, if I doe amiſſe in relation to others, as a huſband, as a wife, as a Father, as a child, as a Miniſter, as a hearer, as a ſervant, as a Maſter, as a doer, as a ſufferer, Lord ſhew it me, Lord ſhew me my fault, that I may reform.

Make an earneſt deſire to God, and ſay, Good Lord, if any thing be blameable, let it have no ſhelter in me, *ſearch me, if any way of ſinne, try me if any way of wickedneſſe be in me, and lead me in thy way for ever*, as *Pſal.* 139. 23, 24.

Thus make your requeſts to God, this practice will prove the ſincerity of your hearts, thus praying you may know what is out of order, when you compare your life, and the word (which is the rule) together. Mark what he Prophet *Jeremy* ſaith, *Lament.* 3. 39, 40. *Wherefore is a living man ſorrowfull? Man ſuffereth for his ſin, let us ſearch and try our wayes, and turne again to the Lord*; Let us looke to our wayes: this hath been my opinion, my practiſe, my way, are they anſwerable to ſcripture, conſonant to the rule, the word of God? this we ſhould labour to know, when we would reforme our wayes.

Fifthly, a Chriſtian under the rodde ſhould be ſo wrought upon with a Reſolution to reforme, that he ſhould by ſolemne covenant binde himſelfe to God for the future, even all his life long, marke the text, *Surely it is meet to be ſaid*; to whom? to our ſelves? no, *to be ſaid to God, I have borne chaſtiſements* &c. ſay, Lord, thou that hateſt every evill way

hear

heare me, what I have to ſay, that have run out of the way. Thou that art privy to all my ſinfull affections, help me to be reformed, I reſolve (by thy help) for the time to come to be more exact in my obedience to thy law, that knoweſt my trouble, and affliction, make me reformed under the croſſe. This was *Davids* care *Pſal.66,13, 14 I will goe into thine houſe with burnt offerings, and will pay thee my vowes which my lippes have promiſed and my mouth hath ſpoken, in mine affliction.*

When he was in trouble, and under the rod, he promiſed ſomething to God, and now he reſolves to be carefull to pay it.

Sixthly and laſtly, Chriſtians under the rod, muſt ſeverally, and perſonally, (not only joyntly in companie and aſſemblies) reforme what is amiſſe according to the forementioned rules. He doth not ſpeak in the plurall number, It is meet for Cities, Countries, and Kingdomes, or Nations, but, It is meet for me, that is, for every particular man, and woman, of what degree, eſtate, or condition ſoever, this muſt be my work, my task, my care, huſband apart, wife apart, child apart, ſervant apart, Miniſter apart, people apart. For uſually that is done to beſt purpoſe, which is done ſingle, in a way of ſecrecy. The ſouldiers come to *John*, and ſay, *What ſhall we doe?* the *Publicans* and ſinners, *What ſhall we doe?* every one of them in particular defired to know what belonged to them in reforming, this lieth plainly in the text.

Seventhly, There is ſomething elſe that I meant as a ſeventh help, it is that Chriſtians ſhould not only looke upon their reformation under the rodde as a taſke neceſſary and as a duty commanded, but they ſhould looke upon it, as an imployment comely and lovely; *meet* ſaith the text, what a beautifull and beſeeming thing, is it in a Chriſtian reſolving to be reformed under the rudde? And thus we have done with the firſt thinge propounded, *viz.* what kinde of reformation it is, we ſhould reſolve upon under the rod.

The ſecond thing propounded, is what arguments may prevaile with Chriſtians, according to the latitude of this Text, thus to reforme under the rodde. There are arguments of two kindes, that I ſhall ſuggeſt.

Firſt, ſome in relation to God.

Secondly, ſome in relation to our ſelves.

Firſt, in relation to God, I ſhall name ſix or ſeven, whereof five I ſhall finde in this chapter.

Firſt, becauſe God that calleth for Reformation under Correction, is the author of every blow, of every ſcourge, he it is, that breaketh the bones that teareth the ſkin, that bruiſeth the fleſh, this you may ſee in the 13,14,15. *v. Who hath given him a charge over the earth? or who hath placed him over the whole world? If he ſet his heart upon man (ſpeaking of God) and gather unto himſelfe his ſpirit, and his breath. All fleſh ſhall periſh together, and man ſhall returne unto duſt*: he doth not ſay, if they will breake themſelves to pieces, or if infectious aire, or unſeaſonable times, will produce a peſtilence, to ſweepe them away; but, if he ſhall doe it, that is God, he is the author of it. Conſider that place *Jer.* 5. 3. where the Prophet ſpeakes thus by way of complaint, *O Lord are not thine eyes*

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upon the truth? *thou hast stricken them, but they have not sorrowed, thou hast consumed them, but they have refused to receive correction, they have made their faces harder then a stone, and have refused to returne:* should not the childs eare under the smarting rod be, to give content to the angry father: know the Lord is the author of thy chastisement, *Is there any evill in the City* (meaning the evill of punishment) *and the Lord hath not done it*, saith the Prophet? Is there any breach in the Kingdom, any plagues amongst us, any famine, or want, that the Lord hath not done? it is his hand that layes on: that is one argument.

The second reason why we should reforme under the rod, is, because God afflicts us, because we are blame worthy, because we have sinned, therefore his Majesty is pleased to smite us, verse 26. 27. *He striketh them as wicked men, in the open sight of all men, because they have turned back from him, and would not consider all his wayes:* Doth God lay on them, why is it only because he hath a delight to rend, and teare them, bruise and breake? no, nothing lesse: for he doth not afflict willingly.

It is *alienum opus*, it goes against the heart, and minde of God, God is provoked unto it by mens sins. Lam. 39. in that place (before quoted) *wherefore doth the living* man complaine? he gives a reason, *Man suffereth for his sins*; and in the 40. verse, shewes what use we should make of this; *Let us search and try our wayes, and turne unto the Lord*, say, I was proud, God hath met with me, therefore now I will be more humble, I was perish, God hath crossed me, now I will be more tractable, I was sensual in the use of the creature, God hath given me a bitter pill, therefore I will be more moderate, that I may not provoke his Majesty any more.

Thirdly, Consider this, (which will follow from the former,) he is unstayning just, and gracious in every rod he useth, in every stroke, that he giveth, in every affliction that he sendeth, as in verse 10. 11. 12. *Therefore hearken to me ye men of understanding, far be it from God that he should do wickednesse, and from the almighty, that he should commit iniquity, for he will render unto every man, according to his works, and cause every one to find according to his way*, and 23. *for he will not lay upon man more then is right, that he should enter into judgement with God.* God will not make the lash too heavy, the rod too bigge, God doth noe more then justly he may: if he teare the skin, if that will not doe, he will breake the veines, if that will not doe, he will deal more rigorously, and shall not this move us to reforme under the rod?

Fourthly, The Lord well knows, and considers, the frame of every mans spirit, the carriage of every soule under his correcting hand, when God layes on with his hammer upon the anvile of our hearts, he considers what force it hath inward, in our spirits, outward in our lives: consider this in the 21. 22. verse, *His eyes are upon the wayes of man, and he seeth all his goings, there is no darknesse nor shadow of death, that the workers of iniquity might be hid therein.* Mark it, can a man run away from God, as a child many times from his father, and hides himself untill his anger is over? no, he knows every fault that we reforme not in, and knows every course that we take for the causing of offence, submitting, and stooping

ping to him will not ſerve the turne, we muſt reforme when under the rod. I could give you that paſſage, *Amos* 4. 6. to 12. *I have given you cleanneſſe of teeth, ſcarſineſſe of bread, I have withholden the raine from you, I have ſmitten you with blaſting, and mildew, peſtilence have I ſent among you, your young men have I ſlaine with the ſword, I have overthrown you, as I overthrew* Sodom *and* Gomorrah, *and ye were as firebrands plucks out of the burning, yet in all theſe you have not returned to me ſaith the Lord, therefore thus will I do unto thee, be reformed under all theſe croſſes, and prepare thy ſelf to meet thy God O Iſrael.*

Fifthly, Know the Lord is no reſpector of perſons, God is not like many fond parents, that will indulge cocker, and make much of one child, and lay upon the bones of another, many times they know not for what, but only as affection carries them, nor like ſome miſguided authority, where poor ragged thieves have the halter, when ſilken ones are ſpared, no no, there is no ſuch affection in God, conſider it, there is more in the proof then I ſpeak of, verſe 19. 20. *How much leſſe to him that accepteth not the perſons of princes, and regardeth not the rich, more then the poor, for they be all the work of his hands,* and verſe 24. *he ſhall break the mighty without ſeeking, and ſhall ſet up others in their ſtead.* God noe more regards a man worth thouſands, then him that is worth not a farthing; God no more eſteems (in regard of perſonall reſpect) the governers, then the governed.

This ſhould move people under the rod to truſt in God and labour to be reformed, theſe are the five Arguments that I finde in this Chapter.

There are two more remaining in the ſixth place, know for certaine that this is the very end that God aimes at, that by his rodde people might be reformed, as *Iſa.* 27. 9. *By this therefore ſhall the iniquity of Jacob be purged, and this is all the fruit, the taking away of his ſinne.* If a childe ſhould aske the father, why did you beate me ſo exceedingly? And he and he anſwer, I would have thee to reforme, to take heede of ſinfull courſes, of ſinfull company, it might be a good argument to worke upon the child. This is the end of God in afflictions that he exerciſeth his withall, to have them be reformed thereby.

Seventhly and Laſtly, conſider, his majeſty will account himſelfe highly honoured, by the reformation of his people under the rodde; in ſort we may make God amends, (but doe not miſtake my expreſſion) it doth not make amends by way of requitall, not adding any thing to his worth, but by way of manifeſtation; but to let that paſſe. Conſider that concerning *Paul*, God laid upon him, ſtruck him of his horſe, and preſently after you ſhall read. 1 Gal. 23. *that they glorified God becauſe of him*; What a change is here! he that deſtroyed, and perſecuted, now preacheth that goſpel, for which he perſecuted them, he that endevoured to diſperſe, and ſcatter poor Chriſtians, now is zealous in incouraging them God-ward, ſo that the godly glory greatly becauſe of him: and what an extraordinary honour is this to God! ſuppoſe a man hath a ſtubborne Colt to break, that will ſtand upon no ground, that ſeems to be very untractable, now if this man can in a ſhort ſpace, bring him to

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the Saddle, and make him tame and gentle; what a credit will it be unto him? So here when God puts us one way, another way, comes to worke us and winde us according to his will, he thinks himſelfe honoured if we will become tractable, and yield to his commands; when we that once had Chriſt and his goverment, ſhall come in and ſay with *Elihu, Surely it is meet to be ſaid unto God, I have borne chaſtiſements, I will not offend any more.* This is pleaſing unto God, in this he thinks himſelfe much honoured. This ſhall ſerv to have ſpoken to theſe ſeven arguments in relation to God.

Now for thoſe arguments of the ſecond ſort, in relation to our ſelves, of theſe I will ſpeake under a two fold head,

Some are drawing, ſome are driving, ſome are forcing, ſome alluring, my meaning is, ſome ſuggeſt ſadneſs to them that will not reforme under the rodde, theſe I call driving or forcing, again ſome hold forth ſweetneſſe, pretious prerogatives to them that will amend, and reforme when the Lord ſmites, and theſe I call alluring, and drawing arguments. You ſee I am in a large field, but I doubt, I ſhall have time, to goe over but a little ground.

Firſt for driving arguments.

Not to reforme under the rod, it faſtens a blacke marke of ſhamefull ignominie, and reproach upon the heart of a ſinner: how is *Jeroboam* markt (in this regard) with a black coale, what reproach is caſt upon the back of that man, though he was a King, and woare a Crowne, and the main reaſon of this was, becauſe he reformed not under Gods hand, *Kings* 1. 13. 4. he ſtretched out his hand againſt the Prophet, his hand dried up, ſo that he could not pluck it in again, yet for all this, ſaith the Text *verſe* 33. *Yet for all this Jeroboam turned not from his wicked way.* Here is a Monſter of nature, a hopeleſſe wretch, God ſmites him with one rodde after another, takes away a limbe, a hand, and yet he will not be reformed.

Here conſider two things by way of argumentation.

First, not to be reformed under the rodde, is a ſigne of unſpeakable fooliſhneſſe, as it is *Jeremy* 5. 3, 4. *Thou haſt ſtricken them but they have not ſorrowed, thou haſt conſumed them but they have refuſed to receive correction, therefore I ſaid, ſurely they are poore, they are fooliſh, for they know not the way of the Lord.*

It is a ſtrange thing, that men ſhould be no more ſenſible of the rodde, then the Iron of the hammer. Like ſome ſturdy villains, that will not ſtirre at their Maſters bidding, he ſtrikes with one hand after another, till he hath wearied himſelfe, yet he is dogged, and will not goe: ſoe God is upon men in eſtate, in name, in Children, inwardly and outwardly; Oh the rockiſhneſſe of mens hearts, when all theſe roddes will not move them to bee reformed, herein they ſhew egregious folly.

Secondly, not to be reformed under the rodde is a ſigne of extraordinary bruitiſhneſſe. *Pro.* 27. 22. *Though thou ſhouldeſt bray a foole in a morter amongſt wheat brayed with a peſtle, yet will not his fooliſhneſſe depart from him.* Marke, he is like a bruit, beate him, ſtrike him, he amends not,

like a foole, he will not be reformed. We uſe to ſay, Children ſhew themſelves fooliſh, for they might ſave many a blow: the father calls, he regards not, againe, come, he comes not, goe, he goes not, untill he comes himſelfe, beates him, and makes him goe. Oh fooliſh Child, might not this have been ſaved? So God calls from the world, from our pleaſure, we will not hear him, he pulls away bleſſing after bleſſing, and gives us blow after blow, yet we will not regard him; oh fooliſh people and unwiſe, (marke it) thoſe people that will not reforme under the rod of the Lord, they do expoſe themſelves, (poore ſoules) themſelves know not, to what an encreaſe, and augmentation of miſery: Doe but obſerve it in *Pharaoh*, let my people go, ſaith God; no not he, therefore God is upon him with one plague after another, one judgement after another, yet not reformed, then the firſt borne in every family dyeth, yet when he had let the Iſraelites goe, he purſues after them, and will not leave till *he ſinke* (as the text ſaith) *like a ſtone in the mighty waters.* You know what God threatens, *Levit* 26. *If ye will not hearken, and be obedient unto me, yet ſeaven times more, yet ſeven times more will I plague you:* ſo *Amos* 4. *yet have ye not returned*, I have afflicted you time after time, yet have you not returned, *therefore I will doe thus unto you*: How is that? I will bring ſome unexpected, and miſerable-making judgement: If I ſhould ſay that incorrigibleneſſe under the rodde, cauſeth God in wrath to give up people, as in a condition hopeleſſe, I could eaſily prove it; I know for certaine, that God will ſay, why ſhould I ſmite any more? the more I ſmite, they more they ſinne, therefore I will take no more paines with them: juſt as many a father will ſay of his incorrigible childe, I will ſpend no more ſtripes upon him, no more time about him, I will packe him out of dores, let him be gone, and trouble my ſelfe no more with him, ſo will God ſay to thoſe that will not be reformed under the rodde: this is a ſad thing to be conſidered: *Hoſea* alſo will prove this. Further conſider, this is that that provokes the Lord (what ſhall I ſay) for to remove his ordinances from amongſt us. *Iſa.* 13. *bring no more vaine oblations, incenſe is an abomination unto me, I cannot ſuffer your new-moones, nor ſabbaths, nor ſolemne aſſemblies*: All this was becauſe ye reformed not, for ſaith the Lord *ver.* 15. *Your hands are full of blood*; remember what Chriſt ſaide, *Except ye repent, ye ſhall all likewiſe perish.* Theſe are the driving conſiderations: and why ſhould we not all (from hence) learne to be reformed under the rod?

Now followes thoſe that are drawne from the gaine, that you and I may get by labouring for to attaine unto this frame of ſoule, when the Lord ſhall be pleaſed to accept of us.

What ſhall I ſay? this is the way for to gaine the comfort of the Lord, the tender bowels of his compaſſion, when wee are under the bitterest calamity, that can befall us, Oh beloved, doe but ſuppoſe a father had torne the fleſh of his child, or broke a vein, and the child ſhould ſobbe, and ſigh, oh would I had not done ſo, or ſo, to provoke my father, I will be better as long as I live, how would the father, and mother, ſorrow, and even weepe to heare him? So it is with God, *Jer.* 31. 18, 20. *I have ſurely heard* Ephraim *bemoaning himſelfe, Thou haſt chaſtiſed me, and I*

was

was chaſtiſed as a bullock unaccuſtomed to the yoake: you know, offer to yoak a Bullock, and ſhe ſtrikes one with her horn, another with her foot, ſo it was with me ſaith *Ephraim*, yet then the Lord loves him, ſee *v.* 20. *Is* Ephraim *my deare ſonne, is he a pleaſant child? forſince I ſpake unto him, I doe earneſtly remember him, ſtill therefore my bowels are troubled for him, I will ſurely have mercy upon him, ſaith the Lord.*

Again, know that if you endeavour thus to reforme under the rodde of the Lord, you may be confident, that the worſt things you may or can ſuffer for God, and his cauſe, they ſhall (according to the riches of his grace) turne to your joy, and everlaſting comfort.

When the Lord threatned the Captivity, Jerem. 24. he compares them to *two baſkets of figges*, whereof one *one was good, the other naught*; by the good figges he ſets out thoſe that ſhould be reformed by their captivity, verſe 6. *I will ſet mine eyes upon them for good, and I will give them a heart to know me, that I am the Lord, and they ſhall be my people, and I will be their God.*

They ſhall be happy, though under the power of them that hate both them, and their profeſſion, they ſhall enjoy me for good ſaith the Lord, becauſe they have turned to me with all their hearts. Will you ſee what heapes of comfort, heape upon heape, the Lord hath provided for them, in reading that place, *Job* 22. 22. to the end. You know in what a caſe *Job* was, his eſtate was waſted, his Children killed, his wife become a cold comforter. Now mark 22. *Receive I pray thee the Law of his mouth, and lay up his words in thine heart.* 23. *If thou returne to the Almighty, thou ſhalt be built up; and thou ſhalt put iniquity from thy tabernacle.* See further the reſtauration of his eſtate, and the ſupply of his want, ſo far as abundance may be for thy good, thou ſhalt have it, if under the rod, thou returne, 25. *The Almighty ſhall be thy defence, yea, thou ſhalt have thy delight in the Almighty.*

The reaſon why we have ſo little communion with God, is becauſe luſts ly unſubdued in our boſome, we take delight in our riches, and pleaſure, and this hinders us of the ſweet joy we might have in Chriſt: He goes on, *Thou ſhalt lift up thy face to God*, what is the reaſon a man runs, and hides his head? it is becauſe he hath ſinned: he goes on, *Thou ſhalt make thy prayer to him, and he ſhall heare thee:* he will ſo heare that he will grant thee thy requeſts, *and thou ſhalt have to pay thy vowes that thou haſt promiſed, thou ſhall decree a thing, and he ſhall eſtabliſh it unto thee*, thou ſhalt alway ſpeed, and proſper in thine undertakings, and *the light ſhall ſhine in thy wayes*, God himſelf ſhall direct thee, *when others are caſt down, then ſhalt thou ſay, I am lifted up.* See what a company of comforts is here, for them that will be reformed under the rod.

What need I name particulars? when as Jeſus Chriſt (in whom is all the promiſes of this life, & a better) is made over to them, that are careful to reforme, both in their ſpirit, and wayes, in reference to that God that caſts them down; *the redeemer ſhall come unto Zion, and unto them that turne from iniquity in* Jacob, *ſaith the Lord*, Iſaiah 59. 20. Is not here ſtrong arguments to move you? therefore take the Place of the text, *and ſay, we will beare chaſtiſements, we will not offend any more, that which we ſee not, teach*

teach thou us, and if we have done iniquity, we will doe it no more.

The third thing was, what course we should take to be wrought upon to attain unto this frame of Spirit.

First, Throughly from scripture light, informe your selves, concerning the sinfulness, and the uglinesse of this course, in regard wherof you must reforme saith the Prophet, *After I was instructed I repented, and smote upon my thigh*, and said, what a thing is this that I have done? *that which I see not, teach thou me*, may be I doe not see it, if I doe see it, may be not so ugly, base, and abominable as it is, therefore *oh teach me*. If men did but think, what it is to be a naturall man, for a man that hath an immortall soule to lye stinking in a puddle, to goe to the trough with the Swine, and under the table with the dogge, there is noe man but would think this to be a very deformed, and unseemly sight, how much more, to have your soules, your immortall soules rooting in the dirt, this is the condition of a naturall man. Consider, is it not a horrible thing, to resist God, to pluck God out of the chaire of state, to pull him out of the throne of majesty, to wring the Scepter out of Gods hand? this is horrible treason indeed! A proud man doth it, he resists God, he sets himself against God, God against him, if you did but consider this, you would down with your proud hearts. Again consider what it is to be an unbeliever, to give God the lye, as every unbeliever doth, to let the greatest meicies of God to fall into the channel: rather then I will put out my hand to reach them, this every unbeliever doth. Now we should consider the danger of these sins, and labour to avoyd them, and we should strive to see the latitude, and utmost extent of the bloudinesse, and baseneſse of our own hearts, that so we may keep the better watch against them.

Sometimes when a Father would have his child ashamed of himself, he fetcheth a glasse, and shews him, what a deformed face he makes himself. Oh that you did but see the sinfulnesse, and deformity of this course, whereof God would have you to reforme, you could not but be ashamed of it.

Secondly, you must be deeply humbled for what ever it is that under the rod you doe discover to be out of order, both in your heart, your minde, and actions; the way of reformation is by weeping crosse, *I smote upon my thigh, and was ashamed.* Rich *Manasses*, who was a King, humbled himself greatly before the Lord God of his fathers, this indeed is repentance not to be repented of; what feare, what indignation, what zeale have the saints of God shewed in their reforming under the rod? saith God, my people that are called by my name, shall humble themselves, and turne from their evill wayes, noe turning aright, without humiliation: when a child once sees wherin he hath offended, and the haynousnesse of his offence, he falls down upon his knees, and cryes out, pardon, pardon. So must we labour to see the greatnesse of our sins, and the hainousnesse of them, that so we may be the deeper humbled for them, and then the soule (at the apprehension of sin growing upon the heart, in regard of the root of originall sin that feeds it, and in regard of the weaknesse of his own nature to withstand the world, the flesh, and the devil,)

divill,) will ſeek after Chriſt, get Chriſt, hugge Chriſt, then he will know the worth of a Saviour, and will eſteem of a Saviour, for he knows that God hath ſet him apart that he may *give repentance to Iſrael, and forgiveneſſe of ſins*, Acts 5. 31. *To bleſſe you in turning every one of you from your iniquities*, as Acts 3.26. he knhws that Chriſt hath power to bind the ſtrong man, caſt out devils, if he ſpeak but the word, the waves and winds ſhall all be quiet. It was foretold, Iſa. 11.6. 7. that in goſpel time, *the Wolfe ſhall dwell with the Lambe, and the Leopard ſhall lye with the Kid, and the Calfe, and the Lion, and the fat beaſt together, and a little child ſhall lead them, and the Cow and the Beare ſhall feed, their young ones ſhall lye together: and the Lyon ſhall eat ſtraw like the Bullock, and the ſucking child ſhall play upon the hole of the Aſpe, and the weaned Child ſhall put his hand upon the Cockatrice hole.* This is the mighty work of God, therefore goe unto Gov, and ſay, O God thou that canſt thus change the naturall diſpoſition of beaſts, change my beaſtly diſpoſition, thou that couldeſt call a *Lazarus* out of the grave where he lay rotting, Oh deliver me from a dead heart, that have laine a long time rotting in ſin, thou that dideſt make the lame to goe, make me to run the way of thy commandements, which thou haſt ſet before me, thou that didſt open the eyes of the blind, open my eye that I may ſee to runne the race that thou haſt ſet before me; thou that didſt cure the deaf, bore my eares, that I may heare, and learn to feare thee.

Thus goe to God, and pray unto God, waite upon God, and expect deliverances from him, for there is none in Heaven or in earth that can give a deliverane but he alone, intreat the Lord, according to your need, to work on your ſoules this grace of reforming under the rod, goe to God, and ſay, father if thou wilt, thou canſt alter me, and change me, oh, *turne me, and I ſhall be turned, convert thou me, and I ſhall be converted*, ſay, Lord thou canſt take away all tranſgreſſion, all ſin and iniquity, doe it for thy mercy ſake, ſay, Lord, thou canſt pull out my right eye, ſin, cut of my right hand, ſin, there is no power, but the power of an omnipotent God can doe it, that can thus pull me out of ſin, and make me reformed, doe it fot thy Goodneſſe ſake.

Laſtly, Are you all willing to enter into a covenant with God? ſeeing we are all under the rod, I doe not ſpeak of any particular covenant, but of a generall covenant, will you now promiſe the Lord that you will reforme, and ſin noe more? this is that, that the Lord expects of us, now we are under the rod, this it is that the Lord doth both command, and commend unto us, this let us all bind our ſelves to performe, that ſo we may with ſome boldneſſe put up our prayers to God, as well for others, as our ſelves.

FINIS.

A

TREATISE

OF THE

AFFECTIONS:

OR,

The Souls Pulse.

Whereby a Christian may know whether he be living or dying.

Together

With a lively Description of their NATURE, SIGNES, and SYMPTOMES.

As also directing men to the right use and ordering of them.

By that Reverend and faithfull Minister of Gods Word, Mr. WILLIAM FENNER, sometimes Fellow of *Pembroke Hall*, and late Rector of *Rochford* in ESSEX.

Finished by himselfe.

DEUT. 6. 5.

Thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy might.

LONDON,

Printed by *E. Tyler*, for *William Gilbertson*, at the Signe of the Bible in *Gilt-spur-Street* without Newgate. 1657.

TREATISE

ON

APPLICATIONS:

TO THE
REAEER.

GOd made man (as all things elſe) for himſelf, Gods glory is the end for which man was made; the fruition of God is the happineſſe to which he was appointed: that he might be ſubſervient to this end, and obtain this happineſſe, he beſtowed on him a reaſonable ſoule conſiſting of an underſtanding and a will, that by the one he might contemplate and behold the beauty of the Lord, by the other he might embrace him. The underſtanding as the eye of the ſoul to diſcerne truth, the will as the feet of the ſoul to carry it to good. The underſtanding (though furniſhed with excellent knowledge in things naturall) was chiefly enriched with the knowledge of God the firſt Truth: the will (though let out to the deſire of good natural) was eſpecially enamored with God the chiefeſt good; and whileſt theſe faculties continued in thoſe poſtures, man continued in the happy and holy condition of his primæve creation; the corruption and miſery of the ſoule is the averſion of theſe faculties from this object, the corruption of the underſtanding the ignorance of God; the corruption of the will, the abhorring of God; man loſt not his faculties by his fall, but their integrity; he hath an underſtanding ſtill, but in regard of heavenly things blind and vain, quick ſighted in other things, he hath a will ſtill, but averſe from God, and purſuing with eagerneſſe things terrene: the reparation of the ſoule is the reſetling of theſe faculties on their proper objects, and this is that which is required, My ſon give me thy heart, give

me thy understanding to know me, give me thy will to cleave to me, by loving and fearing me, by delighting and hoping in me. These acts of loving, fearing, &c. commonly called by the name of Affections (I speak with submission to better judgments) are onely the motions of the will, by which it goeth forth to the embracing of its object which is good: which considered in the general nature is loved, considered as in the fruition is delighted in, considered in the future as attaineable, if with ease, is desired, if with difficulty, is hoped for, if the will or these Affections be fixed on their proper object, there is no danger in the excess God cannot be loved or feared, &c. overmuch, the only danger in them, is either in misplacing upon a wrong object, or their loose adhering to the right: both these the Apostle rectifies, Be not drunk with Wine, in which is excess, but be filled with the Spirit, covet the best gifts. Thus Christ invites his Church, Drink ye, be drunk, O my beloved. This drunkennesse, saith Ambrose, *makes men sober: And this is the subject of this ensuing Discourse published for thy benefit. Read, consider, pray, and the Lord give thee understanding to conceive of it, and a will to conform unto it.*

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A TREA-

A TREATISE OF THE AFFECTIONS.

The I. Sermon.

COLOS. 3. 2.

Set your affections on things that are above, and not on things which are on the earth.

THe subject of the Text and this Treatise *is the Affections*, shewing the right use and ordering of them, which is a thing of continual and great concernment; for they will never be idle, but still running out and bringing into the soul, either healing or hurtful objects, and so Authors either of our woe or welfare: and certain signes either of our happinesse, that we are risen with Christ; or misery, that we are still dead. —— And concerning these the Apostle

First, *Implies a disease* and *distemper*, that they are disjoyn'd from God, and that *desperately*.

Secondly, *Applies a medicine*, a way to cure them, to bring them back, and place them upon their first and right object *God*, and things above.

The first he intimates to us in three things.

First, by calling them *inordinate affections*, and such as can never be set right, without they be mortified. *Mortifie your earthly members, Fornication, Uncleannesse, Inordinate affection, &c.* v. 5. He teatmes them inordinate and masterlesse affections, and he commands us to mortifie them.

Secondly by shewing they are *buried in the things of the world*, and never can be raised up again, but only by the power of the resurrection of Christ. *If ye be risen with Christ, seek those things that are above*, ver. 1. q. d. Ye can never be able to make your affections seek upwards, unlesse ye be risen with Christ.

Thirdly, by supposing they are naturally (as *Solomon* saies of a fooles wrath)

wrath) as heavy as a stone, the affections are so naturally, as heavy as a stone, which falls down to the earth, and cannot ascend, except it be heaved up: *Set your affections on things above, and not on things on the earth*, q. d. They naturally lagge downwards on things that are earthly, but let them not do so: no, heave them up, and set them up upon things that are heavenly. *If ye be risen with Christ.*

These words are to be construed with all the exhortations Saint *Paul* does here give. *If ye be risen with Christ*, seeke those things that are above. *If ye be risen with Christ*, set your affections on things that are above. *If ye be risen with Christ* mortifie your earthly members, and your inordinate affections, &c. q. d. if ye be not risen with Christ, it is but a folly for me to bidde you do this, ye cannot mortifie your affections, nor raise up your affections to God, ye cannot possibly do this, except ye be risen with Christ. The point then is this, which I will handle by way of coherence.

Doctr. *A natural man cannot set his affections upon God, or upon things above*: for our more intelligible proceeding in this Doctrine, as likewise in the whole Treatise of the Affections, which I desire to go through: let me tell you,

What the affections are. First, *What the affections be.* The *affections are the forcible and sensible motions of the heart, or the will, to a thing, or from a thing, according as it is apprehended to be good or to be evil.* There be four things to be considered herein.

1. *The affections are motions.* First, The *affections or motions.* They are the motions of the heart. *The motions of sinne*, sayes Saint *Paul*, *Rom.* 7. 5. that is, the affections of sinne, for so it is in the Original: so that these are a mans affections set upon God, when the heart hath its out-goings to God, and therefore the Scriptures call the affections *the feet of the soule*: for as the body goes with its feet to that which it loves, so the soul goes out with its affections to that which it loves. *I thought upon my wayes, and turned my feet unto thy Testimonies*, *Psal.* 119. 59. that is, I turned mine affections to thy Testimonies: looke to thy feet, when thou comest into the house of the Lord. *I have refrained my foot from every evil way*, *Psal.* 119. 101. Their feet are swift to shed blood, *Rom.* 3. 15. The Soul hath no other way to come at that which it loves, but onely by its affections: can the muck-worme bring his bagges and his coffers to his Soul? can the voluptuous man bring his dogges, and his hounds, and his bowles to his Soul? No, though his Soul loves such vanities as these, it cannot move to them but onely by its affections, *Currus similes sunt & equi pernicibus affectus*, sayes *Lactantius*. The affections are the Soules hodes, that draw her as it were in a Coach to the thing that she affects: a man is moved by his affections. By *Anger* he moves out to Revenge: by *Desire* he moves out to Obtain: by *Love* he moves out to Enjoy: by *Pity* he moves out to Relieve: the affections are the motions of the Soul. When the unbelieving Jewes had an affection of envy at Saint *Paul*, the Text sayes, *They were moved with Envy*, *Acts* 17. 5. So the Soul of the godly is moved with affection to God. This is the first thing, the affections are motions.

L. 6. de vero cultu. c. 17.

By faith Noah warned of God moved with fear, &c. Heb. 11. 7.

2. *The affections are motions of the will.* Secondly, As the affections are motions, so they are the *motions of the will.* I know *Aristotle* and most of our Divines too, do place the affections in the sensitive part of the Soul, and not in the Will, because they are to be seen in the beasts. But this cannot be so, for a mans affections do most stirre at a shame or disgrace; which could not be, if the affections were in the unreasonable sensitive part: the unreasonable sensitive part of a man is not sensible of credit or esteeme: call the desires of the appetite greedy and gluttonish; the appetite is senceless of any disgrace, and therefore the affections must needs be in the heart: the Scripture places the affections in the Heart or the Will. *Being affectionately desirous of you, we were willing*, 1 *Thes.* 2. 8. Saint *Paul* couples his affections and his will together in one, and his affection that he had to the *Thessalonians*, he seats in his will. How could the

the Apostle command us to set our affections on God, and the things which are above, if the affections were in the sensitive and unreasonable part? can a man make his material stomack to hunger after God? or the thirst of his sensitive appetite to thirst after Christ? alas! the sensitive part is not capable of a command or precept. No, if the affections were onely in the sensitive and material part of the soul, then how could they be in the Angels? the good Angels have affections, all the essential parts of the affections, and so have the bad. The good Angels, *which things the Angels desire to looke into*, 1 *Pet.* 1. 12. The evil Angels or Devils, *The Devils believe and tremble*, *Jam.* 2. 19. I confesse there be certain animal and analogical affections that are in the sense: ther's griefe for torment, and feare to touch a serpent or a toad: delight in meats that are pleasant, and hatred of them that are noysome. But the Lord doth not call for these sensitive passions to be seated upon him and on heaven, they are seated aright as they stand, so a moderation be kept, they have no need to change objects: *The affections of the heart*, these are the affections the Lord doth call for; the out-goings of the heart, as the sense is afraid of a Lyon, so is a godly heart afraid to sin against God; as the sense is joyful to have ease after trouble, so a godly heart is joyful with a good conscience in Christ; as the sense loves that which doth feed it, so a godly heart loves God that doth nourish it: and therefore *Austen*, and *Galen*, and *Scotus*, and why say I them? the Scriptures say, the affections are motions in the heart, *Mine eye affecteth my heart*, saith the poor Church, *Lam.* 3. 51. that is, when she beheld the lamentable distresses of the daughters of Sion, this stirred up the affection of pitty in her heart.

Thirdly, as the affections are the motions of the heart, so they are the *forcible motions of the heart*; every little motion in the heart is not an affection, but onely the forcible motions of the heart; a man is then said to set his affections upon God, when his heart goes with force unto God; for as God appoints every creature his taske, and to seeke out its own good, so he gives it a force for to do it; the stone its nature is to fall downwards, and God gives it a weightinesse that it may fall downwards with force: the stomacke its nature is to take food when it is empty, and God gives it a hunger, that it may take it with force: every creature hath not onely its motion to move it to its own good, but it goes to it with force; so God hath given affections to the heart, as weight to the stone, and hunger to the stomacke; so God (I say) hath given affections to the heart, that it may seeke out its good with a force: so that then does a man set his affections upon God, when he sets all his forces to God-ward. When *David* had given 847. millions, 382 thousand 500 pound in silver and gold of his own charges, to the building of Gods house, for so the learned may gather out of two Chapters in the Chronicles, you may well think he imployed all his forces thereto; but what sayes the Text, *I have set mine affection to the house of God*, 1 *Chron.* 29. 3. Thus ye see when he sets his affections to Gods house, he put to his forces: the affections are the forcible motions of the heart; when a childe of God *prayes* with affection, he prayeth with force; when he *stands for God* with affection, he stands for him with force. 3. *They are forcible motions of the heart.*

Fourthly, as the affections are the motions, and the forcible motions of the will, so they are *the sensible motions too*. For the will stirres up the inferiour faculties of the Soul, and they stirre up the humours and parts of the body, to make the greater resistance to that which it disaffects, or the greater embracement of that which it affects. 4. *They are the sensible motions of the heart.*

This is one reason why the affections are called passions, for they make the soul to suffer, and the body to suffer. The affection of Joy makes the spleene for to suffer, and anger makes the gall for to suffer, and feare makes

the heart for to suffer; yea, the affections make humours, blood, spirits, members, even bones, and all the body for to suffer. Hence it is, when a man sets his affections upon God, *his feare*, the feare of God makes him *tremble*; his *Love*, the love of God makes him to *weepe for his sinnes*; the *Shame* of it that he should dishonour his God, makes him to *blush* before Christ. *Griefe* for his sinnes many times *dryes up his moysture*; and *Zeale* for his glory *consumeth his flesh*: so was it with the Psalmist, when he was full of affections towards God, and saw how men did dis-obey his Commandements, see what sensible motions were in him. *Mine eyes gush out with rivers of waters, because men keepe not thy Law, Psal.* 119. 139. *Ezra* was so affectionate for God, that knowing how the people transgressed, it made the colour to come in his face, and to blush before heaven, *Ezr.* 9. 6. as *Demetrius* blusht for his father *Philips* offences; the Orator that pleaded King *Philips* defence, did not do him so much service, as the blushing of *Demetrius* his sonne. This was the effect of his affection to his Father, it shewed it selfe in his blushing for the offences of his Father: Thus the affections are the sensible motions of the Will.

5. *They are such motions as are according to the apprehension of good or evil.*

Fifthly and lastly, they are such sensible motions as are according to *the apprehension of good or evil*. For when there is but small apprehension of good or evil, the affections are weake, and may hardly worke on the body at all; but when there is a great apprehension of either, not onely the soul is *deeply* affected, but also the body is mightily compatible. Nay, if the apprehension be deepe indeed, the affections break out into raptures, as *dancing and leapings of the heart*, which are the raptures of joy: *ravishments and swoonings*, which are the raptures of love; *meltings, and bleedings, and breakings of Spirit*, which are the raptures of greife; astonishments, amazements, which are the raptures of feare; confusion and the like, which are the raptures of shame: the affections burst forth into such raptures as these, when the apprehension is deepe. *Olofernes* his eyes were ravisht with the slippers of *Judith*, because he was deeply in love with her: *Judith* 16. 9. *Jacob* shooken almost dead at the sight of his sonnes bloody coate, because he was deepely affected thereat. *Gen.* 37. The Roman Senate were affrighted with the sight of the Carthaginian green figges, that *Cato* did shew them: such raptures have the Saints very often in their prayers to God, being helpt *with sighes and groanes that cannot be uttered, Rom.* 8. 26. because they have a deepe apprehension of the corruption that is in them. Thus ye see what the affections be, *they are sensible and sensible motions of the will, to a thing or from a thing, according as it is apprehended to be evil, or to be good.*

Reasons.

In the next place let me shew that a carnal man cannot set these affections upon God or upon Grace, which may appeare by reasons.

The affections are the wings of the soul.

First, *Affectus sunt ala animæ*, as the proverbe goes, *The Affections are the wings of the Soul*. If the birds wings be lime-twig'd and glued to the ground, she cannot fly up; now a carnal man his affections are glued and lime-twig'd to the things of the world, or the things of this life: and therefore it is impossible he should flie up unto God. I read in the life of good *Anselme*, walking in the fields he saw a shepherds boy that had taken a bird, and tyed a stone to her legge, and as the bird would be offering to mount, the stone pulled her downe; she had such a weight on her legge, she could not flie up: this good Father fell a weeping, to consider, that so it was with men, carnal men; though perhaps they think to flie up unto God by many good purposes, they are still borne down with their sinnes, their affections are clog'd, security, deadnesse of heart, self-love, and love of the things here below, like millstones made fast to their heeles, their affections cannot mount up to God. Hast thou more affection to a game then a Sermon? more affection to the drinking in Ale-houses, then to be reproved for thy sinnes? more affection

Anselmus.

to a good booty, then a good duty? alas! how canst thou set thine affections upon God? thine affections are earthly affections, and therefore they cannot be placed upon God, *Rom.* 1. 26. there read of *vile affections*. God gave up the Heathen to base and vile affections: so these are base and vile, and carnal affections, that thou art given unto: thine affections are malice, and envy, and revenge, which cannot be set upon God: they are worldly fears, and worldly sorrowes, and worldly joyes, and worldly pleasures, and worldly delights, these are thine affections, these can never be placed upon God. They are vile affections, too base and dishonourable to God. Thine affections are lime-twig'd by Satan, they cannot fore up unto God. This is the first reason, why a carnall man cannot set his affections upon God, because his affections, which are the wings of his soule, are glued to the earth.

Secondly, *Affectus sunt inclinationes animæ, The affections are the inclinations of the Soule*: as a man is affected, so is he inclined; and therefore the affections in Scripture are called the bent of the soule, *My people are bent to backesliding from me, Hos.* 11. 7. that is, their affections to me are unstable, inconstant, and fickle. How stands such a one bent? as we say; that is, how stands he affected? A man is bent to that which his affections are on; now then is it possible that a carnal man should set his affections on God, when his heart does not stand bent unto God? the mucke-worme, his heart stands bent to the world, the voluptuous, his heart stands bent to his pleasures; the proud man, his heart stands bent to get credit and be well thought on; the natural man stands bent to be carnal and earthly; and how can such men set their affections on God, when their hearts stand that way bent; the affections, are they bent? that way that thy bent goes, that way do thine affections go: thou art merry and jocond, and joyful to day, tell me, what is it for? is it because God is glorified by thee? No, no, thy mirth and thy joy stand otherwise bent; thou hast been angry and revengeful, what was it for? was it because God is dishonoured, and thy lusts have been violent? Alas! no, thy anger and thy wrath stand otherwise bent: thine affections are the bent and inclinations of thy heart, and therefore if thou be inclined to things that are earthly, thou canst not place thine affections upon God; nothing can go against its own bent and inclination, unlesse by the omnipotent power of the Spirit of Christ. *David* knew this well enough, that his affections could never be to God and his righteousnesse, if his heart did not that way stand bent; and therefore he prayes God, *Incline not my heart to any evil thing, Psal.* 141. 4. Let not mine affections be on any evil thing, for then I should be that way inclined. This is the second reason why a carnal man cannot set his affections upon God, because the affections of the heart are the bent of the heart.

They are the Inclinations of the Soule.

Thirdly, *Affectus sunt passiones animæ*, sayes *Damascen, The affections are the passions of the Soule.* When the heart is affected with a thing, it lets in that thing, and it suffers a change by that thing; when a man is affected with anger at a wrong or an injury, we say he is in a passion; that is, he lets in the wrong, and there does his heart bite upon the wrong, and chafe at it; thus he is passionate, when a man is affected with love to a pleasure, he lets in the pleasure, and suffers it to prevaile on the heart: now then a carnal man cannot set his affections upon God nor his Grace, because he cannot let it in, to prevaile over his Soule, he will not suffer it to enter; can he be in a good passion for God? can he be angry and cholericke to see how Gods Spirit is grieved? can he be grieved at the lusts of his heart, which he joyes in? can he be zealous for Gods truth, and for the beauty of holinesse? Alas, alas! no. He cannot let in these things into his heart, nor Christ, nor Grace, nor Holinesse, nor Humility, nor Self-denial, nor any saving grace that is Christs, can get entrance into his heart; and therefore he cannot set his affections

3.

They are the passions of the Soul.

Elias was subject to the like passions as we are. Jam. 5. 17. That is, subject to like affections with us.

fections upon God. When the Apostle had exhorted the Hebrews, and now was concluding, that he could exhort them no further, he concludes on this mannet: *And I beseech you brethren, suffer the word of exhortation*, Heb. 13. 22. He labours to worke on their affections, that they would let in his exhortations into their hearts, he does not say, suffer me to exhort you, for he had exhorted them already, and had taken his leave, but suffer it to enter into your hearts; now if you be carnal, thou wilt never suffer Gods counsels to enter; youle never suffer the word of reproof, neither will ye suffer a resignation: Suppose we should pull down all the unnecessary Ale-houses in the Parish, would ye suffer it? Suppose we should roote out all your game-houses and the like, would ye suffer it? Suppose we should make every man pay his twelve-pence a day for every time he is absent from Church, and have all disorders punisht in the Town, would ye suffer it? Suppose we should come to your houses and exhort you, and reprove, and tell you of your sinnes, and labour to reforme you and your Families, alas! would ye suffer it? No, your passions will rise, ye would be so farre from affecting these things, as that your affections would be against them, nay ye would be in passion against me; carnall hearts cannot set their affections upon God, why? because the affections are passions, as I have proved already, and the soule does suffer its affections. The affections do alter the heart, but a carnal heart will not be altered by the word, nor by Christ; nor suffer his graces to enter.

4. *They are the Perturbations of the Soule.*

Fourthly, put the case a man set himself wrong, *Affectus sunt perturbationes animæ, The affections are the perturbations of the soul*; if once they go wrong, and the reines be laid on their necks, they are like wilde horses to the soul, to carry her whither she would not; they are the disturbers of judgement; and violent tyrants over the soul, they make a man walk as they list; and therefore the Apostle cals them, *the lusts of concupiscence, wherein a man walkes*, 1. Thes. 4. 5. in the original it is *the affections of concupiscence*, they are cruel and masterless misleaders of a man; now a carnal man, his affections are such, they are disturbances and perturbations unto him, they will so trouble him, and tosse him up and down, from lust unto lust, from sin unto sin, that he shall never be able that is carnal, to set them upon God. *Jamblychus* cals them the nayles of the soul, whereby it's nailed to the things of the body; would a carnal man repent? alas! his affections disturbe him; would he pray and hold out in that duty? his affections are importunate to be otherwise occupyed; would he exhort and reprove, and be rebuking his neighbour for sinning against God? his affections they are against it, he is ashamed for to do it, he is afraid he shall have a flout for his labour; would he forsake his covetousnesse, and drunkennes, and company? Oh! his affections are so strong to them, that he is not able to draw his heart from them. The very Heathen brings in all the world thus speaking of themselves, *Nitimur in vetitum semper cupimúsque negata*, so head-strong are the affections when they are wrong: as *Medea* in the Poet, *video meliora proboque*, she saw the good and she liked the good, but her affections transported her quite to the contrary; thus it was with *Herod* the King: when he heard there was another King of the Jews born in the world and that Wise men from the East were come for to do homage to that new King; the Text sayes, *he was troubled*, Matth. 2. 3. feare and shame, and griefe and vexation, and all his affections, they were all up in Armes, and would not let him be quiet: they troubled him sayes Saint *Matthew*. Yea, they made such a disturbance in *Herod*, they did so baffle his judgement, and buffet his thoughts, and torture his minde, that they drove him to murther God knows how many scores of poor Infants, before they would be quiet, they made him a mad-man. Thus the affections are grievous perturbations, when they are once come to be mis-placed; and if they be such perturbations as they are, alas! how can a carnall man set his affections upon God?

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they are masterlesse wild horses, and he cannot subdue them: they are bedlams and frantick misleaders, and he cannot overcome them: they are desperate things, his affections are so giddy and unruly, that he can never be Christs, as long as his affections are alive; unlesse they be set upon the tenters, and put upon the rack, and tamed perforce, they'le never be right: and therefore sayes the Apostle, *Those that are Christs have crucified the flesh, with the affections and lusts*, Gal. 5.24. Those that are Christs, have done so, or else they could never be Christs, because the affections are perturbations & disturbances, most wofull perturbations they are. And this is a fourth reason why a carnall man cannot set his affections upon God, because his affections are perturbations, and like a company of wilde horses, that will not be ruled.

The II. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

THus I have shown you first, what the affections be: Secondly, how a carnall man cannot set his affections upon God. But here it may be objected: cannot a carnall man have good affections to God and religion? The people were so affected with *Johns* preaching, and with his Baptisme, that they would have been angry and zealously affected against that man, whoever he was, that should have said it was not of God; they would have stoned such an one to death, Luke 20.6. The people most of them were carnall, yet they were thus affected with his preaching. Certainly a carnal mans affections may be zealously wrought on. For the clearing of this doubt: Let me shew you nine degrees, wherein the affections may be wrought on: in five of them, a carnall man may have his affections to be wrought on, and in the last four of them he cannot. First, I will name you these nine degrees of the affections of the heart.

I. The heart is entised and allured by them.

The first is, when they are so farre wrought on, that *the heart is intised and allured much by them.* Thus the eloquent Ministers in *Corinth*, in terms, they wrought upon the peoples affections exceedingly, their words were so drawing and their speech was so inducing, that they came flocking to them: Saint *Paul* confesses he would not preach so, *with the enticing words of mans wisdome*, 1 Cor. 2.4. (q.d.) what good should I do, if my preaching were such? Its true I might allure you, and move you, and entice you, and stir your affections; but alas! this would never bring you to faith, and repentance with power: this might tickle your hearts peradventure a little, but not soundly comfort you.

The second is, when the affections are wrought on so far, that *the heart is sorrow that touched therewith.* As a man when his affections are moved with anger at a disgracefull word, he saith, this toucheth me indeed. When God turned the affections of *Israel* unto *Saul*, indeed some of them had no affection to *Saul*, *How shall this man save us?* say they, they despised him in their hearts, but God turned the affections of the rest upon *Saul*, for to follow him: The Text sayes of them, *The Lord had touched their hearts*, 1 Sam. 10.26. That is, he set their affections upon *Saul*, that they might follow *Saul* up and down. As

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when the Needle is touched with the Loadstone, then it will turn it self presently to the North; their affections were touched, and therefore they followed after *Saul*. So, many men, their affections are touched at a Sermon; their affections are not only allured, but receive a touch from the Word: there is some vertue goes out of the Word, as some went from Christ to the Woman that had but a touch of his garment; so their affections have a touch from the Word, and some vertue goes to them, for the affections are termed the touch of the heart. *It is good for a man not to touch a woman*, 1 *Cor.* 7. 1. That is, not to set an amorous affection of the heart upon a woman. Thus far a wicked mans affections may be to the Word, they may be touched by the Word.

3. *The heart is somewhat bowed by them.*

The third is, when the affections are wrought on so far, *That the heart is somewhat bowed thereby*; this is another degree of working on the affections, to bow the affections, as ye may read; *David bowed the heart of all the men of Judah, even as the heart of one man*, 2 *Sam.* 20. 2. that is, by his kind speeches, and friendly message he sent, he inclined and bowed their affections unto him. So a wicked man may have his affections bowed unto good, whereas his affections stood stiffly before, or may be, they were bowed another way before, now they be bowed the contrary; as wicked *Joabs* affections were so bowed to God-wards, and for the good of his Church, that he was willing to dye in his defence. *Be of good courage*, sayes he, *let us play the men for our people and the Cities of our God, and the Lord do what seemeth him good*, 2 *Sam.* 10. 12. See how he rowzes up his valour, and his generous affections to fight for his God, his affections were somewhat bowed unto God; and yet he was a wicked man.

4. *The heart is stolen away with them.*

The fourth is, the affections may be wrought on so far, that *the heart may be stolen away with them*: this you may find in the story of *Absalom*, who with his beauty and the properness of his person, and the flattery of his lips, and his courteous complement with the people of the land, he did so win their affections, that the Text sayes; *He stole the hearts of the men of Israel*, 2 *Sam.* 15. 6. So grace is so beautifull, and the Word of God hath such kind promises and kind speeches with it; not complemental, as *Absaloms*, but real and truly amiable, that it may steale the affections of a carnall man, as the Israelites stole from the *Egyptians*, and they knew not how, so grace may steal their affections and take them with its beauty, and yet thou be a wicked man for all that. As *Saul* with his preaching did so steal away the affections and the hearts of *Galathians*, that for a need they *would have plucked out their eyes and given them to Paul*; they were so strongly affected with him and the Gospel he taught them, *Gal.* 4. 15. Nevertheless S. *Paul* sayes they were *foolish Galatians*.

5. *The heart is inflamed by them.*

The fifth is, the affections may be wrought on so far, that the heart may be hot and inflamed by them. That this is another degree of the affections, you may gather from the *revenger of blood*, when any had unwittingly and unwillingly killed his brother, the Lord commands him *to flie quickly unto the City of refuge, lest the revenger of blood pursue the slayer, while his heart is hot*, *Deut.* 19. 6. While his heart is hot, that is, while he is in the heat of his passion, while his anger and the affections of revenge are hot: the affections may be raised so high that they may set the heart in a heat upon a thing which it affects. So a carnal man may have his affections heated and inflamed towards God and towards grace. *Saul* had a great zeal to Gods Church, 2 *Sam.* 21. 2. *Jehu* was zealous for God; *Come with me*, sayes he, *and see my zeal for the Lord*, 2 *King.* 10. 16. Zeal is the heat of all the affections, and therefore *Jehu* was heated in all his affections for *God*; his affections were hot to root out Idolatry, his affections were hot to cut off Gods enemies, and to reform abundance of sinful abuses in the Kingdom: he was zealous, his affections were heated towards God; and yet *Jehu* was no better then a carnal man for all that. Thus far may a carnal mans affections be wrought on for grace; and this is no argument

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that he hath set his affections upon God, as shall afterwards appear. Therefore there be four further degrees which are only to be found in the godly.

The sixth then is, the affections may be wrought on so far, that the heart *is quite overturned from that it was before*; I say the affections may be wrought on so far, that the heart may be turned upside down by them. So it was with the godly; they were even overwhelmed in affections for God with the fear of the Lord, and their hearts turned upside down with grief for their sins. *Behold O Lord, for I am in distresse, my bowels are troubled, my heart is turned within me, for I have grievously rebelled, Lam.* 1.20. Her soul was even battered with affections of repentance and humiliation; her soul was distressed with terrors; her bowels were troubled and contracted with fears, and her heart was turned upside down with sorrowes, and all for her sins, for I have grievously rebelled, sayes she. No wicked man under Heaven had his affections ever so wrought on, that was not converted upon it. As *Job* sayes of his birth, *He hath curdled like Cheese*: so here in the second birth, her heart was curdled like Cheese, &c. My heart is turned in me, sayes she. This is a higher working on the affections, then any carnal man hath.

6. *The heart is overturned from what it was before.* Iob 10. 10.

The seventh is, the affections may be wrought on so far, *that the heart be engaged for God.* As a womans affections towards a man may be so deep, as that she engages her heart unto that man, and resolves to have none other husband but him. So when the affections are so deep in love with grace and with Christ, that the heart is once engaged for Christ, to be a widow for ever, unlesse he will be pleased to count her his Spouse: the world shall never have her heart more, the flesh shall never have her heart more, nor devill, nor lust, nor any other sin shall ever have her heart more, she is so far in love and affection with Christ, as her heart is engaged for Christ, this is a godly soul. *What is this that engages his heart to approach unto me?* (saith the Lord, *Jer.* 30.21. If pleasure come, saying, set thine affection on me; no sayes the heart, mine affections are engaged already; if her old lusts, and her old lovers, and her old acquaintance come, saying, set your affections on us; no, sayes the heart, I am engaged for another, even for Christ and his graces: this is a deep working on the affections indeed, when they are engaged for Christ.

7. *The heart is engaged for God.*

The eighth is, the affections may be wrought on so far, *that the heart may be glued to a thing by them.* *Iamblicus* the heathen hath a pretty phrase to this purpose: a wicked man he calls him *κεκολλημενον τοις ὑλικοις*, bound in and nailed in his affections, he is even nailed and glued to the things of the world, his heart does even stick to them like pitch and Tarre to the Ship. So it is with a godly soul, his heart sticks fast unto Christ, and the Commandments of Christ. *I have stuck unto thy testimonies*, sayes *David* to Christ, *Psal.* 119.31. How came his heart to stick to Christs testimonies? His holy affections were the glue, his affections clave to Gods law.

8. *The heart is glued to a thing by them.* *De vita Pythag.*

The ninth is, the affections may be wrought on so far, that *the heart may be quite given up to the thing which it affects*, *Solomon* had such affections to wisdom that *he gave his heart for to seek it*, *Eccl.* 1.13. As we use to say, he hath my heart, what can he have more? all mine affections are set on him, if he have my heart, he has all. So a godly heart is so deeply affected with Christ and his righteousnesse, as that Christ hath his very heart and all. He gives up all that he hath unto Christ. It's true, no wicked man in the earth hath his affections thus far wrought on; but it is marvellous to think how far a mans affections may be wrought on for Christ, and yet be a carnal man. It's proved already, he cannot set his affections on Christ, but he may raise up his affections a good way towards Christ, and now I will prove it.

9. *The heart is quite given up to that which it affects.*

The affections may be thus raised.

1. *By the sparks of right reason that regulate the affections.*

First, *the sparkes and embers of right reason* that God hath made naturall to his heart, may regulate his affections to be chaste, and sober, and kind, and liberall, and just, and morally humble, and patient, and merciful, &c. and to observe

serve the things contained in the Law. Natural reason directs men to love their parents and their children, and one another: thus the very Heathen themselves guided their affections with Religion as it were, the vertues of morality says *Aristotle*, they do *ἐν μέσοις τὸ μέσον καὶ ἐπὶ τοῖς μέσοις.* They find out a *Medium* or a golden mean in the affections, & hold them unto it. And therefore St. *Paul* knoweth thus much, and how that some of the Heathen were so wicked, that they would put out the light of their own reason, and be drunk and lustfull, and proud, and mercilesse, and disobedient to parents, he condemns them especially for this, that they were without understanding, and *without naturall affection, Rom.* 1.31. that is, because they put out that naturall reason, and that naturall affection that were in them. Because their affections might have been naturally set upon those things. Their very naturall reason might have ruled their affections, and set them upon vertues of morality. 1. So that thus far thou mayest go, and yet be a carnalist, thine affections may run to be civil, and morally honest, and the like natural reason may raise up thine affections from drunkennesse and lust, and from naturall injustice; and from swearing and lying, and filthinesse of speaking, and the like. I say natural reason may raise up thine affections from these. Indeed it may be thine affections are violent, and greedy, and sensual to tempt thee to some of these sins, but naturall reason may take them off from such sins as these. Are thine affections so vile as to follow thy blowzing and thy company keeping? we need not quote Scripture to convince thee: thy material stomack cries out it is a sin, for it grumbles at it. Thine eyes, and thy legs, and thy heels cry out, it is a sin; for they do betray it. Look upon thy purse, it cryes against thee, for it thou hast emptied. Look upon thy Children, and thy Servants, and thy Wife, they cry against it, for them thou hast beggard. Look upon thy fields and thy lands, and thy inheritance, they cry against it, for them thou hast morgag'd and impaired. Look upon the stinking dunghil, it bids thee hold thy nostrils at the stinkingnesse of this sin, for there is thy spewing and thy vomiting, and so of the rest of these sins; natural reason may easily raise up thine affections from these. Which if thou hast done already, and art civil and moral, thou art yet gone no further then a Naturian may go. Thou mayest do that, and yet be a Carnalist.

Lib. 2. Eth. c. 6.

2. *By knowledge out of the word that raiseth up the affection.*

Secondly, because thou hast more means then the means of bare nature, *thy knowledge out of the Word, may raise up thy affections exceedingly*: knowledge may awe the heart, and move it with the affection *of feares*, that it go not against its own knowledge. Herod *feared* John, *knowing that he was a just man, Mark* 6.20. *Herod* his affection was stirred with fear at the hearing of *John*: why? he knew he was a good man, and he knew it was just as he preached: he knew it was Gods Word. And therefore he feared not to obey him, he was afraid to go against him. Nay, his affections were more raised then so, he *heard* John *gladly, and did many things.* He was affected with joy at his Sermons, and his affections were wrought on to break out into act, and to do many things. I do not read, he stuck at any thing but only his darling corruption. His affections are so wrought on, that it should seem he reformed many sins in his Courts, and many of his Courtiers; he began to set up some worship of God in his Palace. All this was by reason of knowledge; he knew *John* was a good Preacher, he knew he preached the truth, and the truth over-powred his affections. Now he had no such elbow-room for to sin, as he had in his ignorance. Now he feares to do many sins that before he feared not, why? because his knowledge was inlightened. This is no argument that thou art a childe of God, because thou reformest many things. Alas, thy knowledge is convinced thou must so: the very Devill himself may be over-powred by his knowledge: when the Devill knew Christ was Christ, he could not but confesse, *We know thee who thou art, the holy one of God. Mark*

Mark. 1.24. Happily thou feareſt to go flatly againſt the Sermons thou heareſt, thou feareſt to live ſo bad as thou didſt, happily thou rejoyceſt to hear the Bell ring to a Sermon, and art glad to hear the preaching of a Miniſter; happily thine affections are ſo wrought on, that thou art moved to do many things, not to ſuffer ſuch ſporting and cuſſying in thy houſe as thou uſeſt, not to endure ſuch diſorders in thy family as thou wert wont, alas, alas, this is good yet; and, O that others were proficients thus far, this is further then many do go, but this thou mayeſt do, and yet be a Carnalliſt. Thou knoweſt this is the truth of God, and this ſtirres thine affections a little.

Thirdly, God may be, he hath *quickned thy knowledge* a little, *and quickned thy conſcience*, and made it tell thee the horror of thy ſins, and this may raiſe up thine affections many ſteps higher; not onely to mourn for thy ſins, and be full of the affections of ſorrow, but alſo to go mournfully, and ſadly up and down, to pull down thy proud looks, to take on lamentably, becauſe of thy former iniquities. As *Ahab*. Thus the word made *Ahab* rend the very clothes off his back, and fling off his royal robes, and put on ſackcloth in their room, it made him have no mind to his meat, but to faſt, yea to go ſadly too, ſayes the Text: 1 *Kings* 21.27. *When* Ahab *heard theſe words, he tore off his clothes, he abſtained from his meat, and went ſoftly.* *Ambulabat demiſſo capite*; that is, he did not go ſo proudly up and down with ſuch a cateere in the ſtreets, as before; No, he hung down his looks, he went ſadly and ſoftly up and down as he went. Thus far too thou mayſt go in raiſing thine affections, and yet be a Carnalliſt. Thou mayeſt be ſmitten in thy ſoul for thy ſins, and go ſoftly, and ſadly, & mournfully up and down, to have little luſt to eat thy meat for thinking of thy ſins, to go poorly and meanly, and have little mind to go bravely: I ſay thine affections may be ſo quickned, as to go ſadly all along as thou goeſt, ſo that all that knew thee before may wonder; good Lord, what ayles yonder man, how he is changed! He was a Ruffian, a Royſter, and who but he the other day: what's the matter with him? he goes ſo ſadly up and down, and penſively along. But why do I ſpeak againſt thee, when there be few that are a quarter ſo well affected as thou? but alas, I tell thee, thou mayeſt go thus far, and be thus deeply affected, and yet be a Carnalliſt.

3. *By knowledge and conſcience quickned.*

Fourthly, a *deep apprehenſion, and ſenſe of the horror of thine eſtate*: this may wind up thine affections many ſteps higher; thou mayeſt be afraid to be damned, and afraid of the judgements of God, and this may fetch teares from thine eyes, and ſighes and groanes from thy heart. This may even melt thy affections into weepings, and abundance of weepings for the ſins thou haſt done, and yet be a Carnalliſt. The Prophet brings in the carnall *Jewes* ſo doing, *This have ye done again, covering the Altar of God with teares, with weeping and crying out*; inſomuch that he regardeth not the offering any more. Mark, they offered their prayers unto God, and cryed out-right, yea, they powred out many teares, they covered Gods Altar with teares, and yet ſayes he, God regarded not their prayers, and their offerings for all that: ſhould we ſee a man come to Gods Houſe, and hear him at the hearing of the Word, or calling upon God, make an out-cry of his ſins, yea weep and weep abundantly, cover his Pew with his teares, we would wonder at the repentance and the good affections of that man, yet ſo far thou mayeſt go, ſuch good affections thou mayeſt have, as to cover thy Table with tears, yea and Gods Altar with thy weepings, and yet be a Carnalliſt. ἀνδρὶ δ' ἐεδ' ἀνόμοιον ἔδος. Good men ſayes *Homer*, are weeping men. Nay, I ſay a man may be a leſſe weeping man, and yet be a good man. O how mightily may a mans affections be wrought on, and yet be a ſtranger from Grace!

4. *By a deep apprehenſion of the horror of their eſtate.*

Mal. 2. 13.

Fifthly, *ſelf-love*: look how high ſelf-love may wind up thy affections for thy ſins, ſo high may thine affections be wound up. *Self-love* may make thee wondrous affectionate. No naturall affection can poſſibly be raiſed up higher, then ſelf-love may. St. *Paul* may being to reckon up all the ſinfull af-

By ſelf-love.

fections of men in these last dayes, he names self-love for the formost. In the last dayes *perilous times shall come, why? for men shall be lovers of themselves*: then the names eighteen more, but this he places in the front on the Catalogue, for self-love is strongest of all, 2 Tim. 3. 2. I cite this Text only to shew how high our affections may be raised to God, namely as high as ever self-love can clamber. Self-love will make a man be very affectionate, When a man knows he cannot be saved, unless he do thus and thus, O how affectionate may he be for to do it, when he knows, he shall perish for ever, if he be not religious and godly; if he do not bewaile his iniquities and strive against sin, and labour to do good unto others: how marvellous full of affections may this make him to be, to do abundance of things?

Which may, First, make a man be loath to commit sin.

First, it may *screw up his affections so high, that he be loath to commit sin*; peradventure he does often commit it, but fain would he leave it, O he is unwilling to do it, he wishes affectionately, O Lord, how shall I leave it? O that I might leave it: yea, he seeks some means for to leave it, he does it I confesse, but fain would he not do it: his affections may be wrought upon thus far, and yet be a Carnallist. Such an one was *Darius*, he had made a Decree, and writ it, and signed it, and sealed it. Well, *Daniel* would not do according to the tenor of the Decree: and therefore the Decree was, he should be cast into the Lions Den. The King did cast him in indeed, but lo, how unwilling he was to commit this sin: He fasted, he waked, he could not sleep a wink: sleep, he wisht, O that I might safely deliver him! O that thy God, O *Daniel*, would deliver thee. True, he thought I must needs now do this sin; alas my Decree, and what may the Lord think of me? If I should not it, all the Country would think me too blame, nay they would rebell against me outright, for breaking the Laws of the *Medes* and the *Persians*. Alas, I must do it; but it appeares though, how unwilling he was for to do it, he could neither eat, nor sleep, nor be merry, nor quiet, till he might hear *Daniel* was safe. Many a King but a quatter as great as he, would have scorned to have troubled his thoughts about such a Puritan as *Daniel* was esteemed to be: nay, he rises early in the morning, before the time was expired, he runs in all post to the Den of the Lions, and there he cries lamentably, *O Daniel, thou servant of the living God*: O *Daniel*, he screecht it out doletully: and when he heard that *Daniel* was alive, he rejoyced exceedingly, *Dan.* 6. 23. These subsequent circumstances shew how unwilling he was in the committing of the sinne, if he could have helpt it, and saved his honour with his Lords and his Nobles. Thus Men tho he was unwilling to commit the sin, yet a wretched man for all that, imagine they have a good Christian plea, when they can say this for themselves; it is true, I do rap out an oath in my choler, I do pray coldly and with many by-thoughts, but God knows I am unwilling to do so, I would very feign have it otherwise; I am sorry I am drawn so away. Alas so thou mayst be, and yet be a Carnalist: thou mayest pray, and be unwilling to pray carelesly, thou mayst repent in some manner; and be sorry thou repentest no more; thou mayst be loath to commit an offence, and yet be a meer natural man, no jot of saving grace in thee. Was not *Pilate* sensibly unwilling to condemn *Jesus Christ*? Was not *Herod* unwilling to behead *John* the Baptist? it spoyled all his mirth at his feast, that he was compelled for to do it, for so he counted it a compulsion, otherwise he would not have done it: was not *Saul* unwilling to transgresse the commandment of the Lord? He forced himself; he had abundance of gain-sayings in his heart, abundance of wishes in his breast; O I would not do it, I would to God I were not put upon such importunate circumstances as I am, fain would I not do it; he forced himself, there was a kind of pitcht field in his bosom, a battel in his soul: fain would he do it, that way went his lusts; fain would he not do it, that way went his conscience: So he forced himself, 1 *Sam.* 13. 13. and yet God did reject him. Thus self-love may wind up a mans affections exceedingly, to be loath to commit a sin.

Invitus feci, as he said in the Comedy.

Secondly, *It may so draw up ones affections to God, as to make one vomit up a deare sinne unto selfe*, and be sorry that others too should commit it; he may be vext to see other men drunk, vext to see them break the Sabbath, vext to see how slack they come to Gods house, vext to hear any body swear, or curse, or take on, he may be driven to make restitution himself. Thus it was with *Micah*, he had stolne 11. hundred Shekels of silver from his Mother; well, this man, as it appears, hears his Mother curse, and sweare, and take on: she had lost so much silver, some body had stolne it from her; when he heard his Mother curse and ban on this fashion, he was so deeply moved to hear it, that he could not abide it: nay, it made him be willing to confesse he had stolne it from her, and to make restitution of all, yea so far as his mother did think fit. O what a blessed convert was her son, he was now converted to be of so honest a minde. *Blessed be thou of the Lord my son*, sayes his Mother. *He said unto his Mother, The eleven hundred Shekels of silver that were taken from thee, about which thou curseſt, and spakeſt of also in mine eares, behold the silver is with me, I took it*: and his Mother said, *Blessed be thou of the Lord my son*, Judg. 17. 2. He had stolne the silver from his Mother, and yet when he heard his Mother curse and swear, and take on in that wise, it should seem his affections did burne him. What shall I hear my Mother curse in this sort? and rather then he would let her stand swearing and cursing, he would vomit up his sweet gettings. Nay, she thought him so religious as passes, because he did so. *Blessed be thou of the Lord my son*: but she was deceived, for he was a wretched Idolater; the Lord cals him an *Idolater*, *Verse* 5. Beloved, this is a strange thing indeed; yet thus far may a carnalist go: he may be zealous against other mens sins, and grieved to hear others transgresse, and vext to see others offend. When *David* would sin and number the people, it vexed the soul of *Ioab* to see it. *O my Lord the King, why will thou be a cause of trespas to Israel?* 1 *Chron.* 21. 3. So thou mayest be vexed to see others offended, and yet notwithstanding no better than a carnalist.

And vomit up a deare sin, committed by him selfe, and be sorry that others should commit it.

Thirdly, it may so *raise up his affections to God*, and to be so set against sin, as to be willing to lose hopes of getting housefuls of silver and gold, to lose the favour of Kings and of Princes, to lose preferment and all, then venture on a sin. This was *Balaams* case, *If Balak would give me his house full of silver and gold, I cannot go beyond the commandement of God to do lesse or more*, *Num.* 24. 13. He durst not go beyond the commandement of God a jot, no not for a houseful of money, which is more then a thousand can say, that will go beyond it, and beside it, and against the commandment of God for a handful of Barly, yet he though a Reprobate, durst not go beyond the commandement of God to do good or bad of his own mind, not for a houseful of coyn. Knowest thou not, sayes King *Balak* unto him; knowest thou not that I can promote thee to honour? yea, he knew it well enough, and yet for all that *Balaam* would not yeild to him. *Balaam*, if he would have hearkned to carnal arguments, he might have found many. The *Israelites* are a people of another Nation. I am a *Moabite*, and they are of another generation: and what though they be better people then they, yet I am a Subject to the King of *Moab*, and I must be true to my Soveraign, and count them mine enemies which are the enemies of my Country, and are come to lick up the land? if I do obey my King, I may have money by housefuls, I may have preferment, as much and more then I can wish. Thus flesh and blood might have reasoned; but see how his affections were better rectified than thus; he durst not do it upon any termes, because it was against the commandement of God. Thou thinkest thy cause to be happy, O thou canst be willing to pas by the wages of sin, though thou couldst get by a sin, yet thou darest not commit it: thou thinkest certainly mine affections are to God and to grace; I might get this, and I might get that, if I would but go against my conscience a little, but I will not for mony, nor favour, nor any thing. Well said yet;

3. *And not dare to venture upon a sin, though he lose by it.*

better then millions can say: but this thou mayest do, and yet be a carnall liſt.

4. *And to be formed in Religion, run to perſecution.*

Fourthly, *It may elevate his affections ſo high, as to be ſo forward in Religion and godlineſſe* ſo ſtrict in his wayes, as to be perſecuted too for the truths ſake, and for Chriſts ſake: he may endure perſecution a good while: indeed if he go too far, he will warpe; but perſecuted he may be, and ſuffer a good while he may, and yet be a carnal man. This you may ſee in the ſtony-ground hearer, *He heareth the Word, and receives it with joy*, Matth. 13.20. Mark, his affections are raiſed, he receives the Word and the Goſpel with joy, he is affected with the Word, nay ſayes our Saviour, *He endureth a while, and perſecution ariſes againſt him*, then he is offended, *Verſe* 21. Its true, he is offended at this, that he ſhould ſuffer perſecution; he would be glad to be a Profeſſor of the Word, ſo he might profeſſe it in a whole skin, as we ſay: he does, and he will warpe then, that's certain: that's all one; nevertheleſs ye may obſerve in the meane time what a great way he goes in religion, he trades ſo far in it, that others will perſecute him for it, and yet but a carnal man for all that. Now of the good ground.

5. *And to be raviſhed with the joyes of the Spirit.*

Fifthly, it may lift up his affections ſo high, *as to raviſh him and enamour him with joyes of the Spirit.* He may be in ſome extaſies of ſpiritual joy: as many examples might be named. Were not the *Galathians* enamoured with the Goſpel that would have *plucke out their eyes and given them to Paul*? were not the people over-joyed, when they cryed out in the open Congregation, Lord evermore give us this bread? O then, *ſet your affection*, &c.

The III. Sermon.

Coloss. 3. 2.

Set your affections on things that are above, &c.

THe laſt thing that I told you was, what a great way a carnal man may go in this point. His affections may be wrought on exceedingly. I promiſed to ſhew you that this was no argument that his affections are ſet upon God. The Apoſtle does not ſay, let the things that are above work on your affections, for ſo they may do, and ye be carnal for all that; but he ſayes, *Set your affections on things which are above.*

Reaſons 4.

There be four reaſons to prove, though a carnal mans affections be ſo wrought on as ye have heard, that they are not rightly wrought on.

1. *The carnal mans affections are not kindly wrought on.*

Firſt, becauſe *they are not kindly wrought on.* They are chafed and heated very much, but they are not kindly wrought on. The affections muſt be kindly wrought on, otherwiſe they are not wrought on aright; they may be violently and paſſionatly wrought on, there may be a great deale of pudder wrought in the affections, but never are they rightly wrought on, unleſs they be wrought upon kindly. *Be kindly affectioned one to another with brotherly love*, ſayes Saint *Paul*, *Rom.* 12.10. The *Galatians* that would have pluckt out their eyes for S. *Paul*, they were ſtrongly affected with S. *Paul*, but they were not kindly affected. If they had been kindly affected with him or his Doctrine, they would not have hearkened to falſe Apoſtles, as they did. A carnal man, natural reaſon and knowledge out of the Word may work on his affections, his

his conscience, and selfe-love, whereby he is loth to be damned, and glad to be saved when he dies, these may worke on his affections, and cause him to weep for his sins, and give over many corruptions, and to be strongly affected, but alas he is not kindly affected. It's onely the love of God shed abroad in the heart, that kindly affects one. But it's selfe-love, and not love of the Lord Jesus that affects him: he is not kindly affected.

Secondly, a carnal mans affections are not *judiciously wrought on.* They are wrought on in a fit as it were, but they are not wrought on with judgement, they have not the true beginning of working, which is sound judgement. S. *Hierome* sayes of the affections of Christ, *respectu Christi semper sequuntur rationem*, Christs affections had alwayes the right beginning, which was true reason and judgement. And therefore S. *Matthew* notes especially the beginning of his sorrow. *He began to be sorrowful and very heavy*, Matth. 26. 37. He had a right begining of it. The natural beginning of the affections is this, when the judgement is first poysed, and the heart is first fired, this is the natural beginning of the affections. So that the heart must first be wrought on, and the spirit moved, before the affections can be judiciously wrought on. And therefore sayes Saint *John*, Christ troubled himself. *He groaned in spirit, and he troubled himself. John* 11. 33. He was exceedingly affected with sorrow for *Lazarus* his death, and his kinsfolkes sorrows and distrusts they were in, and he troubled himself: we translate it, *he was troubled*, but in the Original it is, ἐτάραξεν ἑαυτὸν, he troubled himself, his own judgement, and his spirit, and his heart stirred up his affections to be troubled. His affections were wrought on judiciously. A carnal mans affections though they be much wrought on, yet they are not wrought on judiciously. Now he's in the minde to be strict, and to be godly, now he weepes and takes on, can ye wonder? his conscience now jerkes him, and is quick: but when a few teares and a few labours and endeavours that way have contented his conscience, as his conscience is apt to be satisfied, the man is of another judgement then quickly. He is of the judgement then, tush, what need I be so strict and precise; Thus he's affected, not upon sound judgement. Affected he is, and strongly affected too for the while, but he is not affected judiciously.

2. They are not judiciously wrought on.

Thirdly, a carnal mans affections are *not wrought upon regularly.* His affections may be are wrought upon, by Gods justice and judgements, because God is a consuming fire against sinne, because God is severe against the workes of iniquity, because he hath made Heaven-gate to be straight. These are the grounds of his work. His affections are wrought upon this way; therefore he weeps, and therefore he prayes, and therefore he reformes, and therefore he's affected. But this is not regular affection: he is affected with feare, but it is not the feare of Gods goodnesse, no. Gods mercy and goodnesse, were there no other attribute in God, he might looke long enough, before he would feare his mercy: that's a ground of presumption to him, but he feares Gods judgements and his justice, he does not tremble and quake to consider that God is a mercifull God, and a good God whom he hath sinned against. The true *Israel* of God, *they feare the Lord and his goodnesse*, Hos. 3. 5. their affections are regular, they are affected with feare of Gods goodnesse. But a carnal man is not affected with the feare of Gods goodnesse. He is affected with the feare of Gods justice, his affections are wrought on irregularly.

3. They are not regularly wrought on.

Fourthly, a carnal mans affections are not *wrought upon universally.* Some affections are wrought on, and others are not. No, he hath a contradiction of affections. He hath some good affections to God & to grace, & he hath some affections that are contradictory to these. Some sins he greives under, some he is glad under; some commandements he delights to be doing, and some he

4. They are not wrought on universally.

delights

delights to be breaking. I do not meane part flesh, and part spirit, for so the best godly soules under Heaven have a contradiction of affections: they have some affections of the spirit, and some affections of the flesh, contradicting and opposing one another. I do not mean this. But a carnal man hath such a contradiction of affections, as that his carnal affections give the other the lye. He's affected with sorrow for his sins, but he is not troubled for his usury. He's affected with desires to leave his sins, but no to leave his sinful dependances. As *Esau*, he was affected with weeping for his missing of grace and the blessing, but not for his pleasures & sensual delight. Is not this a contradiction of affections? *He found no place of repentance, though he sought it carefully with teares, Heb.* 12, 17. He was affected with weeping after repentance, but he could find no place to bestow it in. There was not elbowroom enough for repentance in his heart. He made some room in some part of his heart for repentance, but not in all. He found place for it in some of his affections, but not in all. He is affected, but he is not affected universally. He hath a contradiction of affections in his soul; so that a carnal mans affections, though they be wrought on, they are not wrought upon universally.

παραβολας τινων. Sayes the Text.

It's true, a carnal mans affections may be exceedingly wrought on, then I pray examine your selves; Two persons I would have examine themselves.

We must therefore examine our selves, especially those,

First, them that think their affections are set upon God. For as for them that are absolutely carnal, whose affections are buried in the things of the World, and have no affection at all unto grace or unto holinesse, I speak not to them, their own consciences condemn them to be rotten, and are as good as a thousand examiners. I do not speake to them. If they will not hear their own consciences, much lesse will they hear me. I speak to them that thinke their affections are set upon God.

That thinke their affections are set on God.

Secondly, them, that though their affections be set upon Christ, yet they think they are not affected aright: for many Christian soules are rightly affected, and do not thinke so. Examine your selves whether ye be rightly affected or no.

1.

He that truly affects grace, affects nothing so much as grace.

First, he that is truly affected with grace and with Christ and his Word, *He affects no things so much as he does* grace. A carnal man may be greatly affected with grace, but there is something he affects more. He affects his vanities more, and his profits more, and his pleasures more. *Herod* it's true, he affected *John Baptist*, *he knew he was a just man, and he feared him*: he affected his preaching, *for he heard him gladly*, he affected the practice of his Doctrine, *for he did many things*, he was affected greatly with these good things, but there was some things he was affected with more. The *daughter of* Herodias affected him more. *She pleased* Herod, sayes the text, *Mark* 6. 22. he was not onely affected with her dancing, but affected to consent. She pleased *Herod*. *John Baptist* did not please him, he had not content in his Ministery. Nay, her dancing affected him so much, that he was willing to part with halfe of his Kingdom to gratifie her. *Whatsoever thou shalt aske of me*, sayes he, *I will give it thee, to the one halfe of my Kingdom*. This was more affection than ever he shewed to *John's* Doctrine. He never said to *John* of his Doctrine, I'le part with a quarter of my Kingdom, nay he would not part with his whore nor his lusts for that. Nay he would rather see *John* dead, as well as he affected him, than misse of his pleasures, or not gratifie his Lords. I'le give thee sayes he to his damosell, I'le give thee one half of my Kingdom. Give me then, sayes she, *John Baptist's* head in a Charger. The foolish King had not wit enough to say, *John* is dearer than all my Kingdom. No, he affected his teaching well, but he affected his pastime better. Examine thy soul by this marke; thou art affected with grace, but is there nothing thou art affected with more? thou art glad to hear a Sermon, but may we not see thee gladder at thy sports? thou art glad to part with an

Verse 23.

hour

hour at Gods worship, but art thou not gladder to part with two at thy profits? a child of God is affected with grace most: let credit flie, let profit flie, let carnall relations flie, let life, let living, let all that he hath flie, rather than let a good duty of grace flie away: he is most affected with grace, there is nothing he affects more or so much.

Secondly, he that is affected with grace and godlinesse aright, must needs have *expressions of grace*; he cannot but shew it; he can as easily carry fire in his bosome and hide it, as conceal grace. Can a man be deeply affected with sorrows, and not shew it in his face? can a man be deeply affected with passions of anger and of wrath, and not shew it in his countenance? hands, feet, lips, nostrils, eyes, forehead, yea, and all a mans gesture and carriage will shew what affections are in him, *Affectio taciturna nulla est affectio*. Every passion hath its proper dialect. Concealed affection is no affection at all, or but small and as good as nothing. So if thou beest affected with grace, 'twill shew it self in thy speeches, in thine actions, in thy wayes, 'twill shew it self in thy calling, 'twill shew it self in thy company, 'twill shew it self at the table, 'twill shew it self in the market; thou canst not be affected with grace, but thou wilt be an open professour of grace, *Can a man take fire in his bosome, and his cloathes not be burnt? Prov.* 6. 27. If fire be in thy bosome, all that come near thee, will feel the very smell of it in thy clothes. The affections are a fire. *The fire kindled*, sayes *David*, *Psal.* 39. 3. that is, mine affections did kindle, he strove for to hide them, but he could not; can you not be religious but you must shew it? sayes the mocker of all goodnesse. No, its a sign thou hast no affection to holinesse, because thou wilt not shew it: thou canst hear God dishonoured with oathes, and not shew thine affection against them: thou canst come in company and suffer unprofitable language, and not shew thine affections to holy discourse, a sign thou hast no affections that way; thou mayst say thou art affected with grace, but how doth it appear? It appears not in thy *prayers*, little or no affection in them; it appears not in the *Sabbath*, little or no affection to the sanctifying of it. Like the stupid fool in the Comedy, who being willing to be thought to be angry, he knew not how to shew it, but only by saying, *Irascor, I am angry*, sayes he, one would think if he were angry, he needed not say he was angry, the affection of anger would have expressed it self, but he had no other reasons to be thought to be angry, but onely his saying, I am angry. So thou hast no other expressions of affection at the word, or at grace, but only thou sayest, I am affected therewith. Concealed affection is no affection, *De non apparentibus & non existentibus eadem est ratio*, it's a good rule in Law. There is the same reason for things which appear not, that is for things which exist not. Certainly here it is most true, I may be confident to say, if thine affections appear not, thine affections are not.

2. *He must needs have expressions of grace.*

Proverb.

Thirdly, he that is affected with grace or with holiness, *if he be never so little interrupted, he is troubled*, it's like the stopping of a water-course, the water swells and is troubled exceedingly, that it cannot passe; like the Woman in the Gospel, whose affections were to Christ to anoint his head, when his Disciples had cast in a rub in her way, that it had been better bestowed on the poor; *why trouble ye the woman?* sayes Christ, *Mat.* 26. 10. Christ knew it troubled her affections, to be hindred from their course: he that is truly affected with Christ or his Spirit, (if he light not on Christ the sooner) he is even sick of love. *I charge you O ye daughters of Jerusalem, if ye find my Beloved, that ye tell him, I am sick of love*; *Cant.* 5. 8. her poor soul was even sick at heart for her love, because she could not come at him: examine thy self in this point. I am sure thou hast been long enough without Christ, thou art 20. or 30. years old, and all this while thou hast been without Christ; thou sayest thou art affected with Christ, O thou wouldst fain have Christ, thou wouldst fain have him live in thee ever; answer me now, art thou sick of love for a Christ? *Hope de-*

3. *He is troubled with any interruption.*

ferred makes the heart ſicke, *Prov.* 13. 12. Thou ſayeſt thou art affected with hopes after grace, thou hopeſt for grace, and for ſtrength againſt ſin, and thy hope is deferred, thy hope comes not yet, thou art not able to withſtand thy corruptions, not able to ſubdue ſuch a luſt; no if thou beeſt affected at all with any hope, thy hope is deferred as yet: but hath it made thy heart ſick? were thou ever ſick at heart for this grace? if it have not made thy heart ſick, it's a ſign thou wert never rightly affected with hope, for if thou wert, it would make thy heart ſick to be ſo long without it, as thou haſt been. May be thine affections are ſo ſtrong ſet on the world, that thou haſt been world-ſick, and croſſe-ſick, and trouble-ſick, and anger-ſick, and revenge-ſick, and covetouſneſſe-ſick; as *Ahab* was ſick, becauſe he knew not how to get *Nabaths* vineyard, 1 *Kings* 21.4. May be thou art croſt, and ſick of vexation; may be thou art incenſed, and ſick of revenge or impatiency: but art thou ſick after grace? *Ariſtotle* calls the affections *Ægritudines animi*, they are the ſickneſſes of the ſoul; if the ſoul be affected indeed, ſhe is ſick if ſhe ſpeed not.

Ariſt.

4 *He hath his converſation in heaven whence grace deſcends.*

Fourthly, He that is truly affected with grace, *hath his converſation in heaven, whence all grace does deſcend. Animus eſt non ubi animat, ſed ubi amat*, the ſoul is, not where it animates, not where it ſojourns, but where it affects; and therefore thou liveſt in heaven, if thou beeſt truly affected with heavenly things: he that is truly affected with grace, is moſt affected with the fountain of grace, which is God. God is the fountain of all grace, and if thou beeſt affected with it, thou art chiefly affected with God. Alas! thou mayeſt have a good memory, a good wit, and good parts, and be affected with them; and rejoyce that thou haſt them. But all the queſtion is this, art thou affected with God the fountain of grace? a wicked man may be affected with grace in the bucket, and yet have no love to grace in the fountain: it affects him well enough to have ſome, but it does not ſo like it to have much. *Omne nimium vertitur in nigrum monachum*, thinks he. It's the property of the godly to be affected with God; *Rejoyce in the Lord O ye righteous, Pſal.* 33. 1. Be ye affected with God himſelf, ſayes the Pſalmiſt. One, he is affected with pleaſures, another, he is affected with honour and reſpect, another, he is affected with profit, another, he may be affected with grace too, but it is the godly man only that is affected with God himſelf. Examine your affections, are ye affected with God himſelf? are ye affected with his glory?

It does infinitely ſtand us in hand, to have our affections ſet right; which I will prove by theſe eight arguments.

1. *Hereby only are we marriageable to Chriſt.* *l.* 1. *de ſatisf. Abel. & Cain.*

Firſt, hereby only are we *marriageable to Chriſt.* When a man goes a wooeing for a wife, all his care is to get her affections, hee'l never marry her if he be wiſe, if he may not have her affection, ὅλην ἐγγενέσθαι τῆς ψυχῆς τὴν φιλίαν, ſayes *Philo.* The affections are the womanhood of the ſoul, hee'l ne're marry her, if ſhe be not a woman for him, much leſſe will he marry her, if ſhe be not a woman at all, he will not have a man for his wife, ſhe ſhall be a woman certainly, if he ever mean for to marry her; ſhe is not marriageable, but only for her affection; what a miſerable ſoul then is thy ſoul, if thy affections be not right? thou art not marriageable to Chriſt. This is the rule of all wives, and of all Spouſes, *thy deſire ſhall be to thy husband, Gen.* 3. 16. Thine affections ſhall be to him, or thou canſt not be his wife. He is a monſter in nature that will have a wife, whoſe affection is ſet on another. What, doſt thou take Chriſt for a monſter, that thy ſoul ſhould be married to him, when thine affection is foreſtalled? If thine affections be to the world, and to the ſtrumpet-like things of the world, Chriſt cannot abide thee. *knoweſt thou not that the love of the world is enmity with God?* Out thou filthy ſtrumpet-like ſoul, betrotheſt thou thine affections to the world, and yet hopeſt to be married to Chriſt? thou art not marriageable to him, if gains and pleaſures and vanities, and ſuch like baſe paramours be welcomed to thy heart, thou canſt not be

be married unto Christ, thou art the worlds spouse and the devils spouse: when thine affections be inordinate. Uncleanneſſe and inordinate affection the Apoſtle puts them together, *Mortify your members which are on the earth, fornication, uncleanneſſe, inordinate affection, Col.* 3. 5. So that thy ſoul is a filthy and unclean ſoul, that haſt theſe inordinate affections unmortified in thee, thy ſoul is a fit ſpouſe for the unclean ſpirit, and not for Chriſt, and therefore it deeply concerns you to have your affections ſet aright, becauſe thereby only are ye marriageable to Chriſt.

2. Secondly, *Hereby onely does the ſoul ſet up favorites in her heart*; theſe are the hearts favorites whom the heart moſt affects. Now if Chriſt be not thy hearts favorite, what a woful condition art thou in? It hath been the undoing of many a Prince, the having of ill favorites: and that ſoul muſt needs be for ever undone, that hath ill favorites in her heart. As ſoon as *Joſeph* was in favor with the the Keeper of the priſon, *Joſeph* preſently had all at command, nothing was done, but *Joſeph* was the doer of it, *Gen.* 39. 21. He was no ſooner in favour, but he was *Dominus fac totum*, as we ſay; he ruled all then. Look what thy heart does affect, that is in favour with thy heart; that is *Dominus fac totum*. If thy pleaſures and thy vanities be once in favour with thy heart, Chriſt can have no command of thy heart, no further than thy luſts will give leave; thou canſt not reform any thing that is amiſſe, no further than thy luſts will give leave: wouldſt thou repent, or ſtand for Gods glory? thou canſt not unleſſe thy luſts do give leave: wouldſt thou be reproved, or well counſelled? thou canſt not unleſſe thy luſts will give leave; as long as thy luſts are in favour with thy heart, they govern all, they command all; thy mind goes as they tend, thy thoughts come as they call, thy courſes are as they will. *I will give this people favour in the ſight of the Egyptians, and they ſhall ſpoyle the Egyptians, Exod.* 3. 21, 22. When they were once in favour with them, they might ſpoyle them, and rob them, and borrow any Jewels of them, and never pay them again; they might do any thing, when they were in favour with them. O the miſery of the ſoul, when the world, or pleaſure, or ſin, or the like are in favour with it, they ſpoyle it, and rob it, and bereave it of all the Jewels it hath; Chriſt can do nothing to any purpoſe with that ſoul that favours other things beſides Chriſt. Now if thine affections be not ſet right, thy favour is not right ſet: this is the reaſon why thou art wedded to the world, and wedded to thy luſts, that thine affections cannot be unto Chriſt. When *Hadad* had great favour with *Pharaoh*, *Pharaoh* even married his own wives ſiſter unto *Hadad*, 1 *King.* 11. 19. He made him his brother, he brought him into the neareſt relation he could, when his favour was ſet towards him. So if thou favoureſt the things of this life, thou weddeſt thy ſoul to them. What an infinite indignity is this unto Chriſt, that ſuch baſe and ſordid things ſhould be in favour, and Chriſt not be thy ſoules favourite?

Hereby onely doth the ſoule ſet favourites in the heart.

3. Thirdly, hereby the ſoule is *convertible and reconcileable to God*. Be a man never ſo croſſe and crooked, never ſo cruelly and implacably bent to tranſgreſſe, yet as long as there be affections in him to be wrought, his heart may be wonne. Though a Kings wrath be as the roaring of a Lion, though he be never ſo fallen out with a man, yet as long as there be affections in the King, patience, wiſdom, and humbling oneſelf, and the like, theſe things may perſwade him: by long forbearing is a Prince perſwaded, *Prov.* 15. 15. Without a man have any affections in him, he is not capable of perſwaſion, ἐὰν δὲ τὸ ἄλογον δόξαν μεταβαλλόντων, &c. ſayes *Ariſtotle*. The affections are they whereby a man is mutable. For though it be a weakneſſe to be mutable, yet when a man is evill and wicked, it's a bleſſed weakneſſe that he is mutable from himſelf. Now if a man be grievouſly ſet upon miſchiefe, though he be an enemy of all grace and of goodneſſe, yet as long as there be any affections left in him, he is not an implacable enemy: no, his af-

Hereby the ſoul is convertible and reconcileable to God.

Rhet. 1. 2.

fections are a possible subject to be wrought on, the Word and the Spirit may perswade him; and therefore what a care should we have of our affections, because thereby we are placable and reconcileable to God? The Apostle yokes these two together, *without natural affection, implacable*, Rom. 1. 31. for a man as long as he hath any natural affection left, he is never implacable: still he may be perswaded, unless his affections degender, and prove to be unnatural; if the affections depend on this fashion, he is not only wicked and an enemy to grace, but he is an implacable enemy: think then what strong ye do to your own souls, so unnaturally to set your affections, to let them to degender as you do, and wander after vanity. Beware how ye do so, ye go about to divert all possibility of conversion, and provoke the Lord to count you implacable enemies to grace and to the scepter of his dear Sonne.

4. *The affections are the hands of the soul.*

Fourthly, it may appeare how infinitely it stands you in hand to set your affections aright, *because the affections are the hands of your soules*. Ye cannot take hold of any thing in the World to do you any good but by your affections. For as hands are to the body, so the affections are to the soul. Will a man be so mad as to put his hand and his fingers out of joynt? alas he cannot take hold of so much as his meat for to eat it. So the affections are the hands of the soul. *He that hath clean hands and a pure heart*, Psal. 24. 4. that is, he whole affections are clean, and heart pure. *I will wash my hands in innocency, and so will I compasse thine Altar*, Psal. 26. 6. that is, I will purge mine affections, and so I will pray. And will that men pray every where *lifting up holy hands without wrath*, 1 Tim. 2. 8. that is, lifting up holy affections, without the distempered affections of wrath or anger or the like: the affections are the hands of the heart, whereby it takes the word or the Commandement, or any thing to it. Now what a horrible thing is it that these hands of thine should be put out of joynt? as long as thine affection are to the things here on Earth, they are all out of joynt; thou canst never take grace. Ye cannot take hold of a promise nor any of the word, unless your affections be right. I know that Faith is the right hand of the soul, whereby it takes hold of that which is good. But alas the hand of Faith is clumbsie without the affections. Such a one had a crosse, *how did he take it?* say we; that is, how is he affected under it? ye take it ill to be reproved of your sins: ye take it ill to be warned and admonished either in publique or private. Ye take it ill to be told of the judgements of God against your lusts. Alas, how can you do otherwise? ye cannot take it well, when your affections, that should take it well, are set upon vanity? will thou binde up and hamper thine affections in the things of the Earth? alas thy hands are quite bound, thou canst not take hold of Christ or of Heaven. Thou doest even *pinion thine own soul* and shackle it for Hell. What does the Devil, when he shackles a man like a prisoner for Hell and damnation? he binds *him hand and foot*, and so casts him into utter darkness; he binds up his heart and affections, that he cannot weepe, nor he cannot repent of his sins, he cannot rejoyce in grace, nor in goodnesse, he cannot delight in the word, he binds up his affections which are the hands and feet of the soul, and so fits him for Hell and destruction: above all things then be sure that thy hands be loose, and thine affections at liberty to set them upon Heaven.

Matth. 22. 13.

5. *The Affections are the handles of our hearts.*

Fiftly, it may appear how infinitely it stands you in hand to set your affections aright, because they are not onely the hands, but the *handles of your hearts*, as your hearts can catch hold of nothing that is good, unless your affections take hold, so nothing can take hold of your hearts, but by your affections. If ever the word do convert you, it must catch hold of you. Jesus said unto *Simon, henceforth thou shalt catch men*, Luke 5. 10. that is, the preaching of the Word, it shall catch men, when thou preachest. Now one of the first

holds

holds that it catcheth, is by the affections. Men are affected with the word, and ſo it comes to convert men; now beloved, had you not need to have a care of your affections, ſeeing they are the handles of your hearts? were it not for them, the word could never catch hold on you. There is no hold to be had of ſuch a man, as we ſay; that is, that his affections are ſlippery. Beloved, here you come to Gods Houſe, miſerable wretched ſoules, in your ſins, alas, how is it poſſible that ever Gods Miniſters ſhould catch hold of your hearts! your affections are the main hold that we can catch of you. If your affections be not here, but run after the things of this life, we can have no hold of you, you have nothing that we ſhould take hold by. Indeed we may catch *hold of your underſtandings*: that's nothing unleſſe we take hold of your affections, they are as ſlippery Eeles, we can ſcarce ever hold them. O could we take hold of them, it were well: they are fair handles for us to take hold by. O if we could but truly affect your hearts with the truth, then we might have ſome hope to convert you. As *Epicterus* ſayes of wrongs and of injuries, and all things in the World; every thing hath δύο λαβάς. *Every thing hath two handles*, O ſayes he, if a man could take hold of every wrong at the right handle, then he would bear it patiently; ſo I may ſay of your hearts. Your hearts have two handles. I pray God the word may take hold at the right handle of your hearts. The true affections of the heart, if ever the word take hold of them, it hath taken hold of the right handle; Is it not then a lamentable thing that mens affections are miſplaced? alas they are the hold of the heart, and the heart can never be taken, unleſſe they be ſet right. *Epict.*

Sixthly, it may appear how infinitely it ſtands you in hand to ſet your affections aright, becauſe *they are the ſoules ſtomack*; that which the ſoul does affect, that feeds and filleth the ſoul, as meat does the ſtomack. Is it not neceſſary to be carefull what meat we do eat? if we eat traſh it will kill us, if we feed upon poyſon, it will poyſon and infect us. Now that is the food of thy ſoule, which thy ſoul does affect, and thine affection is thy ſoules ſtomack to hunger after it, thine affections are ὀρεκτικὴ δύναμις, ſayes *Aſpaſius*, they are the appetite of the ſoul. Such then as your affections are, ſuch is your food. Should you ſee a man feed upon dirt and upon bricks, and upon carrion, certainly you would ſay, unleſſe he be broken therefrom, it will kill him. No remedy but it will kill him without doubt. And wilt thou feed thy ſoule with vanities, and with traſh, and with poyſon? *Every thing is traſh beſides Chriſt*, every thing is poyſon beſides Chriſt and his graces; if thou feedeſt upany thing beſides Chriſt and his ſpirit, thou feedeſt upon traſh and upon poyſon. Now if thou ſet thine affections here below, thou feedeſt upon traſh. Thou murthereſt thy ſoul with ſuch food, it's rank poyſon, and yet thou feedeſt upon it. That which thou affecteſt, that's thy ſoules food. As *new born babes deſire the ſincere milk of the word, that ye may grow thereby*, 1 *Pet.* 2. 2. milk, ye know, is the babes food: if it have not its food, it cannot poſſibly live. But the word is the milk and the food of the ſoul, and that the Apoſtle would have you to ſet your affections upon. Deſire it, or affect it, ſayes he: where note your affections are the ſtomack of your ſoul. The word is your food. All other food is but traſh, and it feeds you accordingly, O ye poor ſoules that feed upon poyſon all the day long, that dyet your ſoules with nothing but traſh, and filth, and froth, how long will ye do thus? O ſet your affections on things that are above, theſe are the wholeſome food of your ſoules, &c. 6. *Affections are the ſoules ſtomack.* *L. 2. ad Nicom. c. 3.*

Seventhly, it may appear how infinitely it ſtands you in hand to ſet your affections aright, becauſe they are the maine matter of grace. They are ὕλη τῆς ἀρετῆς, *They are the materials of grace*; as *Ariſtotle* ſayes of the vertues, they are nothing but the right ruling of the affections, ſo may I ſay of grace 7. *Affections are are the main matter of grace.* *Ariſt.*

with a little alteration, the maine work of grace is the ruling of the affections aright, it takes them off from the things here on earth, and lifts them up to the things that are in Heaven. When grace does convert a man, it does not take away the affections, but it ruleth them. Thou wert angry before, grace does not take away thine anger. No, *oportet virum bonum esse iracundum*; sayes *Cicero*. A good man must be angry. I say grace does not take away thine anger, but it ruleth thine anger, and teaches thee to turne it against sin, and against the dishonour of God. Thou wert merrily disposed before, of a cheerful constitution, grace does not come to take away thy mirth, but to rule it. Whereas thou wert merry with vanity, and ever laughing at jests and at fooleries, now grace makes thee merry in Gods service, and to rejoyce in the Lord. Thou wert of a sad spirit before, but perhaps it was for crosses and losses, and discontents and the like, grace comes not to take away thy sorrowes, but to rule them, to make thee weepe and mourne at thy deadnesse and unthankfulnesse towards the Lord Jesus Christ.

Gratia non tollit, sed attollit naturam. Grace does not take away nature, but it taketh it up. The affections are natural, grace turns them into spiritual; this I say brethren, that ye may see how that grace runs along in the affections, as water in the pipe. The affections are the matter of grace. As the soul is in the body; the body is the matter; And the soul is in it, and so makes up a living creature. A man had need look to his body, for it is the due matter of his soul; so it is with the affections, thou hast need to be careful of them, for they are the matter of grace: and therefore the Apostle calls the affections the members; *yeeld your members servants unto righteousnesse*, Rom. 6. 19. that is, as expositors expound it, yeild your affections thereto.

For they are your soules members, and the *materials of grace*: is not fear the matter of the fear of Lord? and love the matter of the love of the Lord? and sorrow the matter of repentance from sin? now if the affections be the materials of grace, what a desperate condition are ye in, that set your affections upon the things here below? ye throw down all the matter of grace. How can ye have any grace, when ye cast away in the kennel all the matter for grace. Grace requires the affections for its matter, and thou hast no matter for this grace. Thou hurlest away all thine affections upon thy pleasures, and thy profits, and thy vanities, thou art so farre from all grace, as that thou hast no matter for grace.

8. *Affections are arguments what we be.*

Eighthly, it may appear how infinitely it stands you in hand to set your affections aright, because *they are arguments what ye be*. According as your affections are, so are your souls: If I could see what your affections run on, I could see what ye all be; whether Saints or wicked, whether of God, or the Devil. The affections are the arguments that a man is a man. When the people of *Lystra* took *Paul* and *Barnabas* for gods, and would have sacrificed to them, Sirs, sayes *Paul*, *why do ye thus*, whereas we are *men of like passions with you*? *Acts* 14. 15. that is affections: we have fear, and joy, and griefe, and love, and the like passions with you. Now if the bare having of affections be the arguments that a man is a man, then surely the goodnesse or vainenesse of these affections are the arguments that a man is a Christian man, or an ungodly man. I beseech you consider what a woful distressed condition ye are in, if your affections be vain and earthly. Ye carry a brand in your hearts that ye are not of God, that ye are yet the slaves of Satan and the servants of unrighteousnesse, and your end is no better than eternal death and destruction. *Affectus virum indicat*. Your affections *shew you what men and women ye be*, &c.

The

The IV. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

HItherto it suffices to have spoken of the coherence of the words, wherein ye have heard.

First, what these affections be.

Secondly, that a wicked man cannot set his affections on God.

Thirdly, how far forth a wicked man may have good affections, and how they differ from the godli's.

Fourthly, how they may examine themselves, and find that their affections are not set right.

Fifthly, eight severall arguments to convince them, what a wofull condition they are in, till their affections are set upon God.

Now for the words, they contain a speciall duty, that a Christian is bound to, namely to set his affections upon God. The Apostle presses it strongly.

It is a Christians duty to set his affections upon God.

First, because *it's an infallible mark of our being or not being in Christ.* If ye be risen with Christ, &c. set your affections on things above. As if he should say; Ye say ye are risen with Christ, come then and demonstrate it now that ye are risen with Christ. If ye be risen with Christ, this will infallibly follow. Ye will set your affections above; it cannot be otherwise. If your affections be not set above, doubtlesse ye are not risen with Christ. *Those that are Christs,* sayes S. *Paul, have crucified the flesh, with the affections and lusts, Gal.* 5. 24. He takes it for granted, that if they be Christs, they have crucified the flesh and the affections to the World-ward, and set them upon God.

1. Reason. Because it is an infallible argument of our being, or not being in Christ.

Secondly, he presses it *as a matter of reasonable equity*; the competition stands but between two, *Either things in Heaven, or things on Earth.* One of them ye must set your affections upon; ye cannot set your affections upon both; if ye set your affections any where, ye must needs set them upon one of these two. Mark the competition. Set your affections on things that are above, not on the things on the Earth: now there's a necessity of reason, that Election should be made of the best, that we should set our affections on the better of the twain: to wit, the things that are in Heaven, which are infinitely better then the things here on Earth. Set your affections on things that are above, and not on the things on Earth. So that hence ye may see the necessity of this duty. We must set our affections above, or which is all one, upon God. The strength of this necessity will the better appear, if we consider these four things.

Reas. 2. Because it is a matter of reasonable equity.

Yea of necessity.

First, that *God is the principall object of our affections*: as the eye is made to be set upon colours, and the ear is made to be set upon sounds, and the smell is made to be set upon odours; so the *affections are made to be principally set upon God.* The affections are so naturally due unto God, that if it be not God the soules affections are set on, it makes it a God or an Idol. And

1. *Because God is the principall object of our affections.*

therefore

therefore the Apostle bids us *mortifie our inordinate affections, evill concupiscence, and covetousnesse, which is Idolatry. Colos.*3. 5. when our affections are set upon gaines, and upon profits, and the things of this life, the Apostle calls this covetousnesse, and this covetousnesse he sayes it's idolatry; because the soule makes Gold a god, and Silver a god, and Profit a god, by setting it's affections thereupon. As the eye does either see colours, or else it sees a thing under the likenesse of a colour: colour is the principall object of the sight, and therefore if it be not a colour which it sees, (as the eye may see light, as the light of the fire, the light of the Sun, but it sees it under the likeness of redness, or whiteness, or some other colour) it appears by a colour, or else it cannot see it. So beloved, it is either God our affections are on, or we idolize it as a God. Indeed we may affect other things as *mediums*, and in reference to God; but look where we set our affections, that is our God. *Only, fear the Lord, and serve him with all your heart, 1 Sam.*12.24. We must set our affection of fear only upon God. The affections are the soules attendants. Doth not a servant wait only upon his own Master? whom he gives his attendance unto, him he maketh his Master, and whom should the soule wait on but only upon God? the affections are the soules attendances; upon whomsoever she bestowes them, she waites upon it as true God. *My soule*, sayes David, *my soule wait thou only upon God, Psal.* 62. 5. Give thine attendance to none but to him. Thine affections of love, and of joy, and of hope and desire, these must wait upon God for to worship him. Thine affections of fear and of care, these must wait upon God to provide what ever may please him. Thine affections of hatred, and of grief, and sorrow, and the like, these must wait as a guard to keep off what ever may offend him; thine affections are principally for God: this is the first ground, the affections were made for God.

2. *Nothing but God hath that which the affections look for, because nothing is good but God.* Chrysost.

Secondly, as the affections were principally made for this purpose, to be set upon God, *so nothing but God hath that which the affections look for.* It is God which the affections look for, and where can the affections find it but only in God? *there is none good but one, that is God, Matth.* 19.17. The young man would have thought he sought for good in a right place, when he sought for it in Christ. But as *Chrysostome* observes, *οὐκ ἀνθρώπῳ λέγει*, when he looks upon Christ as a meer man, Christ tells him he was mistaken in calling him good, there is none good but one, that is God. Christ himself, as near as he was unto good, as he came nearer to it then any Creature, in Heaven or in Earth, yet if he had been a Creature, and men had set their affections on him, as their good, being a Creature, they had set their affections amisse: why callest thou me good? sayes he; so much more does every Creature answer. Thou thinkest riches, honours and pleasures are good. Why call ye me good? may they all say, there's none good but one, that is God. *Will a man seek for the Sun in a pale of water?* Indeed if the Sun shine on the water, there may you see it. But if the Sun do not look on it, you may look over all the waters in the world, and never find the Sun in them all. So will you set your affections on the things of the world? it is good, your affections look for, can ye find any good in these things? alas, alas, thou mayest have all the things of this world, yet if God do not shew thee his face, and his grace in the same, *frustra ad cribrum*, thou runnest to them, *as a foole to a sive.* The sive seems to hold a great deal of water, but by pulling the sive from the water, the fool lost all the water. So riches, and wealth, and pleasures, as long as thou hast them in grace, and in God, they are like sives in the water, full of water as long as they are in. So these are full of good, as long as they are in God and in grace; But if thou dost not set thine affections upon God, thine affections are befooled, and therefore thou must set thine affections upon God, because nothing but God hath that which thine affections look for. It is good which the affections

affections look for, and thine affections can finde it nowhere but in God.

Thirdly, as nothing but God hath that which the affections looke for, nothing is good but he, *so nothing is my good but onely he*, for if it be good, and not my good, this discontents mine affections; mine affections look at my good. I know compassion, and mercy, and love may look at the good of another; but then they consider some kinde of propriety in that other, either as my brother or friend, or my neighbour, still the affections have an eye unto my good, thine affections to thy good. Now nothing in the world can so truly be said thy good, as thy God. Other goods are *called this Worlds goods*, 1. *John* 3.17. They are the goods of this world rather than thy goods: but God is thy goodnesse; *Thou art my goodnesse, O Lord*, sayes the *Psalmist*, *Psal.* 144.2. Thou canst not say of thy pleasures, this is my goodnesse, nor of wealth, this is my goodnesse; nor of any thing in the world, this is my goodnesse: the good that is in it, is the goodnesse of the thing, not thy goodnesse; if I should say, this is thy goodnesse, it's all one as if I should say, thou hast no goodnesse, for that's none of thine, but only by possession, it is not thy goodnesse. And therefore how canst thou set thine affections upon it?

3. *Because so nothing is my good but onely God.*

First, it is onely *the good of thy body*, it is not thy good. *Anima hominis est homo*, sayes *Plato*. *The soule is the man, rather than the body*. If the things of this life be the goods of the body, then how canst thou set thine affections upon them? Thine affections are the affections of thy soule. Meat is good. let thy body hunger after it, and thou sinnest not: drink is good; let thy body thirst after it, thou errest not; but wilt thou set thine affections upon it? when it is not thy good, but onely the good of thy body, it is not thy good: means & maintenance is the good of thy body, house, and lands, and livings, these are the good of thy body, let the desires of thy body be to them, this is wel yet; but if the desires of thy soul be thereto, if thou set thine affections upon them, thou art a beast, because they are not thy good. As *Theophylact* well observs upon the rich man in the Gospel; *Soul, thou hast much goods layd up for many yeares*, *Luke* 12.19. Take thine ease, eat, drink and be merry, sayes he; see the basenesse of this fools affections, sayes *Theophylact*: to eat, to drink, and to be merry these were the goods of his unreasonable part; to rejoyce in Gods law; to rejoyce in holy thoughts and meditations, these are the goods of the soul, of the reasonable soul of a man. Now the foole he had none of these goods layd up; and yet he says, soul thou hast much good laid up for many years, whereas that very night he dyed and was damned for ever; the things of this life then are not thy good, and therefore thou must not set thine affections upon them.

1. *The good of the Creature not thy good, because but the good of the body.*

2. It is not thy good, *because it is not as long as thou art*. Thou must live for ever in Heaven or in Hel. Now all the goods of this life, they last but this life, when thou dyest, thou must leave them to others, and therefore they are not thy goods, were they thy goods thou mightest carry them away with thee when thou diest; but this cannot be. Canst thou carry thy barns and thy houses, to Heaven or to hel with thee? canst thou carry thy Dogs and thy hounds, and thy pleasures, and thy preferments to another world with thee? No, no, and why then doest thou set thine affections upon them, when they are not thy goods for to carry with thee where ever thou goest? if thou wouldst set thine affection, upon grace and upon God, thou shouldst set thine affections upon thy goods; these are thy goods as long as thou livest, and these are thy goods when thou dyest, and these thou mayest carry with thee whithersoever thou goest. *Wilt thou set thine eyes upon that which is not?* sayes *Solomon*; for riches certainly make themselves wings, they fly away as an Eagle, *Pro.* 23.5. wilt thou set thine affections upon that which is not? wealth is not, and pleasure is not, and all the things of this world are not, *they make themselves wings*, now may be they are a bird in the hand, but by and by they are gone, there's a wing of prodigality, a wing of change, and mishaps, and of casualties

2. *Because not so long as thou art.*

wings of losses and other occurrences, and though thou couldest clip all these wings with thy wisdome, yet the wing of death and mortality will carry them all away in a moment, and then whose shall they be? thy pleasures then whose shall they be? thy gains and thy comings in whose shall they be? sure it is, they shall be none of thine, and therefore set thine affections elsewhere, thou must set them upon God.

3. *Because they will not take thy part.*

3. They are not thy good, because *they will not take thy part.* Will any man set his affections on him that will not take his part? how can I affect him that will not affect me? if hee'l leave me in the lurch, I can never affect him as my friend. Alas, all the things of this life will leave thee in the lurch, thou mayest perish and be damned for all them. They'l never deliver thee from the hand of Hell; when thou comest before the tribunall of Christ, doest thou think it will profit thee to say, Lord I have hunted and hawked, and gamed and sported, and I have been merry; will it benefit thee to say, Lord I have builded and purchased, and increased my livings and my rents, I have a good house, and a good farme, and good friends, will this advantage thee? no, Miserable comforters are they all; canst thou say, Lord I have built up thy Church and thy worship, I have purchased zeal and holinesse, and pureness, and glory to thy name, I have been persecuted and hated of all men for thy name sake, and I am in Christ, &c. If thou canst say thus, this would be thy good indeed; but if thou canst not say thus though thou best

Juven. Sat. 13. Gallina filius alba thou mayest perish with the devils and cursed fiends for evermore for all the blessings of this life. Set thine affections then upon God; *truly God is good to Israel*, sayes the *Psalmist*, *Psal. 73. 1.* He is good, and he only is good; thou canst not say so of all the things under Heaven; thou canst not say truly riches are good to me. Pleasure truly is good to me, peace and plenty and liberty truly is good to me; they are good, but they'le never be good to thee; when thou hast most need of good, then they'le leave thee in the lurch, these doe thee no good then. This is the third, as nothing but God is good, so nothing is thy good, but God.

4. *Nothing can rest the soule but only God.*

4. Fourthly, as nothing is thy good but God, so nothing can rest thine affections but God. When thou affectest any thing, wherefore doest thou affect it, but onely to rest contented therewith, when thou hast it? and therefore thou must set thine affections upon God, because *nothing can rest thy soule, but only thy God, rest in the Lord, Psal. 37. 7. Returne unto thy rest, O my soule, Psal. 116. 7.* God is the rest of the soule; if the soule ever get him, it resteth content, the affections are in a maze, if they be not set upon God, like a man in a quagmire, he sinks deeper and deeper. So a man sinks deeper and deeper in desires and in wishes, that hath not his affections upon God; there is nothing can give the soul rest, if the soul rest not in God. Wil meat in a dream and drink in a dream give satisfaction to our hunger, and our thirst? So are all the good things in this world. *Isa. 29. 8.* Go to all the wicked men in the Earth, let them desire & have their desires, still they desire and further they desire, and yet they desire after millions of desires, their affections are as farre for to seek for rest, as if never they had sought. All the things in the world are like some Ale-house-beer, which will never quench the poore *Travellers* thirst, like the eating of salt neats-tongues; the more they doe eat, the more they are a thirst: hungry meat, *He that desireth silver, shall never be satisfied with silver*, he that affects pleasure and vanitie, shall never bee contented nor satisfyed therewith, give him ones, he affects tens; give him tens, he affects hundreds; give him hundreds, he affects thousands; give him them, he affecteth millions; thou canst never get rest, till thine affections are pitcht upon God. *Quoplus sunt potæ plus sitiuntur aquæ. It's God onely that resteth the affections.* Now if these be so, is it not our best way to set our affections on God, where we may have rest for our souls? nothing besides can give us any rest.

First

First, *because nothing but God is all-good.* Every good besides God hath but one or two goodnesses in it, None but God hath all goodnesses in him; what *meate good* for, but onely to feed one? when thou hast it, thou must desire again to have rayment, for meat will not cloth thee; what is *rayment good* for, but only to cover once; when thou hast it, thou must desire again to be fed, for rayment will not feed thee, what is *money good* for, but only to buy with? when thou hast it, thou must desire again to be recovered of thy sickness, for money will not cure thee of the Feaver: thus no good thing in the world can give thine affections a rest, because they have but one or two goodnesses a piece in them, but the Lords goodnes is infinite, he is all-good, if thou hast him, thou wantest no manner of thing that is good. *They that seek the Lord shall not want any good thing, Psal.* 34. for every good thing is in him. He is bread to the hungry, and drink to the thirsty, and health to the sick, and liberty to the captive, and all to them that set their affections on him. *Frustra sit per plura quod fieri potest per pauciora.* If thine affections go to any creature, thou fetchest but a little good at once, thine affections will be fain to go a thousand and a thousand times over and over, thou getteſt so little at once, that thou shalt be tempted to be affecting the other, but if thine affections go to God, thou goest to the fountain, there thou hast it by drops, never enough, here thou mayest have it at once. Who would be so mad to fetch water at a Cock that runneth by drops, when the Fountain is by?

1. *Because nothing but God is all-good.*

Secondly, because *nothing but God is the ultimate good.* Thou affectest the things of this life, alas they will never give rest, for still there is something beyond them, but God is the utmost of all goods, when the soul is once setled on him, it hath no further to go, like the stone, when it is come to the centre, it hath no further to go. *Rom. Alpha and Omega, Iehe hoschaing and the ending, the first and the last,* saies Christ, if the soul be in Christ, Christ is his last, the soul is at rest, why? it hath no where to go, whether should we go, saies *Peter* to Christ, *Thou hast the words of eternal life, John* 6. Christ first, and Christ next, & Christ last. Christ is the utmost and ultimate good of the soul, the soul hath no further to go, and therefore here must thou fix thine affections, fix them upon Christ.

2. *Nothing but God is the ultimate good*

Thirdly, because nothing *is in it self without God,* the things of this life, they are good I confesse, but they are not themselves without God, if God be not in them the very good that they have, is not in them. When thou affectest pleasure and delight, answer me, why doest thou affect it, is it not for the good that is in it? when thou affectest profit, or health, or peace, or friends, or credit, or what ever thou affectest, tell me in thy conscience why doest thou affect them, is it not for the good that is in them? they are good, therefore thou affectest them: but if thou hast not Christ, and God, and his Spirit, and his grace, if thou hast not the Lord in these things, they are no blessings, neither have they the good that is in them. Riches is no riches without grace, but a *snare*; health is no health without Christ, but a *curse*; peace and pleasure are not themselves without God, but *poyson*; thy good parts are *sinfulness*, thy *money* is thy *vengeance*, thy goods are a *witnesse* against thee without Christ. If thou beest not in Christ, if not a new creature, one day thou shalt curse that ever thou were born, and therefore much more shalt thou curse that ever thou had means, or maintenance, or life, or health, or any thing; the more thou hadst of these blessings, if Christ be not with them, as he is not, if thou beest not a new creature. I say, if Christ be not in them the blessings are not themselves, they have not the good that is in them without Christ. *David* had a *Castle*, and a *Buckler*, and a *Horne*, but they were not themselves without God, *Lord thou art my Castle, and my Buckler, and the Horne of my salvation. David* had a servant to make his bed in his sickness, but to let us know that this blessing was not it self without God, he puts the phrase upon God, *Who made his bed in his sickness*; no

3. *Nothing is it selfe without God.*

blessing is it selfe without Christ, or without God. He hath all the goodnesse that is in it. The Heathens have a pretty phrase, whereby they set out a happy man, *Undequaque Deus*, *When God is every way about him*; about him in his meanes and his riches, about him in his house and in his goods, about him in his friends and acquaintance, about him in his pleasure and mirth: he is not happy unlesse God be in every thing that is about him; they are but the carkasses of good, if God be not in them. Thus ye see we must set our affections on God.

Use

It is a blessing of God that we have affections.

Here then we are taught, *That it is a blessing of God that we have affections* implanted in our hearts. For how could they be set upon God, if it were not a blessing that we have them? There is a main controversie between the Philosophers, the Stoicks, and the Peripatetiques, concerning the affections: the Stoicks do stiffly maintain, that it is an evill to have any affections at all: and therefore *Zeno* defines the affections to be unnaturall stirrings of the heart, averse from right reason, which is false, for this is the definition of affections as they are corrupt, and not as they are affections: the affections in themselves are not sinfull.

Apud Cic. Tusc. l. 4.

The affections are not in themselves sinfull.

1. Because Adam and Eve had affections in innocency

First, because *Adam and Eve had affections in innocency*. If the affections were all sinfull in themselves, *Adam* and *Eve* in their innocency could not have had them, for they were created without sin: but they were created with affections, as love, and joy, and delight, and hope, and fear and the like. Before *Eve* ever sinned, we see plainly she was afraid to eat of the forbidden fruit: indeed when the Devill had ripened his temptation, then she went fearlesly on for to eat it; but when the Devill assaulted her at the first, O sayes she, *We may not eat of it lest we die*, *Gen.* 3. 3. Lo she was afraid for to eat it at first. I confesse before the fall, may be they had not all the affections in act, because there were no objects for all the affections to worke on; they had nothing to grieve for, nothing to be angry at, nothing to despair of; but for my part I think they had distinct objects to work on, though not in themselves, for they had not sinned as yet, yet they had distinct objects in the world for all their affections to work on, for should they not grieve to see God dishonoured by the fall of the Angels? should they not hate and abhor backsliding from God? though there were none in themselves, yet nevertheless the affections of fear and hatred were given them to keep away sin and apostacy from God. Now if the affections were in *Adam* in innocency, they could not be sinfull in themselves.

2. Because Christ took our affections upon him.

2. Because *Christ took our affections upon him*. If the affections were sinfull themselves, he could not take our affections upon him; for he was made like unto us, sin only excepted: & therefore if the affections were sinfull, he could not have taken our affections; but he did take them, as the Gospel doth abundantly shew. He had our affection of joy, *Jesus rejoyced in Spirit*, and said, *I thank thee O Father &c.* *Luke* 10. 21. He had our affection of sorrow, *My soule is exceeding sorrowfull unto death*, *Matth.* 26. 38. He had our affection of anger: He looked round about on them *with anger*, being grieved at their hardnesse of heart, *Mar.* 3. 5. He had our affection of desire, *with desire I have desired to eat this Passover with you before I suffer*, *Lu.* 22. 15. And so of the rest. If Christ took our affections upon him, our affections are not sinful in themselvs. Nay, he did not only as the Son of man take our primitive affections, as we are men, but he was *Ben Enosh*, he was the son of fraile man, *Psal.* 8. 5. And he took our *miserabiles affectiones*, our affections of infirmity upon him; I do not mean the affections of sinfull infirmity, for he knew no sin: but I mean the affections of our frailty and infirmity, as fear, and fellow-feeling, and the like. We have not a High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin, *Heb.* 4. 15. This then is an undeniable argument, that the affections are not sinfull in themselves, because Christ did assume them.

Thirdly,

Thirdly, because *the Lord doth command us to be angry*. Be angry and sin not, sayes he, he commands us to *grieve* and be sorry for our sins. *Therefore also now saith the Lord, turne ye even to me with all your heart, and with fasting, and with weeping, and with mourning, Joel* 2,12. He commands to *fear*. Work out your salvation with fear and trembling; passe the time of your sojourning here in fear. Be not high minded but fear. *I will forewarn you*, sayes Christ, *whom ye shall fear, fear him which after he hath killed, hath power to cast into hell, yea, I say unto you, fear him, Luke* 12. 5. He commands us to be ashamed of our evill doings, and is offended if we be not; thou hast a whores forehead, and refusest to *be ashamed, Jer.* 3,3. If the affections were sinful in themselvs, the Lord would not commandus to shew our affections on this wise; it's true, they are sinfully used and corruptly perverted among men, the more is the pity, but they are not so in themselvs. Neither do I deny but there be some natural affections, that are naturaly now, as corrupt nature does stand, *that be sinfull in themselvs, as envy & malice*, and the like; which never can be regulated, nor guided by any moderation, but are quite to be rooted out: but these affections are not properly natural, they are no otherwise natural then lice and vermin are natural to Carrion, then filthy & *noysom weeds* are natural to a cursed ground; these must be utterly rooted up and stub'bd out of our hearts, because to speak properly they are unnatural affections and sinful in themselvs, but our natural affections are not sinfull in themselves. Nay more, let me tell you, the affections are not only not sinfull, but it is an infinite blessing of God, that God hath given us affections. First, because if we had no affections *at all, we should be like stocks and like senseless stones*. The Philosopher was in a doubt, whether *Brutus* were not a block or a brute, because he had no affection at all to his own children, whom he could see murthered before him with dry eyes. The Lord himselfe counts that man a very block that hath no affection in his heart. Have ye no regard, all ye that passe by? behold and see if there were any sorrow *like my sorrow, Lament.* 1.12. (q.d.) What are ye such blocks and stupid stocks, that ye can shew no affections at my sorrow? And therefore it's reckoned among the symptomes of a heart that is desperately hardened, not to be affected with any thing: to hear the Word, and not to be affected therewith, to pray unto God, and not to be affected with Gods presence; to be in affliction, and not to be affected with remorse. I say, this is a symptome of a hard heart. And therefore it is a blessing of God that a man hath affections within him. Secondly, because as *Plutarch* the very Heathen observes, were it not *for our affections, our nature would be lazie and idle*, ὥσπερ πλοῖον ἄνευ πνεύματος ἀργὸν καὶ ἀκίνητον. Like a Pilot at sea *without wind*; alas! the ship would goe slowly, were there no winds stirring to drive it. So the affections, sayes he, are to the soule, as the wind to the sailes of the ship; as the ship could not saile a pace without winds; so the soul would go slowly about any thing, if the affections did not carry it. When *Davids* affections were hampered about with worldly fears, feares of his enemies, and griefs at his persecutions which he suffered, he went slowly on in obedience, but as soon as his sails were up, then he ran like a ship in the sea with a great wind, *I will run the way of thy Commandements, when thou shalt enlarge my heart, Psal.* 119.32. As soon as God would help him to spread the sailes of his heart, and enlarge his affections, then he would run like a fleet pinnace in the Seas. *I will then run the way of thy Commandements*, sayes he; this is an infinite mercy of God, who seeing how dull we are unto good, how slack to good duties, how slow to holy performances, vouchsafes us these winds and these sails for to carry us, καθάπερ ἅρμασι τῷ λογισμῷ ἡμῶν ἔχοντα τὰ πάθη sayes the same Philosopher. The affections are like wheeles, and like Chariots unto reason. If a mans reason be never so good, he knows he is bound to repent, and be godly, and obey; yet if he have no affections thereto, he goes *like a Chario without wheels*; he goes without

3 Because God doth command the use of affections.

ἐκ τούτου πᾶν πάθος τὸ μισούμενον ἐπιχαιρεκακίαν, οὐδέν. *Arist. Eth. l.* 2. *c.* 6.

Reasons why affections are necessary.

1. Because without affections we should be like stocks.

2 Because without affections we should be lazie and idle. *L. de virtute morum in fine.*

Plutarch. ubi supra.

force, he cannot go at all; but if he have affections thereto, the affections are like wheels, and like horses to carry him amaine. *Draw me*, sayes the Christian soule unto Christ, draw me, *and I will run after thee*, Cant. 1.4. She prayes that Christ would draw her by the affections of love, for she speaks of love: the virgins love thee, saies she, *v.* 3. Draw me with thy love too, and then I shall run after thee, like the Chariots of *Aminadab*, that is, drawne by quick Horses: she would run as with wheels unto Christ, if her affections did once carry her. As *Cicero* sayes of the affection of anger, it is *ver fortitudinis*, it is the whetstone to valour; so I may say of all the affections, they are all *whetstones to good*, if a man have any grace. Hast thou *love*? it is a whetstone to obedience, hast thou *griefe*? it is a whetstone to repentance, hast thou *anger*? it is a whetstone to zeale, &c. What is the reason men come so slowly on unto good? the reason is this, because their affections stand another way. Men repent but slowly, and amend their lives but slowly, increase in grace but slowly; why? this is the cause, their affections are to the world; they run on in their pleasures and their vanities, they run on in their earthly employments, and businesses; why? their affections are thereto. O beloved, it is an infinite mercy of God, that we have affections given us of God, for these may quicken our dulnesse unto grace. Thirdly, because *the affection are good chanels for grace to run down in*.

3. *Because affections are the chanels of grace.*

Be there never so full a fountain of good water, yet if it have not a chanell to run all along in, the fountain may be ever a bubling, but it choaketh it self for want of a chanell. So though God shall put never so much grace into thy heart, yet if it should have no chanell to run downe in, it would smother it selfe. Now God hath given thee affections like chanels, for grace to run down in. Art thou *covetous*? and full of desire? what a fine chanell is that for grace to run down in? it is easier for thee to covet the best things: art thou of a *cholerick* and *angry* constitution? what a fine chanel is that for zeale to Gods glory to run down in? it is the easier for thee to be zealous in Gods worship: art thou *melancholy* and of a sad disposition? what a fine chanell is that for repentance to run down in? it is the easier for thee to despise the vain pleasures of the world, and to sorrow for sin: art thou merry and of a cheerfull nature? what a fine chanell is this for delight in the Lord to run down in? it is the easier for thee to joy in the Holy Ghost: art thou *fearfull* and of a timerous spirit? what a fine chanell is that for fear of Gods judgements and truth to run down in? it is the easier for thee to tremble before God, and fear to offend him. *Solomon* was full of the affections of *love*, it is true he let lust after women, and uncleanes a while run down in that chanell, but when grace and repentance recovered his soul what an excellent chanell was it for love unto Christ to run down in? Never was there such a love-song to Christ, as the *Canticles*, since the creation of the world to this day, and therefore it is called, *Canticum Canticorum*, *the song of songs*, Cant. 1.1. Certainly *Jeremy* was a man of *a sad constitution*, but see what an advantage this bent of affection was to him, it was a chanell for spirituall sadnesse to run down in. *Oh that my head were waters, and mine eyes a fountain of teares, that I might weep day and night for the slain of the daughter of my people*, Jer. 9.1. The woman in the Gospel which was a sinner, a whore in plain tearms, one bewitched with the affections of love to her lovers; as soon as ever any grace did look into her heart, see how these affections did advantage her. She loved our Saviour more affectionately than S. *Peter* himselfe; *She loved much*, sayes the Text, Luke 7.47. Before no question but she was full of her whorish and strumpet like tears; now the chanell was turned, she washt Christs feet with her teares, and wipt them with the hair of her head: and she loved much, sayes the Text. It is such an admirable advantage to be full of affections, that the *Lacedemonian* Schoolmaster thought that if he had a young scholar full of affections, full of shamefastnesse, and full of fear, and full of cheerfulnesse, *τοῦτον ἐγὼ λα-*

βοῦσι

μᾶλλον τοῖς αἰσχροῖς &c. He thought it was easie for him to make him ashamed of all filthinesse, and delighted in goodnesse, and fearfull to do evil. I am not of his minde, but this I am, though he hath an exceeding good advantage to do it. If a man have spent his affections upon sin and eaten out the heart of his affections upon vanity; or if a man have no affections at all, as some have but few, *a man shall as soone work on a beast as such a man.* Nay if grace should come in into such a man, alas! he shall never be able to come to much good; it best come to the best, he shall have infinite adoe to do any duty without wofull dulnesse and senselesnesse; it is an admirable blessing that God gives unto men, to give them affections, and therefore the Stoicks are infinitely to blame to cry out of the affections, as if they were evill in themselves. To speak truly and rightly of the Stoicks, I do not thinke the Stoicks were ever so sottish as to meane so; but their intent (as *Austin* saies) of them, was to pare off the affections that are evill, and to rule the affections that are naturall: and therefore it was that they declaim'd so bitterly against the affections. You see now by this Text I have chosen, that the affections are great gifts of the Lord, for how could the Apostle command us to set our affections upon God, if the affections were evill in themselves? Nay it followes from hence, that it is a great blessing of God that we have any affections at all, that we may set them upon God.

The V. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

THE Christians of the Primitive Church had learnt this lesson very well, to set their affections on Gods Kingdome, they were often thinking of it, often speaking of it, in the companies they came in, they would be discoursing of it, insomuch that the foolish heathen hearing them talking so often of a Kingdome, tooke them for affecters of Kingdomes, and accused them of affecting to be Kings, ὑμᾶς ἀκούσαντες βασιλείαν λέγομεν προσδοκῶντας ἡμᾶς, οὐχὶ τὴν ἀνθρώπινον λέγομεν ἡμᾶς προσδέχεσθαι, sayes *Justine Martyr*. Ye hear, sayes he, that we expect for a Kingdome. Ye imagine we look after humane Kingdomes. No, no, sayes he, we mean the Kingdome with God and with Christ in Heaven above. Their affections were much there; Ye have heard beloved, the necessity of this duty, that we must set our affections upon God and his Kingdome, and grace. Ye have heard the reasons why we must do so; for the use of the point, ye have heard a confutation of the *Stoicks*, that teach a vacuity of affections, and say the affections are all evill in themselves. They cannot be evill in themselves, because we must set them upon God: were they evill in themselves, it were unlawfull to set them upon God. But it is not onely not unlawfull, but also it is very necessary to set our affections upon God. O this is a hard duty to our corrupt flesh, and so ye shall finde it, to set your affections on God. There be many lets that hinder us from so doing.

Apol. 2. pro Christian. ad Antonin.

First

The first impediment that hinders the setting the affections on God, because it is an hard thing to turne an antipathy or sympathy.

First, because it is a very hard thing to turn an antipathy or a sympathy; our hearts are so deeply affected with the things of the world, as that they *have a sympathy with them*, and an *antipathy against a removall* there-from. When the affections are deep set with or against, they prove to be sympathies and antipathies, which are infinitely hard to be changed. The Philosophers call them *occultas qualitates, hidden qualities*, no reason can be given of them. No man can give a reason why the load-stone should be so deeply affected with iron, as to draw it unto it. It hath a sympathy with it; the wild Bull hath a sympathy with a fig-tree; nothing can tame him but it; the Elme hath a sympathy with the Vine: the Vine hath a sympathy with the Olive. No man can give a reason, why it should be so. So beloved, our deep affections are the sympathies of our hearts, and therefore seeing they are set to the things of the world, they are hardly removed. No reason, scarce any reason can sever them. *Demas* when he set his love upon the world, the text sayes he forsook *Paul*, and he embraced this present world, *Demas hath forsaken me, and embraced this present world*, 2 *Tim.* 4. 10. We translate it, he loved this present world, but the word signifies, and so other translations render it, he embraced this present World; that is, the affections of his heart had a sympathie with it, as the Ivie with the Elme, he embraced it. S. *Paul* could not hold him, no reason could withhold him, he had a sympathy with it. Now when the heart hath a sympathy with the things of the World, it must needs have an antipathy at grace; the *proud man* hath an antipathy at the parting with that which he prides in; the *revengefull man* hath an antipathy at the putting up of an injury. *The stubborne man* hath an antipathy at a sound reproof, he cannot endure to be sharply rebuk't for his sin. As some men, (suffer a homely similitude) some men I say have an antipathy with Cheese, they will goe out of the room where it is. As the muller hath an antipathy with the Pike; the Coleworts have an antipathy with the Vine; theyle die rather than grow together. So men are vext to be curbed of their lusts. The affections are the sympathies and the antipathies of the heart, and therefore it's very hard to remove, it will cost thee a mighty deal of labour to pull off thine affections from all the things in the world, and to set them upon God. Secondly, it's a hard thing to work on the heart, when the heart is bewitcht. The affections are *the bewitchings of the heart:* when the heart hath once set its affections on the the things of the World, its even quite bewitched therewith. Foolish people talke much of bewitchings; brethren let me tell you, here's a bewitching ye little consider. Your affections bewitch you. O foolish *Galatians who hath bewitched you, that ye should not obey the truth? Gal.* 3. 1. βάσκανος ἐβάσκανε sayes S. *Chrisostome*; this is the bewitching of the Devill; the false Apostles had wrought upon the *Galatians* affections, and drawne them from the truth, and now when their affections were set on't, the Apostle sayes they were bewitcht. The affections, when once they are up about a thing that is earthly or carnall, they are like a company of Devils in Hell to bewitch one: there be abundance of bewitchings in nature. The bird *Galgalus*, if she see a man that is sick of the Jaundice, the man recovers, and she is so bewitched therewith that she dyeth. If a Toad be seen by the Wesill to gape, the Wesil is so bewitched, that she gives up her selfe to be devoured: but of all the bewitchings in the World, the bewitching of the affections are the most dangerous. *Eucilides* was in so deep an affection to his own beauty, that he was bewitcht with it: were not *Samsons* affections bewitched with *Delilah*? were not *Herods* affections bewitcht with *Herodias*? were not *Judas* his affections bewitcht with thirty pence again, that for it he should deny his owne Master? S. *Paul* tels the *Galatians* their affections were bewitcht. S. *Hierome* thinks verily the Devill was in them. The *Drunkard is bewitcht* with his Cuppes; the *Adulterer* with his whore,

2. *The second impediment. because affections are the Bewitchings of the heart.*

Plutar. sympos. l. 5. c. 7. Heliodor l 3. Hist. 2. Del Rio disq. mag l. 1. c. 3.

whore, the angry man with his choler, the vaine man with his vanities, the *carnall man* with his flesh; that will damn their own souls, rather than be new Creatures. Beloved, are not ye bewitched in your sins, when all the preaching and teaching and warning ye have had, cannot yet turne you from your sinnes unto God, to set your affections above? this is a grievous set that sends millions to Hell, their affections bewitch them. Ye need no Devils to tempt you to sinne: if your affections be once set on't, they'le bewitch you as bad as any Devil can bewitch you. Nay, the Devil cannot bewitch you to sin, but onely by your affections. If ever thou save thy soul, thou shalt find it a great task to unbewitch thine affections to set them upon grace.

3: *Because affections are the estimations of the heart.*

Thirdly, another let is, that as the affections are the bewitchings of the heart, so they are the *estimations of the heart*. If the thing be not good enough to be affected, which the affections are set on, they esteem it to be. *Quisquis amat ranam, ranam putat esse Dianam.* Many of you know the old Proverb. If a man should set his affections on a Frogge, there's little goodnesse in a Frog, why it should be affected; but if a man should set his affections on a frogge, he would esteem it as comely, as another would *Diana*. The affections if they be set upon vanity, they doe utterly besot one. Look upon the *Drunkard*, he thinks it's a fine life to be potting and piping in an Ale-house, which a man in his wits knowes to be base, and brutish, and hellish. Look upon the *vaine Gentleman*, he thinks it's a fine life to be hunting and gambalting and bragging and fkinting, and challenging, and to be lird and to be worshipt at every word. Which a wise man knowes to be foppish, and foolish and devillish. The *affections blind the judgement, and* befoole the understanding and make a man to defend himselfe in a course which in very deed will lead him to Hell. When the children of *Israel* had set their affections on their lusts; *Moses* thus speaks to them. Do ye thus require the Lord, ye *fulish people, and unwise*? Is not hee thy father? &c. *Deut.* 32. 6. naturall affection would lead a child to be obedient to his father, and seeing their affections were crosse set, the Lord cals them a foolish people. Their sinful affections did besot them and befoole them. *Samosatenus* was so besotted with the love of a certain woman, that he forsook his faith and religion for her. I read of a pretty parable to this purpose. When *Ulysses* had left his men with *Circe* the witch, she changed them all into divers sorts of beasts, Dogs, Swine, Lyons, Tygers. *Ulysses* complained she had done him great wrong for changing his men into beasts on that fashion: wrong, sayes she? I have not done thee nor them any wrong. Doe but aske them now whether they doe not like the condition they are in. So *Ulysses* demanded first of the Hog, whether he would be a man again or not. He answered no, by no meanes; for now he could fill his belly, and ly down on the dunghill and sleep. And so he demanded of the rest, and they all save only the elephant, they all replyed they had rather be beasts as now they were. This parable is made to shew how the carnall affections besot one to esteem the pleasures of sinne, the gaines and profits and beggerly things of the World, and prefer them before holinesse, and righteousnesse, and pureneſſe, and strictnesse of living. One his affections besot him in a *love-locke*, or long haire, that he cannot be perswaded to shave it off: another his affections besot him *in a Tobaccopipe*, another in a filthy gotten *custome*, another in some other base haunt of the beam, all the preaching under Heaven cannot dissuade them, therefore they do so esteem them and prize them, and think they are so pleasing: a noble minded Christian would wonder how it is possible they can so.

Chrys. hom. 7. in Johan.

Fourthly, another let is, that as the affections are the estimations of the heart, so they are the *most naturall temperaments of the heart*. Spirituall and heavenly affections are the good temper of the heart, and carnall or earthly

The affections are the most naturall temperaments of the heart:

ly affections are the evill temper of the heart, and therefore it's hard to change ones affections, because the heart it selfe must be taken a peeces as it were, if one would alter his affections. An earthly heart is not a right soyle for the spirituall plants to grow in. Gardners have daily experience, what a coile they have to keep an herb from dying in their gardens, when the garden is not a right soyle for it: they are faine for to dig it, and dresse it, and water it, and tend it, yet scarce will it grow there when it is not a right soyle for it. Men must get themselves new hearts and new mindes, if ever they would have their affections renewed. Fashion not your selves to the world, saves the Apostle, *but be ye transformed by the renewing of your minde, &c.* 12. 2. Unlesse your minde be renewed, ye can never spy a pleasing fashion of the world, but O your affections will be to it. When *David* had misplaced his affections on *Bathsheba* another mans wife, and his affections had been mad upon adultery, and on murther, what does he do? he goes to God in prayer for a new heart, hee could never have new affections else; *Create in me a clean heart, O God, and renew a right spirit within me, Psal.* 51. 10. He could not get new affections, till he had gotten a new heart. This is a miserable impediment that lets multitudes of men and of women from setting their affections upon God; because their hearts are not a right soyle for such affections as these. May be they trimme their affections, as the very heathens have done with morality; as a Barber trims and shaves a mans head, but the haire growes again, because the head is the haires soyle. So the carnal affections will grow again: spirituall and heavenly affections will not grow there, for the heart is not a right soyle: and this is the thing we must labour continually to remove it.

And therefore, before I helpe you with means how to set your affections on God, let me give you these two grounds.

1. ground

We cannot set our affections on God, unlesse we have a new heart.

First, you must have this same new heart, otherwise ye cannot set your affections on God. For there is a heart that will set its affections on God, and there is a heart that will not. The Lord wishes his people to have the former kinde of heart, the heart that will set its affections on God. *O that there were such a heart in them, that they would fear me, and keep my commandments always, Deut.* 5. 29. There is such a heart beloved, O that we had it; I say, there is such a heart that will fear God, and set all its affections on God; and such a heart ye must get, or else it is in vaine to command you this duty: all the Sermons (ye see) are in vain that ye have heard to this day; all the exhortations and admonitions ye have had since ye were, ye see plainly they are in vaine to many of you: as your affections were earthly twenty years agoe, so they are still: as they were carnall and wordly heretofore, so they are still; your hearts are the same hearts, your hearts are stark naught, and therefore your affections cannot sore up unto God. Ye can have no quick affections in prayer, no melting affections at the word. The Sabbath comes, but your affections are not on it: a Sacrament comes, but what poor affections you have to it, your consciences may witnesse. Ye sit in your shops, or ye follow your callings, or ye goe about your earthly imployments, and your affections are below; *τὸν πόδα δεδεμένον*, saves *Maximus*, the Sparrowes foot is bound with a cord, she cannot flye up unto God. Your hearts are not spirituall, and this is the cause your affections are so carnall. Peradventure *ye lop off* now and then some part of your carnall affections, as *Tarquinius* lopt off the heads of his poppies, but ye do not *cut up the roots.* It may be ye go about to heave up your affections in good duties sometimes, as the key lifts up the spring in the lock, but the key is no sooner turn'd but down goes the spring, so down go your affections presently again. And therefore I premise this as a first ground, ye can never set your affections on God, till ye have gotten new hearts.

Est similitudo Angeli Politiani, de ira sed paulo secus explicata.

The

The second ground is this, *Ye can never set your affections upon God, unlesse you feed upon Christ, by faith.* If ever the soul feed upon Christ by faith, it cannot but set its affections upon God. I remember an invention of Queen *Artemisia*, who when her husband *Mausolus* was dead, not knowing how to keep him fresh in her affections as long as she lived, she caused her husband *Mausolus* his body to be turned into ashes, and mingled them in her drinke; so she buried her husband in her bowels, and this way she took to keep her affections fresh unto him. This indeed unnaturall in her, to eat and drinke her own husband; but faith teacheth us to *feed upon the Lord Jesus Christ*, this will take off our affections from the world, we shall never hunger after the world more, nor thirst after the things of this life more, if ever we feed upon him. I am the bread of life, sayes Christ. *He that cometh to me shall never hunger, and he that beleeveth on me shall never thirst*, John. 6. 35. If ever we believe the sweetnesse of the promises of Christ, the pleasantnesse of the commandements of Christ, the preciousnesse of the graces of Christ, and the love of Christ, and the benefit of Christ, our affections will be to him. Nothing can take off thy affections from the world but faith in Christ. He that beleeveth in Christ cannot set his affections on the world. Can a man set his affections upon the world, when he verily beleeves it to be drosse and dung in comparison of Christ? Can he set his affections upon earthly pleasure, that beleeves it is madnesse? It is certain, men never beleeved in Christ since they were born, that set their affections upon the things of the world; they have not one dram of Christ. Christ is altogether lovely, *Cant.* 5. 16 *He is all love*, one that commands the affections. Thou beleevest in the world and not in Christ, if thou set thine affections upon any other but Christ. Thou beleevest thou canst have pleasure and delight in something beside Christ, profits and gaines in something beside Christ; ease, and content, and comfort in something beside Christ; if thou set thine affections upon any thing beside Christ, Alas! thou canst never set thine affections upon Christ: as long as thou beleevest not onely in Christ. If thine earthly affections transport thee to be earthly, fly under the wing of Christ, as Chickens under the wing of the Hen, lest the Kite devour them. These are the two Grounds that I give you. First yee must have new hearts; and secondly, yee must be beleevers in Christ, or else yee cannot set your affections upon God.

2. Ground. nor unless we feed on Christ.

The foundation being layd, let me now help you with some meanes to set your affections on God. I could help you to abundance of means, but I desire to help you to such meanes as are easier to use, then to set your affections on God. For if they be not easier than this duty, they cannot properly be said to be helps to this duty.

Means to set our affections on God

The first then is this, *often pray to God that he would gather up our affections from the things of the world*, and unite them unto him. Our hearts are divided and scattered up and downe among the things of the world. Carnall friends have some of your affections; our gaines, and our livings, and our maintenance, have other-some our pleasures and delights, and fleshly refreshments, have other-some; our earthly businesses, and cares, and imployments, our credit, and the like, these have abundance of our affections. Thus our hearts and affections are scattered up and downe among the things of the world; if ever we would have them set upon God, we must be frequent in prayer; that God would unite together our scattered hearts, to set our affections upon God. This was the practise of *David*, O Lord, sayes he, *unite mine heart to fear thy name*, *Psal.* 86. 11. His heart was scattered up and down in a thousand pieces. Some pieces of his affections run after one thing, some after another. And therefore he prayes God to unite his heart together, to feare his Name. If God would once gather up his heart from all

First, pray to God to gather up your affections from the things of the

in vain haunts, and unite it together; then he could set his affections, his fear, and his love, and his delight, and the rest upon Gods Name, *Jejunia passionis corporis, mentione pœnitentiæ sanantur à jejunio mentis*, sayes *Hierome*; as the affections of the body are to be healed by fasting, so the *Affections of the soul are to be healed by prayer*: as long as they are carnall, they are the plague and pestilence of the soul and prayer must heal them. As Father *Latimer* said to good *Ridley*, pray, pray, O pray, pray; so may I say. Pray, pray, I beseech you, pray unto God evermore; again I say pray. I have not time enough to pray so often. I do pray in the morning and evening, but my businesses are so many, &c. This may be thou objectest. Not time enough, sayest thou? Finde out some odde times besides morning and evening; steal into some corner or other, be labour thy heart before God. O, sayest thou, I finde it a hard thing to stir up mine affections, I am a very Stoick *απαθὴς*, I have no affection. I cannot compell mine affections to God. Canst thou not? but thou canst compell thy heart for to pray; thou canst tug and pull at thy heart in thy prayers, and this will fetch up thine affections. Prayer is not only a mouth to beg, Physick, but also it is physick it selfe, whereby Christ cures the affections of the heart. The poor begger, the more he is driven to beg, the more affectionate he is in describing his miseries: you shall see some beggers to set forth their misery, and cry so lamentably, as it would burst a mans heart with pity and compassion, ones bowels would even yearne but to hear them. I doe not mean your lazie canting beggars, but distressed *Lazari* indeed. So beloved, pray; if ever thou be ruled to it, *it will ferme up thy heart*, and raise up thine affections exceedingly. I do not mean that lazie hearted and canting kind of praying of most wretches, that hath no more affection in it, than there is savour in the white of an Egge. But set thy selfe to prayer indeed, and by it Christ will quicken thine affections. Alas, thy heart is divided and scattered up and downe among the things of the world, and therefore strive with God that he would gather up all the pieces into one; thou must have all thine affections and all the pieces of thy heart gathered up into one, if thou wouldst set them upon God. *I will give them one heart, that they may fear me for ever*, saies God, *Jer.* 32. 39. your heart and the affections of your heart are divided and scattered up and down into a thousand pieces, one upon one thing, another upon another, and God hath promised that he will gather up your hearts into one, and give you this same one heart, that ye may fear him and set all your affections upon him: will ye miss such a gracious promise as this for want of asking it, and begging it, and praying for it? this is the reason why men have such earthly affections as they have, because they are not frequent in prayer to God to be helped. Prayer is an excellent help to winde up your affections to God. This is the first, often prayer to God.

Hierom. in Marcum.

2. *Light up a candle in thy heart.*

The second is this, *Light up a candle in thy heart*, that it may see what to set thine affections on in God. Get knowledge of God, *ignoti nulla cupido*, Unknown, unaffected; thine affections are unruly, and thou canst not rule them to God-ward, yea but thou canst get knowledge. Knowledge will help thee exceedingly. The affections we see plainly that come *neareſt to reaſon*, are soonest of all ruled. And the affections that are *remoteſt from reaſon*, are more hard to be ruled. A man commonly will sooner rule his affections aright, then a woman or a child, because a man hath more reason. The Philosophers shew this by the example of a horse or a Bull. A Horse is sooner tamed than a fish, because a Horse is more capable of knowledge and of reason; as naturall reason and knowledge can naturally rule the affections, so spirituall reason and knowledge, can spiritually rule the affections. And therefore if thou wouldst rule thine affections aright to set them on God, labour to know God, *every one that loveth God, knoweth God*, 1 *John* 4. 7. He must needs know

God

God that loveth God, for how can he set his affections of love upon God, if he do not know God? *Knowing therefore the terrour of the Lord, we perswade men*, 2 Cor. 5. 11. S. *Paul* perswades the affections of the people, why? because he knew the terrour of the Lord, and he was able to make them to know it too; and therefore hereby he endeavoured to perswade their affections to feat God and to serve him. *They that know thy Name, will put their trust in thee, for thou never forsakest them that seek thee*, Psal. 9. 10. *David* speaks peremptorily, they that know thy Name, they will place their hope, and their trust, and their confidence and all their affections on thee. They will so certainly, if they know thee; if once they know, what a good God thou art, how true of thy promise, how gracious to thy children, how sure a friend thou art, never forsaking them that seek thee. He concludes it positively, they that know God will set their affections on God. Can a covetous man know a rich purchase, and not have an affection to it? can a beggar know his almes is a hundred pounds, and have no affection to take it? as long as the woman of *Samaria* did not know Christ, she stood prating and wrangling and geering at Christ, she had no affection neither to him nor the water of life that he could give her, she had more minde of her well, and her waterpot: though she were in Christs company, yet because she did not know, she never askt him a drop of grace, nor would she give so much as a draught of her water to Christ. But what answer did he make to her? *If thou knewest*, sayes he, *who it is that saith to thee, give me to drink, thou wouldst have asked of him, and he would have given thee living water. John.* 4. 10. If thou hadst known who I am, thine affections would have been eagerer than they be. Beloved, ye hear the word, and have no affection to tremble at it. Ye hear Gods Commandements, and have no affection to doe them, ye live in your sins, many of you poor damned soules to this day, and ye have no affection to be humbled. Alas, alas, ye are blinde, and ye know not. But if ye had known what a damnable case ye are in, what a word it is ye reject, whose Commandements they are which ye break, whose blood it is ye contemne; If ye had known God and the truth that is of God, ye would have been otherwise affected than ye are. *Occultum musices nullus reperitur*, sayes *Suetonius*. Be the musicke never so pleasing, yet if it be not knowne, none is affected therewith. Youle say ye do know God; what doe? and have no more affections to obey the Commandments of God? ye lye in flat tearmes, sayes S. *John*. *He that sayeth I know him, and keepeth not his Commandements, is a lyar, and there is no truth in him*, 1 *John*. 2. 4. I confesse thou mayest know a many things about God, and never have thine affections set upon God to obey him; but this knowledge is in a reprobate, there's no truth in this knowledge. The truth is not in him, sayes the text. Knowledge may be in them, but the *truth of knowledge is not in him*. And if thou doest not know God, no mervaile though thine affections be not set on him. *Incognitum non amatur*. Unknown unkill, as we say. This is the second help to set our affections on God, to know God. *Suetonius*.

The third is this, *Occasion thine affections this way*. Be it never so hard to thy corrupt nature to set thine affections upon God, it is easier a great deale to give them frequent occasions to be set upon God. A theevish companion, may be, is afraid for to steale, least he should be taken, yet if a booty doe ever and anon offer it selfe pretty handsomely and fairely and covertly into him, then he will steal it. *Occasion thine affections this way.*

Occasio facit furem, Occasion makes a filcher; the posterne doore maketh a thiefe, as the Proverbe is. That gives him an occasion for his villany; as it is in evill, so also in good. Occasion thine affections alwayes to good, at last they may take hold of it. Bee often thinking, and meditating, and remembring of God, let thy thoughts and meditations *occasiones faciunt latrones.*

give occasion to thy heart, in the end it may take it. The Apostle gives this as a reason why *Titus* was so well affected with the good people in *Corinth*, namely because he thought of and remembred their obedience to God. His inward affection is the more abundant toward you, whilest hee remembreth the obedience of you all, 2 *Cor.* 7. 15. *If we would often busie our thoughts and remembrances about God*, this might winne our affections to God. Thou givest thine affections so many thousand occasions to bee set upon the things of this life, thy tongue is accustomed to speak of little else, thine ear accustomed to hear little else, thy minde and thy memory accustomed to think of little else, thou givest thy heart so many occasions to set its affections on the things of this life, that I wonder not thine affections are not set upon God. This is the reason why men are so to touchy and so cholerick, and revengefull and envious and malicious; this is the reason why they are so apt to be overtaken with inordinate pleasure, or covetous desires, or carnall sorrowes and griefs and the like, *they give their hearts occasions* to bee so; they are not choice of their company, they are not wary of the beginnings of sin, they entertaine too many thoughts of injuries and crosses, and afflictions, and profits, and vanity in the World, many occasions they give to their hearts to set their affections thereon. The heart when it hath an occasion to sinne, is like the wilde Asse in the Prophet: in her occasion who can turne her away? *Jer.* 2. 24. The wild-Asse if she have an occasion of lust, no body can turne her away from her lust, as *Tremelius* observes: occasion is a maine thing in matters either of sin or of grace. If *Peter* had not given his heart an *occasion* to bee tempted by being in the Hall, doubtlesse he would have beene better occupied then in denying his Master; if *David* had not given *occasion* to his lusts by looking carelesslely from his roofe, for all that I know, he had been at his prayers, when he was a whoring with *Uriah* his wife. If *Lot* had not given occasion to his flesh by drinking of Wine, he had been a blessing of God for his mercy the while he was committing of incest. *Capillata est occasio*, Occasion hath a fore-top, how easie is it to be taken hold of! The *Galatians* are commanded that their liberty *be not used as an occasion to the flesh*, *Gal.* 5. 13. for as soone as the flesh hath an occasion offered, presently it's likely to take it. *Women must not give an occasion to the Adversary to speak reproachfully* 1 *Tim.* 5. 14. *Let no man put a stumbling block or an occasion to fall in his brothers way*. *Rom.* 14. 13. Occasions to evill are all dangerous; as the flesh is ready to take all occasion to sinne, so the spirit to take an occasion to good. And therefore if thou wouldest set thine affections on God, give thy heart as many occasions that way as thou canst: keepe such *company as may* occasion thy heart to be affected with Christ. Compose thy selfe to be often *thinking and meditating of the Word*, and of such things as may occasion thy heart to set its affections above. And when thy heart hath such occasions as these offered unto it, presse it and urge it to take *hold of the occasion*, *Premenda occasio*, saies *Horace*; good occasions are to be prest upon. If thou wouldest make conscience of this duty, to occasion thine affections aright, they would be set quickly upon God. This is the third helpe, to set thine affections on God, give thine affections often occasion that way.

Horat.

4. *Let thine affections be often wooed to God.*

The fourth is this. *Let thine affections be often wooed to God*, never misse if thou canst choose, the preaching of Gods Word: there is never a godly Minister but is Christs paranymph, he is a *friend of the Bridegroom*. *John* 3. 29. Whensoever he preaches, he comes on Christs errand to wooe thine affections to Christ. Christ does as a great Prince, that minding to marry a wife out of a farre Countrey, sends over his paranymphs to wooe for him, to get her affections if it be possible. So beloved we that are Gods Ministers, we are Christs paranymphs, we preach to wooe your affections to Christ. And

therefore

therefore never misse the preaching of the word, its the wooing of your affections to Christ; they say, women love to be much wooed. Love then the preaching of the word, that wooes thee and wooes thee again and againe. O what infinite need hast thou of comming continually to the word; thine affections are infinitely coy; this they must have, and that they must have; Like a vain Damsel, she must have her geegaws, and her fashions, she must have her pleasure and her will, and her ease, and thus it must be, and so it shall be, if she marry him, she will not have the man else. Hee hath such adoe to get her affections, either he is too homely, or too base, or too strict, or too ill favoured, or to poor, or somewhat. Now may be he hath her, and then her thoughts change, then again she is inclined, and then her affections are off. My brethren, so it is with our souls; our affections are to this and that and I know not what. If Christ wil not let them have their pleasures, and their ease and their profits, and their vanities, Christ is not for them. They must have the credit in the worldd, theyle not be mockt at for puritans and for hypocrites, they'le not deny father nor mother, nor selfe, nor any of these things, they are loth to be held in so strictly as Christ does indeed. But Christ will not marry us, unless our affections be wholly upon him. *Blessed is he that is not offended in me.* Many are offended at the precisenes of his word; many at the bitternesse of the Crosse, many at the shame of the world, they are offended in Christ, their affections are quite against these things. They are unwilling to be alwayes a talking of Sermons and of Heaven to be alwayes a wracking their thoughts about their sins, and about repentance and faith, to be hated of all men, to go through tribulations and persecutions for the Gospels sake, to part with their customes, and their own naturall inclinations and their lusts, their affections are against these conditions. O it's wondrous hard to wooe the affections of the heart unto Christ. and doest thou think that Christ will marry thee till thine affections come down to his conditions? will a man marry a woman, whom he sees is contrary-hearted unto him? *Mulier inquieta tempestas in domo. A cross wife is a tempest and a storme in a House.* Come then continuall to the preaching of the word, if ever thou desire to have thine affections wrought on. Gods ministers are Christs paranymphs, they preach for this purpose to wooe thine affections to Christ. If there be any one Sermon, that thou refusest to be at when thou mayest, thy conscience tels thee thou mayest be at it, and wilt not, if there be any one Sermon I say that thou wilt not be at, thou rejectest Christs paranymphs. Like a cross maid, that when her suiter comes to her, he shall have no speech with her. She will not be spoken with. O what a provoking is this unto Christ? if thou wilt not be spoken with, take heed least the *Lord Jesus* abhorre for to owne thee. Nay if she be so strange forsooth, let her keep her affections for who's will, I scorne to wooe her any more. How long hath Christ woed your affections Beloved, and yt thee's pleased to woe you. Bring hither your affections, that here they may be wrought on. Frequent the Lords House, for here be Christs paranymphs: if ever your affections can be gotten, here they may be won some time or other. Many other meanes may be used to help you in this task, namely to set your affections on God. But these may suffice for the present. Set your affections on things that are above, and not on things that are on the Earth.

The VI. Sermon.

COLOS. 3. 2.

Set your affections on things that are above, &c.

5. *To be sober and temperate in all things.*

THE fifth meanes to set our affections on God, *is to be sober and temperate in all things.* For if we be not, our affections cannot stedfastly settle upon God. And this is the reason, why the Apostle joynes sobriety with prayer. Prayer is a duty that requires most freedome of affections for God, and if it be not backt with sobriety, will soon be affectionlesse and deadish. *Be ye sober and watch unto prayer.* 1. *Pet.* 4. 7. *Titus* must exhort *young men to be sober minded, Tit.* 2. 6. Young mens affections, ye know, are more unruly then others, and therefore they had need of sobriety, otherwise their affections will be grievously exorbitant. If thou take any recreation, take it very soberly; as little game at bowles, one houres play at a shove-board, or at Chesse, or the like, if thou doest not take heed, it is strange how it will dull thine affections to good duties; if thou follow thy businesse in the world, follow it soberly, be not over eager upon it, lest it blunt thine affections to God-ward. If thou eat, and if thou drink, if thou sleep or if thou talk, what ever thou doest, be sure to doe it soberly. Beware of the least excess, lest thine affections be suddenly tickled therewith.

A man may be drunk with any passion.

If thou let thine affections ramble upon too much in this kinde, they will quickly be mad, Either to make thee drunken with the *cares of this life, Luke* 21. 34. Or to be quite drunken with pride, *Isa.* 28. 1. Drunken with pleasure, drunken with furie, and so forth. *All drunkennesse is not drunkennesse with drinke*, saith S. *Hierome. Amore & odio mens inebriatur*, saith he. A mans soul may be drunken with a passion, drunken with love and drunken with hatred, and drunken with any other affection. Thus civill men, and sober men, as we call them, though they will never be drunk with wine, or with beer, yet they are drunkards in this sense; they are drunk with affections to other things in this life. A man may be drunken with sorrow, sayes the Prophet, *Thou shalt be filled with drunkennesse and with sorrow, Ezek.* 23. 33. That is, thou shalt be filled with sorrow, till thou art drunk with it again. So a man may be drunken with fear, *drink and be drunken, spue, and fall, and rise no more, because of the sword which I will send among you, Jer.* 25. 27. That is, ye shall be drunken and reele too and fro with feare. A man may bee drunken with delights and with pleasures, and *drunken with security*: they are drunken but not with wine, *for the Lord hath powred out upon them the spirit of a deep sleep, Isa.* 29. 9, 10. That is, ye are so secure, and so fast asleep in your lusts, as if ye were dead drunke with security. Thus *all the affections may be drunk* with the things of this life. And therefore if ever we would have our affections to be right, let us be sober

Hieronymus in Ezek. cap. 44.

sober in all the things of the world. Ye desire food and raiment, there bound thine affections with sobriety, and be content. Ye have the world for the use that ye have of it, there limit your affections with sobriety, and use it as if ye used it not. Buy as if ye bought not, go to the Markets and your Faires, as if ye went not. Sow, and reap, and gather in, as if ye did it not. And ye will needs be merry, and *harmlesse sport* now and then, O be marvellously sparing and sober. Eating must be, and drinking must be, and sleeping must be, and providing for your selves and your family must be: if ever ye love your own souls and salvation, be sparing and sober in these things, lest superfluity of affections step in in a moment: the devil is always a catching for his opportunities to deceive you, he is ever as a roaring lion, seeking by all means to devour you. *Be sober then and vigilant, for your adversary the devil walketh about seeking whom he may devour.* 1 Pet. 5. 8. When a man is to fight with a stout enemy, will he go and make himself drunk, that his enemy may get upon him drunk? Ye had need to be sober, if ye be to fight with the devil: if ever ye be *never so little over-taken*, never so little giddy, then is the devil most busie. Temperance and sobriety hath a very good name in the Greek tongue, the Spirit of God calls it *σωφροσυνη*, that is, *the keeper of the mind safe*, as the keeper of a man in his wits. Do so, otherwise thou shalt never be able to fix thine affections on God. This is an admirable means to keep our affections in tune, to be sober in all things; to be sober-thoughted, and sober-hearted, and sober-minded, and sober-mouthed, and sober-meated, and sober-cloathed, and sober-imployed. This is the fifth means to set our affections on God, to be sober in all things.

The sixth is this, when we see how apt our affections are to flye out upon vanity, *to clip their wings of much of their lawfull liberty*; not onely, to abstaine from things that are evill and unlawfull, but also to abstain from many things that are lawfull. There be a thousand lawfuls that that thy heart doth affect, which if thou do not abridge thy self of, thou shalt never be able to set thine affections upon God. This rule *Socrates* the very Heathen observed; no man can be safe from falling into *unlawfulls*, but only this man, saith he, that abstaines from many things that *are lawfull*. Its lawfull to drink strong drink, but for thee that art apt to over-desire it, it is dangerous and unlawfull to get it: so, but for thee that art apt to be proud and high, *it is not safe for thee to use the utmost bound of what is lawfull*. If thou usest the utmost of a thing that is lawfull, one step further is unlawfull. It is not well done to go to the utmost bridge of a crooked path at the brow of a high cliff, though the ground thou goest on be sure, yet the going is not sure: how soon mayst thou slip with thy foot, how soon may a giddinesse in the head come upon thee, and there thou break thy neck? Perhaps thou mayst go steady, yea, but perhaps not, but topple down on a sudden and be dashed to peeces. It was lawfull for *Dinah* to go forth, and to see the daughters of the land, but thus she fell to be ravished like a whore, *Gen.* 34. It was lawfull for *Jehosaphat to aide King Ahab*, but his using this lawfull relation drew him to partake in some measure of his sins. It was lawfull for *Daniel* to eat the portion of meat that the King gave him, but he would not, *Dan.* 1. 8. That very lawfull thing if he had used it, it would have defiled him. All these things are lawfull for me, saith the Apostle, but all these things are not expedient, because if thou take off thy liberty in all things that are lawfull, thou wilt quickly bow *flavit to thy lusts*, and under the power of inordinate affections. All things are lawfull for me, saith the Apostle, yea but I will not be brought under the power of any, saith S. *Paul*, 1 Cor. 6. 12. As if he had said, all things of this nature are lawfull, but I count it not expedient to use them so all that, why? because if I should take liberty in this kind, I should be brought under the power of my sinful affections. *Cavendi sunt affectus, quos illis ingressis jam non sis*, saith Pet. *Martyr*. Take heed of thine affections, they will instantly

6. Means. To clip the wings of our affections by abstaining from much of our lawful liberty.

Vid. hanc regulam apud Gregor. *L. 5. moral. & hom. 31. super evang.*

inslave thee. Follow not thy pleasure so much as thou mayest, nor thy profit and earthly employments so much as thou mayest, *drink* not, and *sleep* not, and *jest* not so much as thou mayest, for if thou doest, thine affections will be caught or ere thou art aware. Many men and women, they will be enquiring and questioning, what is not this lawfull? and is not that lawfull? Is it not lawfull to have a little recreation every day? Is it not lawfull to be merry, and to tell a merry tale, and to break a jest, now and then? Is it not lawfull to sell Ale? and keep a victualling-house? Is it not lawfull to wear such a gegaw, or to go in such like after fashion or such a fashion? These question-mongers like the speeches of fooles, that are likely to be gulled in their affections by Satan. For what though they be lawfull; I do not deny they are lawfully, but the question is this, be they *safe and expedient* for thee, when thine affections are sure to be needlessly a gogge upon these things? O do not needlessly endanger thine affections, if ever thou mayest remedy it.

Chrysost. in 1 Cor. 6. 12.

πάντα μοι ἔξεστι, saith *Chrysostome*, Look thou be not a slave of thine affections: thine affections run after this and that, look thou do curb them if thou dost not care them of many things that are lawfull, thou wilt never be able to set them upon God. This is the sixth means to set our affections on God, to clip their wings from flying upon the things here below.

7. Meanes. To be abundant in the exercise of godlinesse.

The seventh is this, *to be abundant in the exercises of godlinesse.* We must be abundant in prayer, and in all other exercises of godlinesse. When *Paul* exhorted good *Timothy* to be exercised in godlinesse, 1 *Tim.* 4. 7. in the next verse, he gives him a reason *why* he so exhorts him. Because saith he, *godlinesse is profitable unto all things.* If godlinesse be profitable for all things, then certainly it's profitable for this, to set our affections upon God. Abound then in good duties, abound in good conference, abound in reading good books, abound in good and gracious acquaintance, abound in godly meditation. This was *Davids* means whereby his affections came to be earnest upon God. *O how love I thy Law! it is my meditation continually.* *Psal.* 119. 97. his affections were even rapt up in his God, O how love I thy Law! he was not able to expresse how his affections were set on: O how love I thy Law! How came they to be so? the reason was this. He was abundant in godly meditations, it is *my meditation continually*, *Abundance in any thing causeth the affections to abound.* The voluptuous man is abundant in his pleasures, he abounds with his hunting and hawking and gaming and merriments, and therefore his affections are abundandly set hereupon. The covetous man his mind abounds in thinking of the world, his memory abounds with remembring the things of the world, his tongue abounds in talking of such matters, his phansie and his cares abound in this kind, and therefore his affections are abundantly set upon these things. There is nothing makes the affections so excessive as abundance. Abound then in the exercises of Gods worship, if thou would'st have thine affections to be abundant that way. Never think thou canst *pray enough, hear enough, speak holily enough*, examine thy soule enough, nor sanctify the Sabbath enough, never think thou canst reform enough, or do any duty enough. Men serve God as little as they dare, they pray and hold out in their prayers as little as they dare, they hear themselves for God as little as they dare, these mens affections can never be upon God, because they love not to be abundant in good duties. thy heart is a great deep, *Psal.* 64. 6. It is not a little winding, or a little turning will fetch up a Bucket out of a deep Well. So the heart I say is a great deep; a little praying, and a little hearing, and a little meditating will not fetch up the affections from this great deep unto God, no. Thou must be abundant in godlinesse and in the duties of godlinesse, if thou would'st have thine affections set upon God; provided alwayes that thy heart be renewed and quickened, other wise abundance will cloy thee. The more

evasion thou

thou prayest, the lesse affections thou wilt have; the more thou heatest, and the more thou speakest of Religion or of grace, the more formall thou wilt be, thine affections will be lesse set hereupon. O my brethren, this is a curled *crasis* and disposition of soule, *to be spiritually cloyed in* this manner; abound and abound right, else it's to small purpose; if thou abound in good duties, and abound right, this will set thine affections upon God. Abound in a thing, and be the thing never so bad, it will soon command thine affections. Let a man be abundant in playing, drinking, or abundant though it be but in the taking of hot waters, I have knowne some their affections were so to it, that it killed them. Beloved, abound then in good duties, this will take off thine affections from the world, and set them on God. This is the seventh means, to set our affection on God, to be abundant in the duties of holinesse.

8. *Dive down to the bottome of thine affections.*

The eight is this, *Labour to dive down to the bottome of thine affections*; the sweetest is at bottome as we say. So the affections that are sweetest to the heart are at bottome. And therefore dive down to the bottome, and get up the bottome of thine affections, and set them upon God; thine affections are never set upon God, till them at the bottome are set upon God. A man may set the *shallow of his affections upon God*, when the bottom is set upon the things of the world. There is many *a close hypocrite*, he thinks his affections to the world are now dead; but they are not dead: the Fox seems often to be dead, to seize the more cunningly on his prey. So the affections will seem to be dead to the world, that so they may be the more cunning to feed upon the things of the world; they seem to be dead, that is, the shallow of them seems so, but the bottome still is alive to the world, that is not set upon God. Beloved, a man may set the *shallow* of his affections upon a thing, which the *bottom* of his affections does hate. See this in *Ammon*, his affections were to *Thamar*, and he loved her. O he would seem to be sick for her. I, the shallow of his affections were to her, but anon our comes the bottome: when the bottom of his affections once did come out, then he did hate her. He hated her worse then he loved her. 2 *Sam.* 13. 15. dive down then to the bottome of thine affections, and labour with all might to get up the bottome, and set them upon God. Here's a man, he hath good affections to repentance and amendment, good affections to be godly and have grace; he reforms much, and he professes much: you would wonder to see this man a year hence to persecute the Minister, and to oppose Gods people, and make a mock of the power of Religion: but this you may see, if the bottome of his affections be not got up and set upon God. Get up the bottom, and set that upon God, or 'tis nothing.

There be three means to get up the bottome of thine affections, and set them upon God.

Meanes to get up the bottome of the affections.

1. *Be humbled after thy turning to God.*

First, *Be humbled after all thy turning unto God*, this will get up the bottome of thine affections to God. A wicked man before he is turned unto God may be humbled; as *Ahab* was humbled, and *Judas* was humbled, and *Pharaoh* too, and many other sinners they are humbled before ever they have turned from their sins. When once they have turned from their profaneness, and their impieties, then they begin to think well of themselves, now they are well, think they: indeed before they are turned, they may be humbled. Thus a drunkard and a whoremonger may be humbled, thus a mocker and a prophane person may be humbled, their consciences may pull them by the throat as long as they live in these sinnes, and then their affections are stirred exceedingly: they may weep, and sigh and groan, and tremble, and be ashamed of their doings; they may be humbled thus before they are turned: but when they are once turned from these sins, then they begin to be quiet and secure, and to hope well. Alas, alas the bottome is not up yet. But if thou wouldest get up the bottom of thine affections, be humb-

led after all thy turnings to God. So it was with good *Ephraim*: *surely after that I was turned, I repented, and after* that I was instructed, I smote upon my thigh, I was ashamed, yea even confounded. *Jer.* 31. 19. *Ephraim* was humbled after that he was turned. It was not before he was turned, but after that he was turned, he repented and was humbled. This got up the very bottome of his affections, and all unto God. See how full of affections he was. He smote upon his thigh, he was in a holy rage at his own soul, he blushed, he was ashamed, yea he was even smitten with confusion of face before God. All the bottom of his affections was up, his *zeale*, his *sorrow*, his *shame*, and the whole bottome of all came up then, because he was thus humbled.

2. *Keep no close close lust unmortified.*

Secondly, *Keep no close lust, no corruption, in secret unmortified.* As this is a meanes to get up all the bottome of our affections, and set them upon God, so it is a sign too whether we do so or no. For when a man is willing to be searcht, who may be was suspected of stealing, if he be *willing to be searcht*, to have his pockets, and his house searcht, and his coffers searcht, and all his haunts searcht, search me, sayes he, I have it not: He that is willing thus to be searcht, it's a sign he hath not stollen it. So it was with the *Psalmist*; for having said that his affections were set upon God, and against them that were against God: he bids God search him, and see if he could find that it was contrary. *Search me O God*, and know my heart, or as some translations have it, and try the ground or the bottome of my heart, see if there be any way of wickedneſſe in me. *Psal.* 139. 23, 24. As if he had said: If I have any secret corruption that I favour my self in, I confesse the bottome of mine affections is rotten, but I am willing to be searcht, search me O God, and try the ground or the bottome of my heart, and see if it be not so as I professe it to be; I say, as this is a meane, so it is a signe too. A meanes it is to get up the bottome of the affections, and set them upon God. For as long as a man hath any secret lust, any bottome corruption which he favours himself in, he can never set the bottome of his affections upon God.

Vid. v. 21, 22.

3. *Consider God will shame thee one day if the bottome be not sound.*

Thirdly, consider *God will shame thee one day, if the bottome be not sound*, thou mayest have good affections for the while, and be held for a very good Christian, and a forward professor: but if thine affections be not solid and sound at the bottome, God will shame thee. Though the *Apple* look never so well, yet if it be not sound at the core, at last 'twill be manifest. Though the Egge look never so lovely, yet if it be addle within, at last it shall appear. God will unmaske thee one day and make it appear thine affections were never right at the bottome. This *David* used as a meanes to provoke him to get a sound heart at the bottome. *Let my heart be sound in thy statutes, that I be not ashamed. Psal.* 119. 80. The affection of shame a man would be loth to be put to, and he knew he should be put to it some time or other, if he were not sound at the bottome, And therefore he labours with God that his heart might be sound in his statutes, he was not content to have good affections that way, but he labours to have sound and solid affections that might be sound at the bottome. That I be not ashamed, sayes he; what a shame will it be to see thee a damned Goat at Christs left hand, that now art esteemed a good Christian? if thou beest not right at the bottome, so it will be. *Give me leave to tell you one thing that occurred in an experience of mine owne.* I was once a saying to a Gentleman who was exceedingly affected at the word, and professed great love to my Ministery, and that he would defend it, and make much of the word. O said I, there be many that yet seem very forward to approve of the word, and to defend it, &c. that when the word comes to meet with their bosome-sinnes, and gives them no rest in their consciences, I feare me will set against Minister and word and all etc

be

be long. O no, God forbid sayes he, I were unworthy to live, if I should do so; well, well said I, I pray God it may not be so as I say: but mark it, and peradventure you shall see it with your eyes. Within one fortnight, this Gentleman that seemed to be such a friend at my first coming to the Parish, being met with in a Sermon, and feeling his sin (a sin I little imagined he was guilty of) to be reproved and condemned in the Pulpit, he never would be knowne to me more, but opposed me as long as I stayed there: he was affected, but his affections were not sound at the bottome, and therefore he came to this shame: God grant it have humbled him by this time, if now he be alive. Its a good rule in morality. *Affectus mendaciter se subjiciunt rationi.* The affections will feigne a submission to right reason. It is as true in Divinity; the affections will seeme to submit unto grace, when they do not. For as long as the bottome is not sound, they cannot be set truly upon God; they are nothing but flashes, like plashes of water after a shoure, that are dried up quickly. This is the eight meanes to set out affections on God, to get up the bottome of our affections, and set them on God.

Regula moralis.

Beloved, these are the means whereby ye may set your affections on God: now see how nearely it concernes you *to use all these meanes*, and to make conscience of this duty; and this will appeare, if ye consider these two things.

It concerns us to use all these meanes.

First, *the affections are the bonds of the soul*, that is wicked, whereby it is fast bound unto sin: thou canst never repent nor be saved, as long as thine affections are not turned. Can a prisoner go that is fast bound in the Stocks? Thine earthly and carnal affections fast binde thee in sin; if these bonds be not broken, thou canst never go to God. When *Peter* saw a carnal affection in *Simon Magus* the Sorcerer, presently he tells him, *I perceive thou art in the gall of bitternesse, and in the bond of iniquity*, *Acts* 8. 23. He does not say only, in iniquity, but also in the bond of iniquity; for his carnal affection was a bond, and he was fast bound in his sins. The Prophet preaches hell and damnation against such men, and such women; for alas how can they get out, when they are bound and corded to their pleasures and the things of the world? *Wo unto them that draw iniquity with cords of vanity, and sin as it were with a cart-rope*, *Isa.* 5. 18. Great Carts are drawn by the cart-ropes; so all a mans sins are drawn to him by these cords. *Chrysostome* expounds these words, both of their sins and their woes; they draw both them. The cords of our affections are the hearts tyers to sin, they do even tye the soul unto sin, that it cannot get loose. Wo is to them, sayes the Lord. Be the affections all like unto bonds, and cords, and cart-ropes, to tye the heart to sin? what a woful case are ye in, till your affections are set right! look what ye tye them unto, that do ye draw after you; if you fasten them on the things of this life, them ye draw after you; if you fasten them on grace, and on Christ and his Word, them ye pull after you. Never was *Sampson* so fast bound with *Delilahs* withs, as he was with his affections to *Delilah*, sayes *Gregory*. Ah poor slavish soul, thou art in the Devils stocks; as long as thine affections are not fastened aright, thou art heart-bound, and soul-bound, and conscience-bound, thou art fast bound in his cage. How neerely then concerneth it you all, to get your affections to be set upon God? Ye are even the slaves and bond-slaves of hell; and therefore as ever you desire to flie from the vengeance to come, use all these meanes with all conscience, that ye may set your affections on God.

1. *Because the affections are the bonds of the soul.*

Chrysost.

Greg.

Secondly, *earthly affections are the forestallings of the heart*; the heart is prepossest already with the things of this life, and is prejudicate against the things that are above, and therefore there is no hope to perswade you, as long as your affections are set upon the things of this life. When our Saviour Christ perceived how the Pharisees affections hawkt after credit and honour from men, being prepossest with desire of humane applause, he

2. *Because earthly affections are the forestallers of the heart.*

tels them plainly, they could never believe, nor seek the honour of God. Ye cannot believe, sayes he: how can ye believe which receive honour one of another, and seek not the honour that cometh from God onely? *John* 5. 44. It is a grievous thing to be prejudicate and prepossest with another good beside God. It is a miserable task to be to reason with a prejudicate man; he will not yeild, no; by no meanes will he yeild, when once he is prejudicate. As long as our affections are set on the world, our hearts are prejudicate; and therefore go we about the meanes prescribed, whereby our affections may be set at rights; never till then can we hope to convert you, or to work any good on your soules.

The VII. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

Ministers must labour to stir up the affections of their hearers.

ARE the affections the motions of the heart, and must we set them on God? this may teach us one lesson by the way; we that are Gods Ministers must take notice from hence how to qualifie our preaching, *namely, to stir up the affections of mens hearts.* Every man, sayes *Rodolphus Agricola*, that hath any learning at all, is able to teach; but *conmovere affectibus audientem, to shake mens affections*, and turne mens hearts, he is an extraordinary man that can do this: after this manner was the preaching of our Saviour, he did so move the affections of his hearers, that the Text sayes they were *astonished at his Doctrine*, *Matth.* 7. 28. Why so? the Evangelist makes answer in the next verse, *for he taught them as one having authority, and not as the Scribes*; that is, *non ita frigidus ut Pharisæi*; he was not such a *frigid* and *cold* teacher as the Pharisees and Scribes were; the people sat like immoveable stocks in their seats, when the Scribes were a teaching, they were not moved a jot; but our Saviour was a powerful teacher, he taught them as one having authority, and not as the Scribes; his Sermons were *moving* and *forceable*. *John* the Baptist wrought strongly on the affections of his auditors, they could not possibly hold, but they cried out right, as they heard him. The people asked him, *what shall we do?* the Publicans cried out, *Master what shall we do?* the Souldiers also, whose affections are as hard to be moved as anyes, yet they cried out too, and *what shall we do*, *Luke* 3. 14. This use is plainly grounded on my Text. Gods Ministers ye know are Gods instruments to bring men to faith and repentance, and reconcile them to God; and therefore if this be your duty, to set your affections on God, we must labour to work on your affections to provoke you to do it. The reasons of it are these.

L. 1. de invent. c. 1.

Keck. Eccl. Rhet. l. 1. c. 3.

Reasons. 1. Because the word is full of affections

First, because *the word is full of affections*; full of affections of love to woo a man to God; full of affections of pity to yerne upon men in their misery; full of affections of terror to terrifie the wicked; and therefore that Minister that preaches not affectionately, preaches but one halfe of the Word: also he

he preaches but the dead corps of the truth, as I may call it; he does not preach the life and the soul of the truth. The affections of a speech are the soul of a speech, both make up the whole of the Word. Is not my Word like *unto fire*, and *like a hammer*, that breaketh the rocks in pieces? *Jer.* 23. 29. If the Word be a fire, he that delivers it coldly, delivers the Word otherwise then it is. Would not you say that man were ridiculous, who when a neighbours house is on fire, would go and coldly advise the Parties in this manner, O my dear neighbours, you should do well to look to your houses, lest fire fall upon them, as now of late I understand it hath done, I pray let me give you advice to provide water, otherwise all your goods and mine too will be consumed to ashes: it is true that this man layes; but would not men deeme him a foole? the truth, is a truth of affection, and he leaves out the affection of the truth. Nature hath taught us another course in such a case, he would run crying into the street, fire, fire, help, help, for the Lords sake, water, water, in all haste, alas, alas, we are undone, quickly, speedily, run for ladders; pull down this rafter here, cut down that beame there, undile the house; what mean you? fie hands, armes, legs, hie thee for water, run thou for iron crooks, crowes, hooks, buckets, haste, haste, we are all undone. Here now is the affection of the truth: the like must a Minister do, who knowing his people wallow in sin, in the state of hell and damnation, as many as go on in their courses; he ought not with filed phrases and mellow-mouthed words, not with cold exhortations admonish his hearers, but he must put in the affection of the Word in his Sermons: he must cry *fire, fire*, the fire of hell beloved is among you; the fire is kindled, sin is entred into the soul: O the *sense of sinne*, sinne, repentance, repentance, help your selves for Gods sake: the devil stands ready to devour you, death watches warres to strike you, hell-mouth gapeth to swallow you; look about you, fie your selves and consider, or ye perish in a moment. Leave off your sins, down with your pleasures, away with your vanities, put on Christ quickly, work out your salvation with feare and trembling. See ye not men die daily before you on a sudden, falling to hell? haste, haste, flatter not your soules, time is uncertaine, the danger is too certaine, the punishment eternall, damnation is intolerable. Thus must a Minister preach this truth. It is a truth full of affection, the affection must be delivered as well as the body of the truth. All the imaginations of the thoughts of mans heart are onely evil, &c. *Gen.* 6. 5. As this is a truth, so there is a great deale of affection in the truth, the affection of loathing. Do we think when the Lord said it, he said it coldly and nakedly; *all the imaginations*, &c. No, he said it with a great deale of affection, of loathing, &c. *O Jerusalem, Jerusalem*, &c. *O that thou hadst known*, &c. As this is a truth, so there is a great deale of affection in this truth; affection of pity. There is a great deale of affection in every threatning, a great deale of affection in every commaund, a great deale of affection in every promise, in every truth. Christ does not bid us preach the letters, and syllables, and propositions of his Word, but his Word. Now my Word is like fire, sayes God: fire is the *stirring'st element* of all elements, and therefore if there be any feeling at all in you, the Word is able to stir you, even as if ye had a fire in your bowels. Beloved, either we that are Gods Ministers are unskilfull to handle the Word, or else ye are senselesse and stupid if ye do not *sit upon hot coales* for to hear it: it will make the drunkards heart ake to hear what this Word tells to him: it will make the worldlings heart ake, and the secure Christians heart ake. The Word is a fire. *Did not our hearts burne within us, while he opened to us the Scriptures?* *Luke* 24. 32. The Word did so inflame their affections, that their hearts burned to hear it. Does not thy godly heart burne to hear the sweetnesse of Gods promises? and burne when the Scriptures are opened to direct thee?

And

And so on the other side, does not the Usurers heart burne, when the Scriptures are opened that rip up his sins? Does not the carnall professors heart burne now and then as he lies, when the Scriptures are opened to shew him his rottennesse? there be such searching texts in the Word, texts of death, texts of judgement, texts of hell and damnation; they may well make a wicked heart burne for to heare them: and therefore the Word being so full of affection, a Minister that preaches it, must needs be an affectionate preacher, if he be a true preacher, otherwise he does not preach the whole word of God.

2. *The word looks to be obeyed with affections.*

Secondly, as the Word is full of affection it self, *so it looks that we should be full of affection that obeyes it.* God loves no other obedience, but obedience with affection; he loves a *cheerfull giver*, 2 *Cor.* 9. 7. So God loves a cheerfull obeyer, a cheerfull repenter, a cheerfull believer; what ever we do in his service, he loves we should do it with affection. Should a Minister preach without any affection; happily he may reason men out of many of their sins, and prevaile with them to take up the duties of Religion, but all would be *sadly, without any affection.* It is a good saying of *Austin*, the godly must have affections in obedience, otherwise they are not obedient. There be two things in every Commandement of God.

First, the duty commanded to be done, Feare God and keep his Commandements. This is the whole duty, *Eccles.* 12. 13. That is, there is never a duty that a man hath commanded him, but it is within the compasse of the Commandements of God. So that in every Commandement there is a duty.

Secondly, the strength of affection wherein the Commander commands it, and therefore the Commandement is called *Gods will. Teach me to do thy will, O God, Psal.* 143. 10. It is called *Gods pleasure, Bless the Lord ye ministers of his that do his pleasure, Psal.* 103. 21. It is called Gods *desire, That desire is in the inward parts, Psal.* 51. 6. Because the strength of Gods will, and desire, and pleasure and affection lies in it. These two things being in every commandement of God, it follows of necessity, that a man must have his affection in obedience, otherwise he is not obedient. As God does not only command me, but also with affection he commands me: so I must not only do the thing he commands, but with all affection I must do it, or else I never obey him. *Veritati omnia jungenda sunt*, saies *Hier. Adde affectum to thy verum*; Verum is no verum without the affections, prayer is no prayer without thine affection be in it, repentance is no repentance without thine affections be in it. Whatsoever duty thou doest, if thou dost it not with all thine affections, it is abomination to God: and therefore the minister that preaches must stir up affections; if he do not stir up affections, the religion he begets in the hearts of his hearers, is likely to be little better, than wretched formality.

3. *Men are very dull in affections to embrace the Word.*

Thirdly, as the Word is full of affection it selfe, and requires affection in them that obey it, *so men are very dull in affection to embrace it*; they are dull of hearing, *Heb.* 5. 11. They have dull ears, and dull hearts, and dull affections; tell them they shall perish because they do not repent; they will be damned because they will not obey: they shall be saved that will; they are like *Gallio*, they care for none of these things; and therefore now we that are Ministers, must strive to make them care whether they will or no. *Cry aloud*, saies God, *spare not, lift up thy voyce like a trumpet. Shew my people their transgression, Isa.* 58. 1. Do not only lay a Sermon to them, but *cry*; do not only so, but *cry aloud*; they are deafe, spare not, thou wilt never stir them if thou spare it. Spare not, spare neither rich nor poor, neither great nor small, *lift up thy voice like a trumpet*; that is preach so, that if it be possible, thou may'st move their affections. It is a similitude taken from the trumpet in battel, though the Souldier be faint-hearted, it will stir him up with affection

to

to fight. Great *Alexander* was so stirred up at the trumpeting of one *Antipenders* an admirable Trumpeter, that all his courageous affections were up, and his fingers did itch to be fighting. So lift up thy voice like a trumpet, stir them up, if by any meanes thou canst. O they are verie dull, and sensleſſe, and hard to be affected, and therefore we must studie how to work on their affections.

If yee ask me how; how must the Minister stir up affections? I answer.

First, negatively; not with the enticing words of mans wisdome, 1 *Cor.* 2. 4. *A minister must not stir up affections by the enticing words of mans wisdom.*

Some men indeed out of these words do gather, that S. *Paul* condemned all eloquence & affectionate preaching. But this cannot be, that he should condemne that which he most shewed himselfe, most of all the Apostles of Christ. He was such an eloquent golden mouthed man, that the *Lycaonians* thought he had been another *Mercury*, he was such a sweet speaker, *Acts* 14. 12. He was such an *Affectionate Orator*, that he made *Agrippa's* bowels even earne to be a Christian, and *Felix* to tremble. S. *Austin* conceived him to be gifted with such an admirable power this way of Almighty God, that it was one of his three wishes, if he might have it for wishing; namely to hear Saint *Paul* to *preach in a pulpit*; and therefore he does not condemne all affectionate and eloquent preaching; but he condemnes that *flattering kind of affected Rhetorick*, which by men that preached themselves, tickled mens ears, and delighted them with *luscious phrases of Oratory*; handling such points as might please the phantasies of their hearts, rather than to convince them of their sins: thinking it too precise and too base to preach of mens damnable estate and condition in sin, the curse of the law that all men are under till they be new creatures in Christ; the taking up of Christs Crosse; to be hated and mocked, and persecuted of all men, for Christs sake and his Gospel. These points, they either thought to be too rustick, and harsh and austere, or they slighted them over with their comments, and tickled the people with more *delightful* passages of mercy. I say, this kinde of eloquence, and this kinde of preaching, with the enticing words of mans wisdome, does the Apostle condemne, and therefore I do not mean this. How then must a Minister stir up affections? I answer, he must stirre up affections five wayes.

First, *by preaching to the life*. As a Painter then paints a man well, when he paints him to the life; he paints it to the life as if it were a living man indeed. So then does a Preacher preach affectionately, when he preaches to the life; when he preaches of hell, he preaches to the life, as if hell were before mens eyes, when he preaches of heaven, as if the people did see it with their eyes as it were. As *King James* said of a good preacher in this kingdome, this preacher, sales he, preaches *as if death were at my back*: so a good preacher preaches to the wicked, as if vengeance were at their backs as if hell were at their backs, he preaches to the godly as if Christ were at their backs, and heaven at their backs. If this kind of preaching will not worke on mens affections, their affections are bewitcht, *O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath evidently set forth, crucified among you?* Gal. 3. 1. *Paul* among them had painted Christ to the life; so evidently, and so plainly had hee preached Christ crucified, as if they had seene him crucified before their eyes. Certainly thought he, these peoples affections are bewitched, that are no better wrought on. When *Galba* would perswade the Spaniards against *Nero* for his cruelty, he set out so visibly his cruelty, that they might even see it with their eyes. *Isocrates* so expressed the difference of good education and of bad, that the people might even see it with their eyes. Not as though preachers should do as they did, or as some that I have read of, have done; who brought

A minister must stir up affections by preaching to the life.

A saying of King James.

a dead skull into the pulpit, that the people might see death even with their eyes. We have no such warrant in Scripture; but they must doe it with the lively teaching of the truth. And therefore the Apostle saies, that true preaching *is in the demonstration of the Spirit*, 1 Cor. 2.4. When the truth is demonstrated with evidence.

By being full of affections himselfe.

Secondly, *By being full of affections himselfe.* For affection in the speaker is likely to beget affection in the hearer. It cannot be otherwise, saies *Cicero*. *Cicero* being an excellent spokes-man, whensoever he pleaded before the people of *Rome*, to beget any affections in them, he would be sure to put on those affections himselfe. If he would move them to griefe, he would be full of the affection of griefe. When to pity, he would be full of the affections of pity. When to anger, his countenance would be set full of anger. The *highest point of moving the affections in another*, is to be endued with those affections, thy selfe, saies *Quintilian*. It is an old maxime in Oratorie, and in all moving of the affections of others, *Pectus est quod facit disertos*. It is a mans owne breast that makes him to be affectionate and eloquent. If a mans own breast be piteous, and full of compassion and bowels, that man is an eloquent perswader to pity. If a mans owne breast be loving, and kind, and full of affections, that man is an eloquent speaker to move love: *Si vis me flere dolendum primum ipsi tibi*: If thou wouldest have me to weep, weep thy selfe first. What meanest you to *weep and break my heart*, saies the Apostle, *Acts* 21. 13. it burst his very heart to see others stand weeping about him. There be many *clamorous Preachers*, saies *Calvin*, who declaime against the sins of the people, and thunder against the iniquities of their Parish, and make as though they had a great deal of zeale, that never move a jot; the affections of the people are not stirred up a whit, because the people see plainly through all their actings and vehement enforcements, that such Ministers are not affected themselves, but onely exercise their sides and their throat, as if they would act on a stage. But O, saies he, labour to mourne for their sins in thine heart, before thou labour to move them. Be thou more affected thy selfe, than thou undertakest to affect them. S. *Paul* did so move the affections of *Dionysius* and *Damaris*, and others at *Athens*, that the Text saies, they clave to S. *Paul*, Certain *men clave to him and believed*, Act. 17.34. He preached so movingly, that their affections did even cleave to him as he preached. How came it about that he stirred up affections in them? look into the 16 verse, and there you shall see he was greatly affected himselfe. His spirit *was stirred* in him, saies S. *Luke*, when he saw the Citie wholly given to idolatry. He could not have stirred up affections in them, if he had not been filled with affections himselfe. O beloved, our hearts are grievously straightned, and our souls are wofully hard, that we are not more affected our selves at your miseries than we be: would it not fetch teares from our eyes, and groans from our bowels, to see how desperately ye are hardened? but that we are too little affected our selves? you know the damned abuses in your Parish, the cursed sins that raigne in your houses, and the stupid security ye are in, yet nothing can move you. Your consciences cannot be ignorant ye are carnall, and are not yet Saints, nor born again many of you; your consciences can tell you ye are Saints, or else ye are hell-hounds; and if ye die so ye are, ye have no evidence for Heaven, but ye may be damned ere long for all that ye know. Ye can hear this every time ye come to Church, and yet no reformation, no shew of humiliation, no shew of grace nor repentance nor any thing. *Τίς γὰρ ἂν ἀξίως δακρύσειε τοῦτο*, what weeping *Simonides* can weep sufficiently for these things? *Paul* knowing some abuses among the *Corinthians*, that many of them were like to be damned for ever, out of much affliction and anguish of heart saies he, *I wrote unto you with many teares*, 2 Cor. 2.4. *πολλῶν δακρύων ἔγραψα ὑμῖν*, as *Haymo* speaks, that is, he shed as many teares

Simonides apud Aristid. Epiced.

Haymo

Summa movendorum affectuum in eo est, ut prius ipse sis motus. Quintil. Horat. de art. Poet. Cum in 2. Cor. 2. 4. Calv. Multi sunt clamosi reprehensores qui in vitia declamitando vel potius fulminando mirum zeli ardorem præ se ferunt, interea ipsi securi ac videntur perlustra tera et guttura exercere velle. at Christiani pastoris est flere secum prius quam alios ad fletum provocet. & plus apud se retinere doloris quam aliis faciat. Dubium non est quin vicem virtutis, si quis audiat prius ipse tibi persuasisse cogno[illegible] generaris.

as he wrote syllables, he could hardly write for wetting the paper with teares which he wrote on. O that we who are Gods Ministers could be so affected! The Lord lay it not to our charge that we are not: but O that our heads were water, and our eyes were a fountain of teares, that we might weep day and night for these things. Ye thinke your soules are safe, alas, we know they are desperate. We know that *your drunkennesse will* damne you; and your *swearing, and lying, and* company keeping will undoe you. We know *your pride and your hardnesse of heart* are symptomes and infallible marks of such as are yet no better than reprobates. Ye hope your crying Gods mercies will help you, we know they cannot. Ye hope that Gods mercies will relieve you, we know they will not, unlesse ye be new Creatures. Ye trust God wil not be so strict as we say, we know he wil. Ye imagine ye are not led by the Devill, though ye sin thus and thus, we know ye be, and the Devil, the God of this world, rules in your minds, and your consciences. Neither are ye able, unlesse ye be *Atheists* and *Devils* incarnate, to deny God to be God, and his Scripture to be Scripture, ye are not able to deny it: O that we could sigh, and *sob, and groan in our pulpits*, O that we could even wet our cushions with tears, and yearn over your souls as we preach; I beseech you consider, will ye never beleeve, nor be affected till ye feele it? *Lord, when thy hand is lifted up, they will not see, but they shall see and be ashamed, and the fire shall devour them, Isa.* 26.11. I protest unto you, I could finde in my heart to fall down on my knees to every one of you all, were it profitable, to beseech you to consider this, now Gods Hand is lifted up, and he calls to you, and ye will not heare, he shewes you your sinnes, and ye will not see, you shall see sayes he, and be ashamed, and the fire of Hell shall devour you. Take heed ye see not too late. O that thou hadst known *at least in this thy day*, before they be hid from thine eyes. God will hide his grace from thine eyes, and his spirit from thy heart, if nothing can move thee. I pray God affect our hearts with these things, that wee who are your *Ministers, may be more touched our selves.*

This is the second meanes whereby we might move you, if we were affected our selves.

Thirdly, *By being godly our selves.* As we must be affected our selves, so if ever we meane to stirre up affections in the heart, we must be godly our selves. *Aristotle* requires this in an *Orator*, that hee be a *good man*, τὸν ῥήτορα δεῖ εἶναι σπουδαῖον, the good manners and the *life of the speaker* have the greatest power to perswade the affections. Hence is that usuall saying of the vulgar, He that preaches well, and lives ill, pulls that downe with one hand which he built with the other. Nay commonly a man loathes a *good saying out of a foule mouth. Let a drunken Minister* exhort to sobriety, for the most part the people do loath it. Let an adulterous, or covetous Minister exhort to be godly and religious, for the most part they abhor it. Let a loose Minister preach of *strictnesse of* life and conversation, and zeale and puritie, *Solomon* sayes it is like a lame mans leggs, when one is shorter than the other, *Prov.* 26.7. that is an ill sight: A wicked Minister can never stir up the affections of the people aright. *Gregory Nazianzen* would have a Minister, ἢ μὴ ἅπτεσθαι τοῦ λόγου, ἢ ἅπτεσθαι τῷ βίῳ; Either *not preach at all*, or preach by a *good and godly life*. Otherwise the people will have little affection to hear him: nay, which is lamentable, it is usuall in the world, not onely to set their affections against a wicked Ministers preaching, but also to loath the verie Ordinance it selfe: when *Eli* his sons were wicked, and sons of *Belial*, the Text sayes, *the people loathed Gods offerings. The sinne of the young men was verie great before the Lord, for men abhorred the offering of the Lord*, 1 *Sam.* 2.17. At the best, the people, though never so greedy otherwise for to heare, yet if the Minister doo not as he sayes, they have small affection to heare him.

3 *A Minister may stir up the affections of others by being godly himselfe* L.2. Rhet. c.2.

Quis tulerit Gracchos &c. Juvenal.

L.1. Sent. Spiritual. terast. 4.

Our Saviour Christ knew this well enough by his Disciples, who were willing to hear him, whensoever he preached, but he knew they had little affection unto heare a Sermon of the Pharisees, who said and did not. And therefore he was faine to command them not to be offended at that, but to heare there. It was not the [illegible] vaine, that the Apostle exhorts *Titus* to look to his owne life. *In all things shew thy selfe a pattern*, sayes he, a patterne of good works. For if the Minister that preaches be not a good patterne to *his people*, his Sermons will not be so able to stir up affections in their hearts. *Pascee verbo, pasce exemplo*, sayes *Gregory*: we must feed them by doctrine, and feed by our example: this is the way to stir up affections in our hearers. It is true, the people ought to be stirred up by the Word, in whose mouth soever it be, and it is their fault that they be not, but yet it will never be so, the Ministers contrary life in any particular, as it is cursed of God, so likewise it is a scandalous thing unto others, and an infinite occasion of offence, and takes off the edge of the Word. Yea commonly it does more hurt, then all the preaching can doe good. For thus men will argue, if it be necessary *in doctrine as he sayes*, then why does not he live so himselfe? He hath more learning than I, and the like: nay, they call the Word into question, and hoodwink their soules with presumptuous pretences. Thus millions of soules are gone to Hell with their Minister for company: *Malus Minister est nisus Diabolus*. It is a true saying of a Father, An evill Minister is the Devils Gos-Hawke or Spar-Hawke. He goes a *birding for Hell*. But why speake I of these things among you whom it concerneth not? Yea, it concernes you much every way. For as it is a curse to a Parish that a Minister is wicked, so is the Parish tied as ever they love their own soules, to pray unto God that he would sanctifie their Minister more and more, that the word may run and be glorified, for the life of the Minister hath a great hand in moving the affections. The holyest Ministers move most.

Tit. 2.7.

Gregory

A Minister may stir up affections by his voyce.

Fourthly, *by the due carriage of their voyces*, when the Minister is affected himselfe: I do not say it is always so, for some have not the same command of themselves through accidentall reasons: but commonly when the Minister is affected himselfe, the inward affections of his own breast dispose the voyce into some gracious manner of expressing the same. As *Paul* that was full of griefe and sorrow for the peoples sins, hee for the most part preached with a weeping voyce, *Many walke*, sayes he, *of whom I have told you often, and now tell you even weeping, they are enemies of the Crosse of Christ. Whose end is destruction, &c. Phil.* 3. 18. 19. And truly if we consider the iniquities of the times, and the sins of most men, how lamentable their conditions be, no other affection better suits than this. *Loquere flebiliter*, sayes *Bucolcerus* to a preacher, speake mournfully, and sorrowfully, the very voyce it selfe will somewhat *modifie the affections* of the people. Certainly it is an ordinance of God, and very moving, to speake according to the point in hand. To speak compassionately in points of pity. To speake rejoydingly in points of comfort; to speake most terrible in points of terror. As *Cato* advised that souldiers should terrifie their enemies with terrible voyces. Neither is it amisse, that when the Minister threatens the judgments of God against rebellious sinners, he should compose his voice accordingly. I know not what *hidden occult influence* the voice hath into the affections saith *St. Augustine*, but a great influence it hath. When a Minister goes dreamingly on, the people sit carelessly, and regard it not, and let him say never so good matter, they heed it not; let him threaten, or comfort, or command, or reproove, they respect all alike, for they see no difference in the Minister; I know the people should not doe thus, but such is the corruption of men, thus they will doe; now God hath given many of his messengers more wakening voices as petty

instruments

instruments to provoke mens affections somwhat the more. And truly we are bound to make conscience thereof, that our very voyce may be a comment upon our matter; 'twas a pretty story of *Demosthenes*; when one told him that he was beaten and misused exceedingly by such a companion. It seems he told it to by rote as we say, shewing no affection at all in his telling. Why sayes *Demosthenes*; hath he beaten thee? I do not believe he hath beaten thee. No sayes the man. He was much troubled to hear him deny it, and so he spake angerly and in a chafe, I am sure he beat me thus he did, and thus he did, & do you not call this beating, now I believe saies *Demosthenes*; I believe now he hath beating thee indeed, now I hear the voyce of a *man that was beaten*. So if we should dreamingly utter our voice, and reprove our hearers, they scarce beleeve they are reproved, because they do not hear the voyce of a reprover. Let us deliver *uses of terror* to them, they hardly beleeve any terror in it, because they doe not hear the voyce of terror. But when the Minister is affected aright, and his affections direct the carriage of the voyce along the voice it selfe does more significantly expresse the matter and [illegible] no question is very moving. *Plutarch in Demosthene*

But then let me tell you, if this be it ye look for, and if ye can be quarrelling at a Minister for the want of this, what the Lord accompts of it. He sets it as a brand upon the wicked *Jewes*, that they were affected with the Prophet *Ezekiels pleasant voyce*, when they were affected with little else, *Ezek.* 33. 32. even a rare and a worthy *Moses* may be defective in this case, and wo is the people that findeth fault. But how ever be the voyce of a godly Minister never so meane, yet there will be ever some hidden grace in it, whereby more discerne, it appears unto the consciences of them that have ears to hear. This is the fourth thing whereby a Minister may stir up affections by the due carriage of his voyce.

Fifthly, I might adde *by a decent action*. For my part, I have little reason to blame it, but verily it is a blessing of Christ to them that have it, for they have a great advantage over the affections of their hearers. *Cicero* saies some were esteemed *viri diserti*, eloquent, and moving men, but for want of action they could not put their gifts in practise, *habiti sunt infantes*, they were esteemed infants in this profession, sayes he. Action we see it much employed in the Preaching of the Prophets and the holy men of God. *Ezechiel* was commanded to *stamp with the feet*. *Isaiah* commanded to *goe naked*. *Jeremiah* commanded to *put a yoke on his necke*. *Iohn Baptist* was *tetra vox*. He was all-voyce; *The voyce of a cryer in the wildernesse*, *Matth.* 3. 3. his eyes spake, and his face spake, his hands spake, and his body spake, yea, his life, and dyet, and all spake, he was all-voyce The Prophets stretched forth their hands to the people in fulness of affection. *I have spread forth my hands all the day unto a rebellious people*, *Isa.* 65. 2. *S. Paul set his eyes upon Elymas* the sorcerer, *Act.* 13. 9. O full of all subtilty, and all mischief; thou child of the Divell, thou enemy of all righteousnesse, wilt thou not cease to pervert the right waies of the Lord? the Lords hand is upon thee, and thou shalt be blind, &c. Its counted a grand sinne in old *Eli*, that he did not *frowne on* his sonnes, 1. *Sam.* 3. 13. why does the Text expresse *Elies* not severely threatning his sonnes, by this action of frowning? but onely because they that doe severely threaten, doe use to frowne. Thus ye see how that Gods Ministers have used action to move affections. By a decent action

The VIII. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

It is a great sin to set our affections on the Earth Arguments to convince this truth are foure

MUst our affections be set upon God? then this reproves them, *who set their affections on the Earth.* The matter is reduceable to foure heads.

The first, is the multiplicity of the affections, they are very many in number.

The second is, the *manner* or the checkerwise order of the affections. As they are many, so they are complicated and platted one within another, that look what they are set on, they knit the heart to it.

The 3. is, the degree the affections are in, in regard of other acts of the soul.

The fourth is, the extremity of the affections, which is zeale. From all these foure heads I will shew you the wofull aggravation of this sinne, not to set our affections on God.

If a man sets his affections on the earth, he sets all his affections on it.

First, from the multitude and multiplicity of the affections: a man cannot set his affections upon earth, but he must set them all upon earth: the affections they all go together, and are many. Not only *foure*, as *Boethius* does count them; nor onely *five* as *Galen* does reckon them; nor only *eleven*, as *Aristotle* does number them; not only *twenty*, as *Cardan* does summe them; but they are like a swarme of Bees, as *Lelius Peregrinus* does compare them for multitude. *Plato* sayes they are innumerable, without question they are many. Now what a woeful aggravation is this of this sinne, to set thine affections on the earth! Thou settest all thine affections thereon, if thou settest one, thou settest all; for they all go together. Like the Angels that sinned, they all fell together. So when the affections fell off from God, they all fell together. Like the two eyes of the body, they both look one way; like the two eares, one doth not heare one sound, and another an other. If thou lovest those things that are carnall, it is certaine thy desires are all carnall, thy joyes, and delights, and thy hopes, are all carnall, thy feares, and thy griefes, and thy sorrowes are all carnall; if one of them be set on the things here on earth, all are: were there but one affection that way, it were the lesse; but if thine affections be set upon these things, not one, nor two, nor tenne, but numberlesse multitudes, whole swarmes of affections are all earthly. *Thou art altogether brutish and foolish, Jer.* 10. 8. That is, thine affections are altogether brutish and beastly, altogether filthy or stinking, for so the word signifies, *Ps.* 14. 3. That is thine affections are altogether stinking & noisom affections. I proved before, that when the affections are carnal, they all like so many devils do bewitch thee. O foolish *Galathians*, who hath bewitched you? It is grievous enough to be plagued with one devil. He must needs run whom the *Devil drives*: one devil wil drive thee fast enough to hel. One affection if it were single, will hurry thee fast enough unto hell: what then are the whole legeon of affections?

Gal. 3. 1.

they

they like the legeon of Devils that entred into the swine, the Herd ran violently downe a steep place into the sea, *Luke* 8. 33. They ran with all violence to be drowned, when a *legeon of devils* did drive them. So thou must needs run with all violence downe into the lake, when a *legeon of affections*, like a legion of devils does hurry thee. *Sua cuique Deus fit dira cupido*, sayes the Poet. The very heathen man saw this, that every mans evill affection was his devill; and therefore the whole legeon of affections are a legion of devils. Doe ye not see how ye are tost up and down all the day long, *tanquam pila Diaboli*, as the Devils Tenis-ball, as *Odo* speaks: from worldly delights unto wordly desires, from desires unto fears, from fears unto melancholies, from melancholies to angers and vexations; from them again unto carnall comforts; these are all like a legeon of devils that hurry thee up and downe till thou art hurried to hell, &c. If thine affections be carnall, they are a legeon of devils to drive thee. It is a *merry devill* that makes thee so greedy of pleasure and of mirth; a *surly devill*, that makes thee so cholerick and touchy; a *giddy devill*, that makes thee so fearfull and timorous; an *unclean devill*, that makes thee so desirous of drinking, and company-keeping. Anger and wrath is a devill; *Let not the Sunne goe downe upon thy wrath, neither give place to the devil. Ephes.* 4. 26, 27. That is, do not give way to thy wrath. When thou giveſt way to thy earthly desires, thou giveſt way to the Devil. When thou giveſt waie to thine earthlie delights and thy sorrow, and thy melancholy, thou giveſt way to the devil. Look how many earthlie affections thou hast, or thou giveſt the way to, so many devil are in thee. Doeſt thou think thou art a childe of God, when thy conscience tels thee, that such and such earthly affections have way in thy heart? alas, thou hast a devill. Be sober, for your adversary the devill, 1 *Pet.* 5. 8. Mark, every giddy affection is a devill, our adversary the Devill comes with it. Yea so many earthly affections, so many devils: and wilt thou set thy affections upon things that are earthy? if thou doeſt, thou hast a legeon of devils within. This is the first head, the multitude and the multiplicity of the affections, the affections are many.

The second head is taken from the *intricate or the checker-wise order of the affections*: as the affections are many, so look where they are set, there they are platted, and woven, and hampered together. God that first created man upright and good, he gave him affections to twist and hamper his heart upon good, that it might be the harder to loosen it. He gave him the affection of *love* to imbrace good. If the good were wanting, he gave him the affection of *desire*, or hunger after it. If the good were possible to get, he gave him the affection of *hope* to expect it. If the good were once gotten, he gave him the affection of *joy* to delight in it. If there were any danger to lose it, he gave him the affection of *fear*, to be afraid of it. If the good were once lost indeed, he gave him the affection of *grief*, and of sorrow to lament it. If he should meet with any thing that would hinder him in the prosecution of good, he gave him the affection of *hatred* to oppose it, &c. Thus God embroidered the affections and wove them together, that still mans heart might be knit by the affections to good and to God. And wilt thou now set thine affections on the things of this life? thou little thinkeſt how thou twineſt and hamperest thy soul about these things, thine affections will make thee live and dye a carnall wretch. Had not *Erasistratus* cured *Antiochus* of his carnall affection, it had cost him his life, for he was sick of it unto death. Had not Physitians met with many sick patients, if he had not cured their affections, he had never recovered them. The affections *hamper the soule with deadly* sin. So if thou let thine affections on the things here on earth, they will so hamper thy heart, that unleſse thine affections be cured, thy soule is desperately uncureable; they entangle thy soule, thou canſt not get free.

2. *Affections hamper and intangle the soul.*

He was in love with his Neverwas.

Lodebat parvulum ut sanaret.

And

And therefore S. *Peter* calls falling into earthly affections, he calls it, intangling *If after they have escaped the pollutions of the world they are again intangled*, 2 *Pet.* 2. 20. That is, if after they have once gotten out they fall in again because they cannot fall in again but their lusts and affections will intangle them again. Be not *intangled again with the yoke of bondage*, *Gal.* 5. 1. *Paul* knew if the *Galathians* were addicted to the ceremonies of the Law, they would affect them more, then the Commandements of Christ. And therefore hee gives them advise no further to use them, because their hearts would be intangled if they did: no man that warreth, *intangleth himselfe with the affaires of this life*? *Tim.* 2. 4. A Souldier had not need to have a new married wife or a new-borne childe, or a new-purchased ground, a new-planted vineyard, a new suit at law in the Chancery: alas, then his affections would bee a gadding, when he should be fighting, O my wife at home, and O my childe at home, and I would I might taste of my vineyard at home, and O that I could follow my cause in the Court; this were to intangle him in warre, he could not fight valiantly. Thus the affections doe intangle a man. So if thine affections be earthy, they will intangle thee, thou canst not be free for the seeking of heaven or of Christ; thine affections are so complicated and hampred, thou canst be in no place, in no estate nor condition, but some affections or other will intangle thee. Thou lovest thy land and thy living, and thy things in the world; O how are thine affections intangled, what case soever thou art in? thine affections lye at checker-wise and will have thee. If thou beest rich, the affections of *pleasure, or delight*, or security, there they will have thee. If thou beest poore, the affections of *distrust* and discontent; this thou desirest and that that thou would'st faine have; there thy wishings, and wouldings, and carkins will have thee. If thou beest crossed, or troubled, or afflicted, the affections of *griefe, and of sorrow*, and of melancholy, these there will have thee. If thou beest injured, abused or provoked, which falls out very often, the affections of *anger and revenge*, these then will have thee. If thou beest in danger of sickness or distresse, or losse of this or that, the affections of *fear* and the like, they lie in ambush to catch thee. If thou comest to the Word, and there thou art told thou art a damned man as long as thou livest as thou dost, the affections of vaine hopings and thisings, they lie in court for to take thee: thus thou art intangled, when thine affections are earthy, in what case soever thou art in they intangle thee. Sometimes thou art merry and jocund for a pang, anon thou art melancholy and sad for a sin. Sometimes thou art angry with a servant, or a childe, or a wife, or a neighbour, anon thou art pleased. Sometime a danger comes and fears thee, anon it is gone, and thou art secure. Sometimes one affection sometimes another. Sometimes a hating and sometimes loving, sometimes desiring and sometimes hoping. Thus thou livest, and thus thou diest, and perishest for ever through intanglements.

The third head is taken from *the degree the affections are in, in regard of other acts of the soule*. And here is a subdivision of heads.

The first is, the affections provoke thoughts; and therefore if the affections be earthy, the thoughts are all earthy.

Secondly, The affections increase lusts and therefore if the affections be carnall, the lusts are all carnall.

The affections are in a high degree in regard of the acts of the soule

Thirdly, the affections infer purposes and resolutions, and therefore if the affections beare the things of this life, the purposes and resolutions of the heart are so too.

Fourthly, the affections infer devisings and contrivings, and therefore if the affections be vaine, so are the devices. From all which thou mayest see the infinite misery thou art in if thine affections be set here below. First, because if thine affections be set here below, so

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are thy thoughts. When *Saul* had a treacherous affection unto *David*, he made as thought he did affect him so well; as to make him his son in law; it was a treacherous affection: but the text sayes, so were his thoughts. *Saul* thought to make *David* fall by the hand of the *Philistines*, 1 *Sam.* 18. 25. As his affections were treacherous, so his thoughts were in like manner treacherous. The affections *are the feet of the soul*, as I told you; now when these feet run to evil; so do the thoughts. Their feet run to evil, their thoughts are thoughts *of iniquity*, *Isa.* 59. 7. So that look what thine affections are to, to that are thy thoughts. You may remember what was proved to you of the thoughts: if thou doest habitually set thy thoughts upon the things in this world, to be thinking of thy sports and thy pleasures, thine apparel, and thy fashions, thy meat and thy drink, thy meanes and thy living; if thy thoughts be set hereupon, thou art a man that never hast repented since thou wert borne; thou hast yet no part nor interest in Christ, thou art yet no better then a damned wretch, heire apparent of hell and everlasting destruction. This it is with thee, if thy thoughts be habitually thus set; but if thine affections be set here below, so without question are thy thoughts.

First, because *if thine affections be earthy, so are thy thoughts*: the affections provoke thee to be thinking of such things as thou hast most minde to. *Haman* did mightily affect honour, and therefore his thoughts ran upon his honour, and promotion. The King had no sooner said, what shall be done to the man whom the King delighteth to honour? but presently his thoughts were a gog. *Haman* thought in his heart, whom would the *King honour but me*, *Esther* 6. 6. When *Haman* was affected with wrath against *Mordecai*, instantly such were his thoughts. He thought scorne, sayes the Text, *Esther* 3. 6. *David* speaking of his enemies that were ill affected against him, he sayes that their thoughts were against him, all their thoughts *are against me for evil*, *Psal.* 56. 5. So that if thine affections be carnal, thy thoughts are carnal, and thou canst not think seriously of the good of thy soul. Come and let me think seriously, how do I think to be saved? may not a reprobate pray as well as I pray? Hear the Word as well as I hear it? believe as well as I believe? Did not wicked *Esau* that sought a place for repentance, carefully with teares, repent as well as I? Had not cursed *Balaam* as good meanings as I? he would not for a house full of silver and gold go beyond the Commandement of God. Alas, alas, your carnal affections will not suffer you to think seriously of your soules. Hast thou ever thought seriously, whether thou beest a new creature or no? whether Christ be in thee yea or no? what if I should dye now? have I evidences for heaven yea or no? The Scripture sayes thus and thus, so and so they must live that look to be saved: do I live so? God sayes such and such shall be damned, namely all that live in any known sin; God cannot lye; is there never a sin I know I live in? poor wofull soul, thy carnal affections have not suffered thee to think seriously of these things since thou wert borne. May be now and then thou hast some loose thoughts of some such matters, straggling thoughts, glancing, running thoughts of thy soul, and of heaven, and of death, but thou never doest seriously think of them. No, thine earthly affections do provoke thy thoughts otherwise, the affections have such influence into the thoughts, that *Macarius* calls them affections. Is not this then a pitiful condition to set our affections here below? to be drawn away from *thinking seriously* of our soules? they driveth thee to hell, and will not permit thee to think seriously whither thou goest, till thou art there. O grievous condition! will a Prisoner that is condemned to be hanged to morrow, be thinking how he may get him new cloathes, and a new suit? will he be thinking how he may purchase? how he may have a good supper? If he be thinking on such things when he shall be han-

1. *As the affections are, so are the thoughts.*

ἀγαθοὶ λογισμοὶ ἐοικασι λίθοις τιμίοις καὶ μαργαρίταις. *Macar. hom.* 16.

τὰ παίδια τῶν διαλογισμῶν. *Macar. hom.* 16. *Thinking is* ὁ ἐντὸς τῆς ψυχῆς θεὸς ἀντὶ διαλογισμῶν. *Pla. Sophist.*

hanged to morrow for all that he knows; he is sure he is condemned, and the gallowes is built, and the halter is provided, and if he get not a pardon, it is certaine he shall be executed, and he knowes not yet whether ever he shall get it: may be he may, if he seeke hard; if he now be thinking of pleasures and profits, and the like, when his life lies at the stake, you'le say he is wofully affected with these things, and wilt thou be so affected with the things of this life, when thou mayest be in Hell to morrow? thou art sure the sentence of damnation is upon thee yet, and thou shalt surely be damned being as thou art; wilt thou, I say, be thinking of eating, and drinking, and playing, and buying, and selling, and trading, and such like? alas, thou art yet but a damned man? Take no thought, sayes Christ, *what ye shall eat, and what ye shall drink, but seek ye first the Kingdom of God.* Matth. 6. 33. Let not the condemned prisoner take thought for a supper, but take thought how he may save his necke from the rope. This is the first: if thine affections be carnal, so are thy thoughts.

2. *If thy affections be carnal, so are thy lusts.*

Secondly, because *if thine affections be carnal, so are thy lusts.* Its true, a godly man hath carnal lustings, for he is partly flesh: but then he hath good lustings too, for he is partly spirit: the flesh lusteth against the spirit, and the spirit against the flesh; and these two are contrary the one to the other, so that he cannot do so well as he would. *Gal.* 5. 17. he hath sinful lustings, but he hath spiritual lustings to crucifie them: but if thine affections be earthy, thy lusts be all earthy, nay thy lusts they are ripened, and strengthened. The carnal lusts properly and especially are the *first offers of the heart unto carnal affections.* So that when they are come to be carnal affections, they are ripened. And therefore the Apostle does usually call the carnal affections by the name of lusts. The *Gentiles* walked in lusts, excesse of wine, revelings, &c. 1 *Pet.* 4. 3. that is, they walked in their carnal affections; because *the lusts* are then strengthened when they come *to be affections.* Now beloved consider what a hideous condition it is, to set our affections on the Earth, it strengthens our lusts. We give a knife to a *cut-throat to stab us*, cherish a company *of vipers* in our bosome to *poyson* us. We encourage fierce enemies to bend against our souls. So *S. Peter* can tell us, *Dearely beloved, I beseech you as strangers and pilgrims abstaine from fleshly lusts which war against the soul.* 1 *Pet.* 2. 11. they war against the soul, they are the Divels Infantry, yea Cavalry too, they are his Souldiers to murder the soule with spiritual death and eternal damnation. If ever thou lovest thine own soul, thou wouldest kill sin in the cradle, supplant it and take it *by the heel*, as *Jacob* did *Esau* in the wombe, thou wilt never overcome it else. *Deny it the first entrance*, as the Angel shut the doore upon the *Souldiers*, cast out the bondwoman with her brat too, as *Sarah* did *Hagar*, and her little one, as *Gregory* speakes. Thou wilt never be able to subdue it otherwise. Thou wouldst crucifie thy lusts, and marke the first risings thereof, thus thou wouldst do, if thou hadst a care of thy soul. But wilt thou let thy lusts grow, and get armour to kill thee? wilt thou let them gather strength and ripenesse to damne thee? there's not a lust of them, but it comes like an armed man to fight against thy soul; now if thou set thine affections too on the things of this life, thou dost strengthen it, and weapon it yet more. What a wretched misery is this! thy lusts war against thy soul to murder it, and yet thou dost strengthen them, yea thou dost increase them, helpest their forces. O fooles, when will ye understand? do we not see how we are overpowred by our lusts? do they not every day conquer us in the open field? There's not a prayer we make, but deadnesse of heart gets the day like a Conqueror, not a duty we performe, but like warmenesse prove victor. Nay our lusts do not onely overcome us, but they lead us in triumph. Some of our lusts carry us up and down from *gaming* to *fretting*, from fretting to *revenging*, from revenging to *swearing*,

They are like fibrae, as Chrysostome compares them, like the strings at the roots of the Tree. Apud Damascen. 2 parall. c. 27.

Gregory.

swearing, from swearing to *lying*. From one sin to another, as they list. And our lusts are so strong, that war against our souls, that we are not ashamed to lay down our bucklers, and say, we cannot resist. I was angry, alas, it is my nature, and I cannot master it. I rap out an oath now and then, alas, I was provoked, and I cannot helpe it. I must say and do as such an one would have me, he's my friend, I cannot deny him. Thus our lusts have given us mortal wounds, and have murdered our soules, and all this is because our affections are earthly, for they increase all our lusts, and make them more able to vanquish us.

Thirdly, *if thine affections be carnal, so be thy purposes.* Men purpose according as they affect. He that affects such a good bargaine, will purpose to make it; he that affects pleasure, will purpose to take it; he that affects any thing, will purpose to have it. First men conceive a thing to be good, then they affect it, and then they spend thoughts of it, and then they purpose to have it if they can. *Barnabas* exhorted them all *that with purpose of heart they would cleave unto the Lord, Acts* 11. 23. He joynes these two together; their purpose and their affection to God: because they could never cleave unto the Lord, but it must needs be with the purposes of the heart. Well now; consider what enemies we are unto God, what enemies too to our own soules, that set our affections here below; we can never have carnall purposes to amend or turne unto God. We may purpose and purpose a thousand times over, but still we are broken off from our purposes, they all come to nothing, as long as we affect the things of this life. Can the *fire have a purpose to freeze?* can the stinking dunghil have a *purpose* to smell well? can a Swine have a *purpose* not to wallow in the mire? No. How can this be, when they are so inlaid with contrary qualities? there is no counsel in such purposes as these. Without counsel *purposes* are disappointed, *Prov.* 15. 22. If thou dost purpose to do this or that, and not consult whether thou be able to do it yea or no, no wonder though thou be'st disappointed of thy purpose. Thou art carnal, and hast a purpose to be spiritual, thou art full of earthy lusts, and hast a purpose to hunger after Christ; Thou art a covetous, a worldly and a proud foole, thou hast a purpose to be otherwise: alas, such purposes as these will surely be disappointed, because they are purposes without counsel: thou shouldst first take counsel how to crucifie thine affections: if this thou wouldest do, thy purposes would stand. What an egregious sin is this then, to set thine affections on things that are carnal? thou art *wise, and hast a purpose* to be otherwise; thou secure, and hast no purpose to shake off security: no purpose to give over thy carnal appetites, and thy customes, and the lusts that thy conscience does know of? thy own conscience can count thee out many lusts that thou livest in, and thou hast no purpose to leave them; O how does this provoke the Lord Jesus to wrath! Which of us does thus purpose in his heart? I absolutely purpose henceforth to use all the meanes under heaven for the saving my soul. I have guld it to this day, now I purpose to do so no more; now I will every day examine my conscience, every day keep company with the godly; I will never sort with my old company more. I have used my body like an idol, now I purpose to mortifie it, &c. Alas, our affections will not let us. It is certaine, thou never hast a good purpose to God for thy soul, as long as thine affections are earthy. All thy purposes are *instar palea*, sayes a Divine, they last for an hour, or a day, or a health, like the chaffe which the windes drive away.

3. *If thine affections be carnal, so are thy purposes.*

Car. in Pro. 15. 22.

Fourthly, because *if thine affections be carnal, so are thy devices and contrivings.* When a man sets his affections on any thing, as he spends many thoughts thereupon, and purposes to have it if he can, so he deviseth with himselfe whereby to attaine it, *Davids* enemies whose affections were set against him, they devised how they might crosse him. *All that hate me, a-*

4. *If thy affections be carnal, so are thy devices.*

gainst me do they devise my hurt, *Psal.* 41. 7. What a company of devices hath the glutton to satisfie his palate? the revengeful person to satisfie his wrath? the covetous person to scrape himselfe maintenance? its endlesse to recount what innumerable devices men have to compasse what their heart does affect. *Phalaris* deviseth new torments; *Nero* deviseth new cruelties; *Sardanapalus* propounds a reward by a Cryer to him that could devise out new pleasure; the wicked Lawyer and troublesome Parishioner deviseth new *quillets and put-cases* to fetch over his poor neighbour, the proud Minion deviseth new *paintings of the face*, new washings of the body, new curlings of the haire, new deckings of their neck, new spangled attires, and the like; the covetous deceiver deviseth new cousenages, new cony-catchings, polings, rackings, gullings, &c. the Usurer new usuries, new covenants and reaches. It were long to rehearse what devises are in men to fulfill their unruly affections. Thes wretches are abhorred of the Lord. *Solomon* sayes there be six, yea seven things, which the Lord hates and abhorres, *Prov.* 6. 16. And in the next verse save one, he sayes that a *heart that devises wicked imaginations* is one of them. The Lord numbers these men among the damned crew of the Heathen, *inventers of evil things*, *Rom.* 1. 30. Woe to them that *devise iniquity*, sayes the Prophet *Micha* 2. 1. Now see thy wofull condition; whosoever thou art, whose affections are carnal, thy devices are all carnal, thou doest not devise how thou mayest best serve Almighty God, how thou mayest best overcome sinne, how thou mayest best glorifie Christ. Which of us does set his head a work every day, how he may best pray, and best repent, and best heare, and best do every good duty? alas there is little such devising among us, because our affections stand not this way. If our affections were set upon God, we would be studying and contriving how to purge all our familie, how to propagate the glory of God in the Parish, how to exhort, and reprove, and provoke one another to godlinesse. A liberal man *deviseth liberal things*, *Isa.* 32. 8. he devises how he may relieve Gods poor Saints; how he may set the poor on worke, how he may help forward the Gospel with his purse, if he can finde how: an humble man deviseth humble things, a peaceable man deviseth peaceable things; a holy man deviseth holy things: if our affections were set right, we would all lay our heads together how the Parish may best be reformed, how our scandalous houses may best be removed, how the Word that we heare from Sabbath to Sabbath, may best be put in practice among us: thus it would be, if our affections were set upon God. But because our affections are not set so, hence it comes to passe our devices are carnal.

Qui praeter usitata mala, alia excogitant. Basil. Theodoret, & alii in locum.

The

The IX. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

THere remaines the fourth head, which is the extremity of the affections, and that is zeale. *Zeale is due onely to God, and the things of his worſhip*; and therefore hence we may ſee, how infinitely they ſin, that ſet their affections on things here on earth, becauſe they rob God of his due; zeale, which is the extremity of the affections, is due only to God and the things of his worſhip. *Phineas was zealous for his God, Num.* 25. 13. he gave the zeal of his affections to no other but God. Now, what is zeal?

The extremity of the affections is zeal, and it is due only to God.

Zeale is a high ſtrain of all the affections, whereby the heart puts forth all its affections with might upon that which it abſolutely affects; five things therefore there are, which concurre to the making up of zeale.

Zelus quid. 5. Things in zeal.

First, *a high meaſure of the affections*. Every meaſure of the affections is not zeal, a man may affect a thing coldly and luke-warmely, that is not zeal. As a covetous man may have luke-warme good affections to the word. But this is not zeal. I ſay, zeal is a high meaſure of the affections. Zeal is a metaphorical word in the Original, it's taken from the *ſeething of water over the fire*. Every meaſure of heat in the water is not ſeething. No, ſeething hot is a high meaſure of heating. The Apoſtle confeſſes how the falſe Apoſtles affected the *Galatians*. They *zealouſly affect you*, ſayes he, *Galat.* 4. 17. he confeſſes they did affect the *Galatians*, and he confeſſes they did highly affect them, in a very high meaſure, if it had been as well, as it was high: they zealouſly affect you, that is, they highly affect you. *Clavaſius* a *Caſuiſt* for the Pope, having run through all the Alphabet of queſtions, in the end of his Book concludeth with zeal. Zeal, ſayes he, is a high meaſure of heat of affection, ſuch an one ſayes he, as I have ſhewn unto Chriſt in writing this Book. It's a moſt deviliſh ſaying, for his Book is little elſe then a helliſh rhapſody of blaſphemies to Chriſt, and magnifyings of his holy father the Pope. But therein he ſayes right. That zeal is a high meaſure of affection.

1. *A high meaſure of affections.*

Clavaſius his *fervor Divinæ charitatis.*

Secondly, as zeal is a high meaſure of the affections, ſo it is *of all the affections*. I do not ſay any one of the affections alone, or of ſundry together. But it is a high meaſure of all the affections. *Bonaventura* and other of the Schoole make it only of *love*; *Ludovicus Vives* makes it to be compounded of two affections, *indignation and pitty*. Others to be mixed of *anger* and *love*: this is not not ſo, for zeal is a high ſtrain of all the affections. And therefore the Apoſtle ſets it as a generall height of the affections in generall. It's good to *be zealouſly affected in a good thing*, *Gal.* 4. 18. he does not onely ſay, it's good to be zealous in love, or zealouſly angry, but generally it's good to be zealouſly affected in a good thing. *Sorrow* for ſinne is good, and therefore it's good to be zealouſly affected with it, *Deſire of grace* is good, and therefore it's good to be zealouſly affected with it. So that then we may be ſaid to be zealous for God; when our *love* to him is earneſt,

2. *Zeale a high meaſure of all the affections.*

In prol. ſen. dub. 3.

neſt, our *deſire* of him is earneſt, our joy in him is earneſt, our *indignation* againſt what ever may diſhonour him or diſlike him, is earneſt: when we think nothing too good, nothing too dear, nothing too much to beſtow upon him. A man may love God in a *luke-warm meaſure*, hate ſin in a luke-warme meaſure, grieve for his corruptions, deſire faith and repentance, delight in good duties, pity the miſeries of others, fear to tranſgreſſe Gods Commandment, a man may have all theſe affections thus in a luke-warm meaſure: as this is diſpleaſing to God, ſo it is not zeale. Zeale is a high meaſure, the higheſt ſtraine of all the affections.

3. *With all the might of the ſoule.*

Thirdly, as zeale is the higheſt meaſure of all the affections, ſo it is *with all the might of the ſoule.* For when a man does zealouſly affect any thing, his affection is mighty upon it. Thou ſhalt love the Lord thy God with all thy *heart*, and with all thy *ſoul*, and with all thy *might*, *Deut.* 6.5. that is, thou ſhalt love him zealouſly. *Nimrod* was a *mighty hunter*, *Gen.* 10.9. that is, he was zealous at his hunting. Woe unto them that are *a mighty to drink Wine*, *Iſa* 5.22. that is, that are greedy and zealous in the purſuit of their appetite in that kinde. *David* danced before the Lord *with all his might*, 2 *Sam.* 6. 14. that is, he did it zealouſly. Zeale is, when the heart raiſes up its affections with all its might on a thing. And therefore luke-warmneſſe is called negligence in the Scripture: Curſed is he that doth the work of the *Lord negligently*. As he that fights negligently, ſhewes not all his might in his fighting, ſo he that goes about any duty of Gods ſervice negligently, his heart does not ſhew all its might in it. It puts not forth all the might of its affections upon it. Lukewarmneſſe then is the negligence of the affection, and curſed is the man that does the work of the Lord negligently, ſayes the Text. But zeale is the might of the affection.

4. *The putting forth of all the affection.*

Fourthly, as zeale is with all the might, ſo it is the *putting forth of all the affections*. When the heart affects a thing, and puts forth all its affections upon it, reſerving no part of its affections for any thing elſe, this we call zeale. *Herod* affected the preaching of *Iohn*, but he did not affect it zealouſly, he did not put forth all his affection upon it, he reſerved a main part of his affection for his pleaſure. And therefore he was not zealous in hearing. Hence it is that the Scripture calls *luke-warmneſſe deceitfulneſſe*, as Divines do obſerve; Curſed is the deceiver, *Mal.* 1.14. that is, curſed is the luke-warm perſon that offers God leſſe then he hath: offers ſomewhat, and reſerves back ſomewhat, that puts not forth all his affections upon God and his Service. Zeale is the putting forth of all the affection. As when the heart affects God, and affects nothing in competition with him, this is to be zealouſly affected towards God. When the *Iewes* had crucified Chriſt, and perſecuted *Paul*, and forbidden him to preach, the Text ſayes, the wrath of God was come upon them *to the utmoſt*, 1 *Theſ.* 2.16. That is, the zeale of Gods fury, and anger and vengeance was on them. He kept nothing back: he was *not angry a little*, nor wroth a little, but he put forth the affection of his wrath to the utmoſt upon them. So when the heart puts forth the utmoſt of its love upon God, and the utmoſt of its delights upon his Word, and the utmoſt of its fear on his name, and the utmoſt of it's affection on his Commandements, then it is zealous; But if he keeps back ought to beſtow it elſewhere, its a deceiver and a luke-warm heart.

5. *Upon a thing that the heart does abſolutely affect.*

Fifthly, as zeale is the putting forth of all the affection, ſo it is upon a thing which the *heart does abſolutely affect*. A man may affect a thing, when he does not affect it abſolutely. He affects ſuch or ſuch a thing, but he affects it not abſolutely. He affects it perhaps with a degree of affection, as farre as twelve pence will go, he places may be a groats worth of affection upon a quire of paper. If he be aſkt five pounds of ſilver for a quire of paper, he does not affect it at that rate, and therefore he does not affect it abſolutely. But if a man

a man have a true zeal of affection to a thing, he affecteth that thing with absolute affection; *Let it cost what it can, he affects it*; let it cost him all charges, and all pains, and all difficulties, yea though it cost him his life, he will have it, when he does absolutely affect it. So that then is a man zealous for God and for grace, when his affections stand absolutely that way. May be he'l be glad so he may get it at an easie rate; but if he cannot, alas, he must have it, he concludes upon that, though it cost him sighes, groanes, every dayes strivings, every dayes labour, praying, meditating, repenting, parting with all his lusts, although never so dear. O his soul does affect it on that manner, he must and he will have it; rather then life. This man is zealously affected towards grace, and towards God, because he affects it absolutely. Thus *Job* was zealous in affecting Gods Word, he esteemed it *above his necessary food*, *Job* 23. 12. He does not say above his daily food, for so he might do and not be zealously affected therewith; but he affected Gods Word above his necessary food, above all food absolutely, without which his life could not consist; without which a man dies: such food as this, comes neareſt of all outward things to be absolutely affected. A man affects it above *lands*, and above *living*, above his *silver*, and his *gold*, above all his *pleasures* and *gainings*, a man will part with them alls rather then part with his necessary food. Yet *Job* affected Gods Word above it. And therefore he affected it zealously. This is the last thing in zeal. It is upon that which does absolutely affect.

Albeit, now it may partly appear by the very definition of zeale, that it is due only to God; a man must not be zealous about any thing, not zealously affected with any thing, but only with God and his worship. Nevertheless we may yet further prove it.

Zeale is due only to God.

1. *Because it is the religious part of the affections.*

First, because *zeale is the religious part of the affections of the soule*. Now the religious part of them all are due only to God.

I profited in the *Iewes* Religion, being *zealous of the traditions of my Fathers*, sayes *Paul*, *Gal.* 1. 14. he makes zeal the character of his Religion. Seest thou a man zealous then after profits, and most earnest to get means and maintenance and the things of this life? that man makes gain his Religion. Seest thou a man zealous after any thing? that's his Religion. Zeal is the religious part of the affections, and therefore it's due only unto God.

2. *Because zeale is the most of every affection.*

Secondly, as zeal is the religious part of our affections; So also it is the *most of every affection*, and therefore only due unto God. Zeal is the most of every act that a man does. That which the mind *thinks most*, and *studies most*, that it minds zealously; that which the memory *remembers most*, which the heart *wills most*, it wills zealously. That which a man feares most, and loves most, and *desires most*, that it does zealously. Now if zeal be the most of every act of the soule, it must needs be *Idolatry* to place it any where else then in the service of God. Doest thou meditate most, and think most of the World? thy thoughts are idolatrous. Doest thou talke most and converse most of the things of the World? thy words are idolatrous. Doest thou carke most and care most? doest thou love most, and rejoyce most in any things of this life? thine affections are idolatrous. Doest thou sorrow most for crosses, and losses, and disgraces, and the like, more then thou grievest for thy sinnes? thy grief is idolatry. That's the Saints Idol, which it doth affect most. How often is God in Scripture called the *most High*? the most High, *Psal.* 7. 48. If he be the most high, then the most high of every act, and of every affection must be for him. The very Heathen call God, *Deus Optimus Maximus*, God the most good, and the most great: so likewise he is the most terrible, and the most holy, and the most just, and therefore the most of our affections must needs be due unto him. Zeale is the most of every one of the affections, and that onely is

suitable

suitable to God. The affections must be suitable to the thing we affect; but nothing of all the affections is suitable to God besides zeal; for zeale is the most of every one of them.

3. *Zeale is the peculiar pitch of every affection.*

Thirdly, as zeal is the most of every affection: So it is *the peculiar pitch of every affection.* There cannot be two mosts. The superlative degree cannot be two; *Dolissimus* properly is a term peculiar to one body. The most learned man in the World, is a peculiar word, peculiar to one. There may be ten learned, a thousand learned, there may be many learned, but most learned is a peculiar title. So zeal being the most of the affections, it must needs be *peculiar to some one thing*, which cannot be any other but God. Christ gave himself for us, that he might redeem us from all iniquity, and purchase to himself a peculiar people, *zealous of good works*, *Tit.* 2.14. Those people that are zealous of good works, ye see they are people peculiar to Christ. They can be no other people but Christs people that are zealous of good works. No people under Heaven are truly zealous of good works, but only his people. This is peculiar to Christ, to have such people: Because zeale is peculiarly due unto him. Thou canst not possibly be one of Gods people, if thou beest not zealous for God. *A zealous beleever*, and a *zealous repenter*, and a *zealous professor*: Zealous in *praying*, and zealous in hearing the Word. Zealous people are peculiar people to Christ. Under-love, and under-joy, and under-hope, and under-fear, are not peculiarly due unto God. For I may love my health too, and I may delight in the blessings of this life, and I may fear a temporary evil, I may lend mine under-affections to some things else besides God; but my zeal being the most of my affections, must be given to God, zeale is peculiar to him. Thou art a worldling then, thou art none of Gods if thou beest not zealous for him. Thou art of thy father the Devill, thou art none of Gods, unlesse thou be zealous to him. Zeal is his peculiar.

4. *Zeal is the most spending part of the affections.*

Fourthly, as zeal is the peculiar pitch of every affection: So it *is the most spending part of the affections.* A man must spend himself upon nothing but God; nothing else will quit charges. Now zeal is the spendingest strain of every affection: It most spendeth the spirits, it most hurteth the body; you may gather what a spending thing zeal is, by the passage in the Psalmist. *David* sayes thus, *My zeale hath consumed me, because mine enemies have forgotten thy words*, *Psal.* 119. 139. *David* was so zealous for God, that he did even spend himself to see how his enemies dishonoured his God. A childe of God is like a faithfull servant to his Master, he is willing to spend himself in his service. So he is content to spend himself in his employments for God. *Paul* when God employed him for the soules of the *Corinthians*, he sayes thus, *I will gladly spend and be spent for you*; why? what was the reason? I abundantly love you, sayes he, *2 Cor.* 12. 15. that is, he was zealous in his love to their soules; God had employed him for the good of their soules, and he was so zealous in this employment, that he could even spend himself, and be spent for them. And indeed zeal it self is a very spending thing. *Thou art the Devills Martyr*, that spendest thy self upon the things of this life; thou art so wedded thereto, that thou spendest thy parts, and thy wits hereabouts, thou spendest thy thoughts and thy time hereupon, thou spendest thy spirits, and thy self this way. The voluptuous man spends himself as much at his sports, as a Minister spends himself in a Pulpit, as a godly man spends himself in good duties. As for Gods Service, thy prayers are so cold and so negligent, thou spendest thy self not at all in them. Thy repentance is so overly, it spends thee never a jot to go thorow it: thou art so eager after thy pleasures, they spend thee so earnest after the world, that spends thee, because thou art zealous about such things. But it is otherwise with thee in the Service of God. This is another strong reason, why zeale is due properly to God, because a

man

man must spend himselfe upon nothing so much as upon pleasing of God; and doing his will, and seeking his glorie. It is true he may spend himselfe in his calling. But the greatest part of the spending lieth in this, that he may walke with God in his calling. He spendeth himselfe in belabouring his heart to work in obedience, to follow his businesses with faith, to goe about his earthly employments as before God, to glorifie God in all his wayes. A man may *ground himselfe upon nothing so much as upon God.* Zeal to God makes him a kind of Martyr for Christ.

5. *Zeal is the impatient part of the affections.*

Fifthly, as zeal is the spending part of all the affections, so likewise zeal is the impatient part of all the affections. It is true, we may desire a good report among men, but our affection must not be impatient; if we cannot have it without bating an inch of a good conscience, our desire must be patient without it. We may grieve for a losse or a trouble, but our affection must not be impatient: if we see Gods providence hath sent it, our griefe must bee patient under it. Wee may affect these outward blessings of God, but our affections must bee patient of a privation, but our affections must be zealous to God; because *zealous affections are impatient of the contrary.* We must so hate sinne against God, as to be impatient to endure it: so feare to offend him, as to be impatient of any boldnesse that way: So love the glorie of God, as to be impatient of any dishonour to his Name: So zealous to reprove sinne in a neighbour, as not to suffer sin in him. *Thou shalt rebuke thy neighbour, and not suffer sin on him, Leviticus 19. 17.* that is, thou shalt be zealous in rebuking. *An high looke and a proud heart I will not suffer, Psal. 101. 5.* that is, I will be zealous against it. I have not suffered my mouth to sin, *Job.* 13. 30. that is I have been zealous in the ruling of my tongue. Zeal is the impatient part of all the affections, look what thine affections do zealously affect, they will not suffer the contrary. And therefore the zeale of thine affections must be unto God. Indeed if thine affections be lukewarme to God, thou mayest *wish* that God might be glorified; but if he be not, thou canst *endure it*: Thou mayest pray to God for grace to heal thee of thy deadnesse; though he do not, thou canst bear it. But if thine affections were so far hereto, as to be zealous they would be impatient, thou couldst never endure it. Zeal is the impatient degree of the affections, whereby when the soule does affect a thing, it is impatient without it. And therefore zeale is due only to God. Thus ye discerne the evidence of this truth, that the zeal of our affection is due properly to God.

The X. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

THE Uses of this are these.

Use 1. God demands the zeale of our affections.

First, hence we may learne, *that God demandeth the zeale of our affections.* If the zeale of our affections be due unto God, I beseech you take notice that God demandeth his due. Give unto the Lord the glory due unto his Name; and so God demandeth his due in our affections. If I be a Father, *where is my honour? if a master, where is my fear? Mal.* 1. 6. he does not only call for some honour, and some love, and some fear, but he calls for his part. Where is my part? sayes he. Where is my fear? Gods part of thy fear, as I have shewed, *is the zeale of thy feare*; Gods part of thy love, and thy joy, and thy hope, and the rest, *is the zeale* of the same. This now God demands of thy soule; where is my feare? may be thou lovest him a little, and his Commandements a little, may be thou fearest him a little, to offend him and disobey him, thou fearest a little; this is not Gods part. The zeale of thine affection is Gods part; and he calls for his part. Where is my feare?

We are bound to give God our affections.

Secondly, hence we may learne, that *we must upon paine of Gods infinite displeasure, give him the zeale of our affections*, whensoever we pray, to pray to him zealously, bleeding for our sins, and melting under our wants, and yearning for his graces. Whensoever we praise him, to praise him thus zealously, rejoycing in his mercies, and admiring his goodnesse. Whensoever we enter his Courts, to enter with zeale, reverencing his footstoole, trembling at his Word; in all our wayes seeking how we may be *most zealous of his glory*; for if God demand the zeale of our affections, there is no keeping back. *Ananias* was smitten dead for keeping back a little peece of mony, when God did demand it. Curs'd is he that keeps back a blow when God does call for it, God demandeth our zeale, and wo is us if we keep back.

Ier. 48. 10.

3. *On paine of damnation*

Thirdly, hence we may gather that we are *in the state of damnation*, if we doe not give God *the zeale of our affections*: if God require it, upon paine of damnation, and we are bid to give it him upon paine of his everlasting displeasure, then certainly we must needs be in state of damnation if we doe not give it. Now this is proved by foure arguments.

1

First, *that man is in the state of damnation that never repents.* I need not prove that, ye know it well enough; he is sure to perish that never repents. Though thou hast taken up all the outward duties of religion, thou never repentest unless thou be zealous; if thou be zealous, then thou hast drawn out of Christs wine-seller, as *Bernard* observs on the *Canticles, Introduxit me rex in cellas*

In Cant. Serm. 19.

ten vinariam, the King hath brought me into his wine-seller, he expounds it of the soules drawing of zeal from Christ: but if thou beest not zealous in repentance, thou never repentest. *Be zealous and repent*, *Rev.* 3. 19. First, he sayes be zealous, and then he saies repent. First, thou must resolve to be zealous, or else thou dost not repent: if a man have wrong'd a neighbour though never so mean, he must be sorry for it, or else he does not repent of it: if a man have wrong'd a Noble-man, he must be more sorry: for as the wrong is the greater, the greater the party wronged is, so the greater is the sorrow that is required to repentance. If a man have wronged the King, it must be greater sorrow yet, till the sorrow be somewhat answerable to the greatnesse of the King who is wronged. But if a man have wronged a God, this must be the greatest sorrow of all sorrowes, otherwise thou doest not repent. Repentance *is the rending or breaking of the heart*, so sayes the Prophet *Joel*, it is not a luke-warme, or a little griefe that will break the heart. Repentance is the humbling of the soule, sayes *David*, it is not a little bowing, and a little bending will humble it before God. Repentance *is the mortifying or the killing of sinne*, as *Paul* calls it: alas, sin is like the heart of Oke that will be a hundred yeeres a dying, so sin will be long a dying, it is not a little pricking and a little compunction will kill it. Repentance is called repentance unto life, in the Scripture; it is not a little chafing, and a little rubbing, and a little *aqua vitæ* will fetch a man from death unto life: No, no, Beloved; thou never repentest unlesse thou be zealous. And therefore the Apostle makes zeal a part of repentance, 2 *Cor.* 7. 11. No zeale, no repentance: no repentance, no salvation.

That man is *in the state of damnation that is not a believer in Christ*; if a man be not in Christ by a lively faith, he cannot be saved. The Prophet prophesying of Christ saith thus. Unto us a child is borne, and he shall be called wonderfull, the Prince of peace, and the zeale of the Lord of Hosts shall performe this, *Isa.* 9. 6, 7. Never is Christ conceived in any man under heaven, but the zeale of the Lord of Hosts does performe it: Does he enlighten the mind, or purge the the heart, or cleanse the conscience? zeal does performe it. Can I be so in love with Christ, as to deny my selfe for him, and not be zealous to him? Can I count all my parts, and all my gifts, and all that I have, as *Paul* did, to be drosse and dung, for the worth I find in Christ, and not be zealous of him? Can I hunger after him, and pant for him, and be sick of love till I have him, and not be zealous towards him? Thus we must do, otherwise we are not in Christ. And therefore *Moses* confounds faith and zeal, as if they were all one, and both in one. *Phinehas* was zealous *for Gods sake*, *Numb.* 25. 11. That is, he was zealous and faithfull both, for so the Psalmist expounds it, that was counted to him for righteousnesse, sayes he; that was speaking of his zeal in executing of judgement, that was counted to him for righteousnesse. Now ye know nothing can be counted to a man for righteousnesse, but only faith, and therefore by *zeale there is meant faith*. This is an undeniable argument, if a man have faith, he is zealous, otherwise he hath no faith. If he have no faith, he cannot be saved.

Thirdly, that *man is in the state of damnation that loves not God*. He that loves not the Lord Jesus Christ, let him be *Anathema Maranatha*, that is, let him be accursed and accursed, for it is the greatest curse in the world, it is the curse of the Gospel, Let him be accursed and double accursed, that loves not Christ. Now a man never loves God, if he be not zelous; *qui non zelat non amat*, He that is not zealous in love does not love; love is termed zeale in the Scripture. *Jehu*, indeed the truth was, he had no love to God, he thought he had though; and therefore when he would tell *Jehonadab*, he had love to God, he tels it in these word. Come and see my Zeale I have to

the Lord of Hosts, 2. *King*, 10. 16. That is, see the love that I bear to the Lord of Hosts; *zelus debet esse non modò in affectu, verumetiam in intellectu*, is a saying; zeale must be in the minde, and zeal must be in the affections, both are required to this zeal that I speak of. If thou beest not zealous it is most certaine, thou hast not a *jot of true love*. Zeal is more seen in that affection then any, if there be any; and therefore if there be no zeale in thee to God and his wayes, there is no love, thou art yet under wrath.

August.

Fourthly, that man is in the state of damnation, *that was never taught of God*: Christ promises that all that are his shall be taught of God; taught of God to be holy as he is holy; taught of God to love one another; taught of God to walke in all newnesse of life. Every man look what he is taught in, therein he is zealous. *Paul* before he was converted, he was taught in the ceremonies and traditions of his Fathers, and therefore therein was he zealous, I was taught, sayes he, according to the perfect manner of the Law of the Fathers, and was zealous, *Acts* 22. 3. Alas poor soul had he been better taught, he had been better zealous. I doe not speake of the outward teaching of the eare only, but also of the inward teaching of the heart, his very heart, such was the policy of Satan, his very heart was taught in those things, and therefore he was zealous of them. The covetous mans heart is taught to be earthy, therefore he is *zealous for the world*. The proud mans heart is taught to be proud, therefore he is *zealous for his credit and esteem*. The voluptuous mans heart is taught to be vaine, therefore he is *zealous of his pleasures*. Alas, such were never taught of God. The Devill teaches them, and their lusts teach them, and the examples of others teach them. Alas, if thou beest not taught of God, how to walke in newnesse of life, thou canst not be saved; it is better to be unborne then untaught; and this as you see, cannot be without zeale unto God.

Sapit unusquisque quod didicit.

Prov.

Fifthly, that man is in the state of damnation, that cannot yet be pitied, if thou beest zealous for the things of this life, and not zealous for Heaven, zealous for thy pleasure, and not for Gods glory, thou art not to be pitied, and thou wilt have pleasures, take them, and thou wilt to Hell, go, who will pittie thee; *Deformitas sceleris aufert misericordiam*. It is true, it would pity a mans heart to see a poor soul weeping and howling for his sins, and yet goe to Hell. It would pitty a man to see a blind Papist, whipping himselfe, praying on his Beads, giving all his goods to the poore, confessing his sins to his Confessor, fasting and afflicting his body, zealous in his blinde superstition, and all to save his poor soul, and yet goe to Hell; it would pitty a mans heart I say, to see such a man go to Hell, as how can he otherwise? yet it would pitty a man, because he is zealous for God, in the blindnesse of his zeal: as it pitied the Apostle to see his brethren goe to Hell, that were blindly zealous for God. *Brethren, my heart's desire, and prayer to God for Israel is, that they may be saved; for I bear them record, they have a zeale of God, but not according to knowledge*, *Rom.* 10. 1, 2. It pitied him that such as were blindly zealous for God should perish. But whom will it pitty to see thee go to Hell, thou hast no zeal at all, that way? No, no, thou art zealous after the things of this life, and after thy lusts, as God told Jerusalem, *Who shall have pity upon thee O Jerusalem? Thou hast forsaken me, sayes he*, *Jer.* 15. 5. Who will pitty our drunkards and our whoremongers? who will pitty you that are zealous in your sins and abominations? ye are not so much as the objects of pity.

Is it so, that the zeale of our affections is due only to God? Is it so that God does demand it? and that we are bound upon pain of death and damnation to give it to God? Is it so that we never repented, we never beleeved, never were in Christ, never loved God, never were taught of God, never can be pitied, unlesse we give the zeale of our affections unto God? Then, O then, let us consider the lamentable condition we are in, as long as the zeale of our

our affection runs otherwise. I beseech you consider these eight things, which may convince you what a wofull condition ye are in.

Zeal is the fire of the soule.

First, *zeal is the fire of the soul.* Look what thou art most zealous upon that sets thy soul in a fire. Every man and woman in the world is set on fire, either of hell, or of heaven. Now if heaven have not set thee on fire, hell hath set thee on fire, thou art set on fire of one of these two. As it is the blessedst thing that can be to *be set on fire of heaven*, to be zealous for the glory of God, and the saving ones soule; zealous for the getting of grace, and zealous in the duties of Religion: so on the contrary, it is the cursedst thing that can possibly be, to be set on fire of Hell. Thou which art a swearer, a lyar, a filthy speaker, whose mouth talketh of vanity, thy tongue is set on fire of Hell; *the tongue is set on fire of Hell*, saves the Apostle, *James* 3. 6. Thou which art a voluptuous man, that lovest thy pleasures, and delightest in vanity more then in better things, thy heart is set on fire of Hell: Thou which yeeldest to the temptations of Satan, the Devil tempts thee to goe proudly in thine apparell, and thou yeeldest: the Devill tempts thee to smother thy conscience, and thou consentest. The Devill tempts thee to put off thy better obedience till another time, and the temptation takes hold; there is here a temptation of Satan but it is a *fiery dart*, the fiery darts of the Devill, *Eph.* 6. 16. Well does the Apostle call them fiery darts of the Devill, saies Saint *Chrysostome*, πυρόεντας τοὺς διαβόλου; for such, saies he, are the sinfull lusts and affections; they are all fiery, set on fire of Hell; this is one misery, and this not a small one, to be in the fire of the soule; and if it be not set upon God, it is set on fire of Hell. *Chrysost.*

Zeal is the running of the soul.

Secondly, *zeal is the running of the soule.* If thou beest not zealous for God thou runnest away after the things of this world; thou doest not onely go after vanities, but thou *runnest*; not onely goe after thy pleasures and thy profit, but thou *runnest*. As the affections are the feet of the soule, so zeale is the *swift running* part of these feet; *I will run the way of thy Commandements*, saies *David*, that is, I will be zealous in it. It is a long way to Heaven, especially now since the fall; it is a very long way to Heaven, and death will overtake us before ever we can get there, unlesse we run; and therefore Saint *Paul* commands us to run fast enough, lest we never get there. *So run that ye may obtain*, 1 *Cor.* 9. 24. Now had we not need to set our zeal right for that way we *run*, that our zeal stands. If the zeal of our affection stand to Godwards, we run on-wards to Heaven; but if it stand to the things here below, we run on-wards to Hell. I reade of *Tiberius Nero*, who, when his brother *Drusus* lay sick in *Germany*, he came two hundred miles in twenty foure houres to visit him. But we may finde ranker runners then so in finite; some in drunkennesse and good fellowship, as they call it; others in security and hardnesse of heart: others in one sinne, and others in another; and as they runne themselves, so if there bee any that are stricter then themselves, they wonder that they runne not with them to the same excesse of ryot, 1. *Peter* 4. 4. Marke, runne not with them, where note, themselves runne into ryot. May be sometimes, they have sudden and violent affections to good, as if they were all on a fire for the present, like the young man in the Gospell, he came *running* to Christ, and kneeled downe to him, saies the Text, *Marke* 10. 17. O he was all upon the haste, he does not goe to him, but he runs; as many men and women have very good moods and violent pangs of goodnesse now and then, but alas, it was nothing but a flash, for by and by he was as ready to be gone, as ever he was hasty to come; and then he ran on in his security and covetousnesse of minde. Do ye not see how fast many of you run on in arrerages with God? If we could see Gods debt-book, might we not there read, *Item*, ten thousand oathes thou hast sworne, *Item*, millions

Tiberius Nero.

Swift of foote.

lions of millions of filthy words thou haſt ſpoken. *Item*, a hundred millions of millions of wicked thoughts thou haſt thought. *Item*, a thouſand lazy prayers thou haſt made. *Item*, twenty hundred Sabbaths thou haſt prophaned. *Item*, forty Sacraments thou haſt unworthily received. Thus ye have run on, as if ye thought every day ſeven yeares, till ye are in Hell. Thus it is with you, when your zeal is ſet any where elſe then on God.

Zeal is the predominant element in the ſoule.

Thirdly, *zeal is the predominant element in the ſoule.* Look what the ſoule is zealous unto, that is the predominant temper of the ſoule; if thou beeſt zealous for God, Chriſt is predominant in thee; if thou beeſt zealous for the things of this world, the world is predominant in thee, *Non datur temperamentum ad pondus*, ſayes the Philoſopher, there is no temper but ſomething is predominant. You never heard of a ſoule that had as much of the world in him as of Chriſt, and of Chriſt as of the world: No, as he is zealous to one thing, ſo one thing or other is predominant in him. Men pleaſing is predominant in one; pride predominant in another, and pleaſure predominant in a third. Whatſoever a man is zealous unto, that is his predominant element: Now if thine affections, if the zeal of them be not ſet upon God, then ſome thing or other in the world is predominant in thee. O what a miſery then is it to be leſſe zealous for God then for the world! the world is predominant in thee; this is the character of one that yet is no better then a reprobate, *Lovers of pleaſure more then lovers of God*, 2 Tim. 3. 4. when pleaſure is predominant and not God. *He that loveth father or mother more then me, is not worthy of me*, ſayes Chriſt, Mat. 10. 37. when carnal relations are predominant, and not ſpiritual; this I ſay, is an evident character of a wicked man: for what difference is there between a godly man and a wicked man? both have ſin in them both, the difference is, a godly man hath ſin in him, *but grace is predominant*; and therefore he is called a godly man. A wicked man hath many good graces in him, but ſin and wickedneſſe is predominant, and therefore he is called a wicked man; the denomination is from the part that is predominant. The beaſts of the earth, becauſe the earth is predominant; the fiſhes of the Sea, becauſe the water is predominant; a Brick-houſe, not as though there were no wood in it, but becauſe Brick is predominant. Marke all thy thoughts, which is predominant in them, the world or Chriſt; marke all thy ſpeeches, which is predominant earth or heaven; mark all thy cares, which is predominant to vex thee moſt? O what a wofull eſtate art thou in, when ſin and corruption is predominant in thee! If thou be more zealous after the things of this life then after grace and holineſſe, without which no man ſhall ſee the Lord: Thou canſt never enter into Gods kingdome, becauſe ſin is predominant in thee.

4. Zeale is the ſelf-cruelty of the ſoule.

Fourthly, *zeale is the ſelf-cruelty of the ſoule.* If thou beeſt moſt zealous to God, thy zeale is a holy cruelty to thy ſelfe. Maſter, ſpare thy ſelfe, ſayes Peter to Chriſt, Get thee behinde me Satan, ſayes Chriſt; he was zealous for the redemption of the world, and he would not ſpare his own life. Zeal is a *holy cruelty of the ſoule*, it will ſpare nothing, not life, nor credit, nor living nor any thing. M. *Fox* that was zealous in his love to the poor, he was in a holy manner cruell to himſelfe, to give the very cloathes off his back, rather then the naked ſhould not be covered. *Love is as ſtrong as death and as cruell as the grave*, Cant. 8. 6. *Durus ſicut inferi zelus*, as *Ambroſe* expounds it; zeale is as hard as the grave. A man that is zealous, is a hard man to himſelfe that he may be free unto God; not as though true zeale were hard and cruell indeed unto his own ſoule, but I meane, to his owne fleſhly deſires and reſpects, he is the mercifulleſt man to his owne ſoule, under Heaven. Now then ſee what a wofull eſtate thou art in, if thou beeſt not zealous for God: For if the zeale of thine affections gad any where elſe, thou art the crueleſt man to thine owne ſoule in very deed, and in truth, as poſſibly can be: Thou

squandrest away Gods mercies, thou treasurest up Gods wrath, thou livest in those sinnes which thine owne conscience can tell thee are sins, thou bestowest thine affections upon the things of this life, which should be given to God, thou damnest thine owne soule. That time which God vouchsafes thee to get grace in, thou wastest it away upon vanity; thou art more carefull for the good of thy carkase then for the everlasting weale of thy soule; thou partest with Christ, rather than with thy lusts: O thou art *durus ut inferi*, thou art as cruell as Hell to thine own soul. Thou knowest that whosoever comes to the Sacrament *unworthily* or *unpreparedly*, or not a new creature, he eats and drinks his own damnation: thou knowest this well enough, thou knowest that the Lord sayes so in his Word. Yet thou art so cruel to thy own soul, that for all this thou wilt venture: thou knowest that he that comes to this supper without a wedding garment, shall be cast into utter darknesse, where is weeping and gnashing of teeth; thou knowest this full well, and thou canst not deny it. Yet thou art so cruell to thy own soule, as to come hither without it: thine affections are so eager after the things of this life, the very zeal of them is all, that thou art even cruell to thine owne soule, *Durus ut inferi*, as cruell as Hell it selfe to thy selfe. O the cruelty of thine earthly zeale! it makes thee fearlesse, and witlesse to sin against God, which the Angels of Heaven durst not doe for a thousand worlds. It makes thee sinne against Christ, and cast off his yoake without which thou canst be never saved; it makes thee choak the motions of Gods Spirit, and strangle thine owne conscience, *Durus ut inferi zelus*, may we well say; this zeale is as cruell as *Hell*, and yet it is in every one of us all, that is not zealous for God.

Fifthly, *zeale is the brand of the soule.* When a man is zealous in any passion, what ever it be, we see it sets a brand upon a man; we call him a *choleriek man*, that is zealous with anger; he is very touchy, say we. We call him a *sinfull, envious* man, that is zealously given thereunto. We call him a *melancholy* man that is much in his sadnesse. Zeale which is the Much of every affection, it sets a brand upon a man. So when a man is zealous for good, it sets a good brand upon a man, as *Æmilius* for his goodnesse was called *Æmilius* the good. *Antoninus* for his piety was called *Antoninus* the pious: so in Scripture one *Barsabas* was called *Justus* the just. So it should seem too, that *Simon* was a noted man for some passionate and affectionate forwardnesse, and therefore he was called *Simon Zelotes*, that is, *Simon* the zealous, *Luke* 6. 15. And so we see though it be counted a mockage by the ignorant world, it is observed by them which are without, that Gods people are zealous. Look what ever a man is zealous in, that is able to brand him. Now if thou beest zealous for the world, or zealous after thy pleasures or any thing else in the world, it brands thee in the forehead for a carnall wretch: as *Elymas* the Sorcerer, *Judas* the Traytor: It stigmatizes thee for a worldling, or a drunkard, or a company-keeper, or voluptuous, or what ever it be thy zeal is most in. Every man is more zealous for one thing then he is for another, either for God, or something else in the world: the question is, whether art thou most zealous for? if thou beest more zealous for any thing else then thou art for God, it brands thee for a wretch. Such an one a very wordling; such an one a very muck-worme; such an one a very spend-thrift; such an one a very gamester and a royster; such an one a very tatler; such an one an *Orlando Furioso*; such an one a hard man: Look where thy Most is, that does truly brand thee before God and good men that are able to discerne thee.

5. *Ambrose Zeal is the brand of the soule*

Acts 1. 23.

The

The XI. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

Zeal is the transporting of soul out of it selfe.

THE sixth is, zeale is *the transportation of the soule out of it selfe.* When a man is zealous in a passion, he is transported out of himselfe, the passion hath command of him, and not he of his passion. As a man that is all on fire with anger, or with choler, it transports him out of himselfe, and he is under the command of his anger, his anger rules him; it is well for him now if his anger be good; but if it be carnall, what a wofull condition is he in! If a mans zeal be good and for God, he is happy. As *David* was zealous for God, he was transported out of himselfe, he was not his owne man. No, sayes he, I am thine, Lord save me, for I have sought thy precepts, *Psal.* 119. 94. he sought Gods precepts with such zeal, that he was not his owne man, he was under the command of his zeal, his zeal was to God, and it did captivate him to God. I am thine, sayes he. *He* was at Gods disposе, not at his owne, for his zeale transported him out of himselfe. *H*imselfe would transgresse, but his zeal would not let him. *H*imselfe would be careleſſe, but his zeal would not suffer him. *He* must doe as his zeal would have it. *He* had not the command of himselfe. No, he was at the command of his gracious zeale. It was well for him it was good: for now on the contrary, if a mans affections be set upon the things of this life, he must have pleasures, and he must have his living and his maintenance, and he must have this, his affections are set on't, he is zealous after them: this man is not his owne man, he is a servant of his lusts. As *David* said, *I am thine Lord*: So he may say on the contrary, I am thine *world*: I am thine, *pleasure*, I am thine, *Satan*, I am at thy command and thy service. As the text sayes, *Paul* a servant of Jesus Christ, *Jude* a servant of Jesus Christ, for they were zealous for Christ, and their zeal made them not their owne men: so I may say of a wicked man. *Esau* a servant of sinfull pleasure and delights, *Demas* a servant of this present World, *Diotrephes* a servant of his own ambition; for they were zealous of these things, and their zeale made them slaves thereto. *Whosoever committeth sinne is the servant of sinne*, John 8. 34. sayes Christ to the *Jewes*; servant? say they, we were never servants, we are free: servants sayes he, yea, ye are the servants of sinne, ye goe about to kill me, sayes he. Are not ye the slaves of sinne, when ye will be obedient to your lusts, to doe such an ill office as to murther me? I know there be two kindes of slaves and servants; some that are in *arcta custodia* close prisoners; Such servants of sin are they, that are kept so close, that they cannot goe one step beyond prophaneſse. Some in *libera custodia*, are false prisoners. When a man lusts hold him in a longer chaine, like Birds in a larger Cage, which may be is free to

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be a professour, and come to Church and hear, and pray, and be civil; and when he is once at the length of his Chaine, his lusts pull him backe: the former are the affections *Gally-slaves*, chained to their seates and their oares; The latter are their sluggish messengers, to go up and down of their errand. And therefore the Devil which takes all advantages of a mans affections, is said to hold him *captive at his pleasure*, 2 *Tim.* 2. 26. O sayest thou, I am not the Devils captive at his pleasure, I will not sweare, nor swagger, nor be drunken as some will; alas, alas, it is not the Devils pleasure to have thee a drunkard or a swearer, it is his pleasure to use his servants some for one service, some for another: it is not his pleasure to imploy thy tongue in swearing; no, He'l imploy thy tongue onely in talking civilly of the things of the World. It is not his pleasure to use thee for drunkennesse and whoredome, but to go on in security, and formality, and presumption. O what a hideous case art thou in, the zeale of whose affections is not set upon God? What will not thine affections command? and then if they command, thou art not thine owne man, thou must obey. Let covetousnesse command; how wilt thou curtaile thy prayers to God in the morne? how seldome wilt thou be thinking of God all the day? how wilt thou carke, and pinch, and spare? Let mirth and jollity command thee, how wilt thou jest, and loole, and hoyt, and play, and giggle, and mock, any thing for pastime? Let revenge command thee, how angerly wilt thou look? how snappishly wilt thou speak? how churlishly wilt thou bend thy fist? or how baisely wilt thou study to do a displeasure? how apt to misconstrue what thy neighbour doth? how ready to entertaine any flying rumour of him? thus thou art not thine own man, but harased, and hurried up and down by thine unruly affections, till they have undone thy soul for ever. O consider then the wofulnesse of this thy slavery, when the zeale of thine affections is thus disjoyned from God. Consider quickly if thine affections keep thee in service long, they'l keep thee ever; the longer a man stayes in service, the more foole he is. Proverb. *Alterius non sit, qui suus esse potest*; In the Law of God it is written, that if a servant after seven yeares bondage did still love his Master, the Law sayes thus, let his Master boare his eares, and make him serve for ever, *Exodus* 21. 5. well, take heed, thou lovest to live on as thou doest, and thou likest thy slavish courses too too well, take heed, I say, lest thine eares be nailed to thine affections, and thou be made a slave for ever. I feare me, we have many of such slaves, their eares boar'd with an awle, and their soules then bound prentice for ever to the wayes of Death.

ὁ γὰρ τοῦ δούλου, sayes Aristotle, *servants have no leisure.*

Seventhly, *zeale is the strength of the soule*, zeale carries all the strength of the soul with it, leaves none behinde. And therefore the Scripture puts these two things together, zeale and his strength. *Lord where is thy zeale, and thy strength?* sayes the Prophet *Isa.* 63. 15. If he aske where his zeale is, he askes where his strength is? for zeale is the strength of the soul. Ye know *Jacob* wrestled with God for a blessing, and his effectual fervent prayer prevailed, but how does God expresse it? he expresses his zeale thus. By his strength, he had power with God, *Hos.* 12. 3. his prayer was a zealous prayer, and therefore it was a prayer with strength, by his strength he had power with God. He prayed, and he prayed with strength, he laid all his strength that he could on the duty, and by his strength he had power with God. Look what a man is zealous unto, all his strength goes to it, he leaves none behinde. O the misery of a carnal heart, that is not zealous for God, he hath no strength at all left for God, or the saving of his soul. Would he pray? alas, he hath no strength to pray with. His prayers are as weak as bul-rushes. Would he resist sin? he hath no strength to resist it with. His striving to resist it is nothing able. O how hardy is he to commit sin, the charges and the cost that is in drinking does not terrifie the drunkard from his drunkennesse, the cost

7. *Zeale is the strength of the soul.*

that is in garish apparel does not terrifie the proud from their vanity in cloathes. The disgrace that is in sin does not terrifie the Adulterer from his lust. The fear of fathers and mothers displeasure does not terrifie the Spendthrift from his ryot. No, wicked men are hardy that way, because their zeal goes that way. But to that which is good, *How weake is thy heart?* *Ezek.* 16. 30. *nihil metuendum vides, metuit tamen*; the least crosse look of a father, or a mother, or a great man scares him. One twelve penny charges affrights him. One petty difficulty damps him, because his zeale stands towards another point; take him at the plough, there he can be strong to labour, he'l toile, he'l sweat, he'l hold out. Take him at prayer, he is as weake as water; take him at a Tale or a Story, he'l remember it well, and repeate it after you, his memory is strong; take him at a Sermon, his memory failes him; take him in a businesse to manage, his wit is strong, his parts strong, he hath an excellent reach; but take him in mortification, he is as weake as a man without understanding. This is the misery of thy soul, when thy zeale is not set upon God. The Devil is the strong man, *Mat.* 12. 29. and thou hast no strength to encounter him; thy lusts are strong to inthrall thee, and thou hast no strength to be free, and yet thou pitiest at these things: Men think nothing of the Devil, as though he were nothing but a scare-crow, they defie him every hour in the day, they jest at him, saying, the Devil is a foole, they'l paint him on their wals, and call for him as though they would give him a challenge. I remember a pretty Proverbe, that I read the *Germans* have, *Non pingendus est Diabolus in pariete, quia sponte sua venit.* Paint not the Devil on the wall, he'l come soone enough of his own accord. I am sure, he comes too soone to beguile men, too soone to bewitch and befoole men, too soone to disarme men from all strength to that which is good. If he can once set thine affections on the things of this life, he hath gotten the victory, and thou art not able to recover.

8. *Zeale is the confidence of the soule.* *Superant omnes qui excipiunt nimis*, sayes Lucian.

Eighthly, *Zeale is the full confidence of the soule*: that does a man chiefliest trust to, which he is zealous upon. He that is zealous for the world he trusts to the world, otherwise he would not be zealous for it. He trusts to have pleasures, and he trusts to have goods, & he trusts to be esteemed one that is zealous about them. What, do you trust to beare all before you? as we use to say, when we see a man hot and zealous upon any thing; the soul would not be zealous but that it verily trusts to prevaile. Thus shall mine anger be accomplished, and they shall know that I the Lord have spoken it in *my zeale*, *Ezek.* 5. 13. God was confident of the fulfilling of his wrath, why? because he had spoken in his zeale. Indeed God may well be so, were he never so little angry; but the words do expresse the nature of zeale. It's the full trust of the soul to speed. A wise man will not be hot upon any thing, unlesse he trust to go through stitch. If zeale then be the full trust of the soul, what a mad man art thou not to be zealous for God? Thou trustest to the World, and trustest thy pleasures, and trustest thy passions, thou dost not trust God. If thou trustedst the Lord God, thou wouldest be zealous for God. Alas, alas, thou canst not trust God, thou never labourest to please him. He that depends on a man, and must be for to trust him for help and assistance, he will not offend him. Alas, what trust can he have to him, if he offend him continually? when the *Sydonians* and the *Tyrians* had offended King *Herod*, their Country being nourished by the Kings Country, *Acts* 12. 20. they laboured to please him again. So if thou wouldest trust Almighty God, thou wouldest labour to please him, and to be zealous for his Name, and not make him thine enemy by thy sins and iniquities. Thou which blaspheme'st his Name with thine oaths, and abuse'st his Creatures with thine intemperance, and prophane'st his Ordinances with thy carelesnesse and neglect, & displease'st him all the year long. Alas, how canst thou trust him? thou make'st him thine enemy; canst thou trust one that he'l befriend thee, that vowes he will hang thee? canst

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thou trust he'l help thee at all hands, that is provok't to undoe thee? thou art a damned man, if God do not pardon thee. Thou art a wofull wretch, better thou hadst never been borne, if God give thee not grace. And canst thou trust God he will be good to thee? what, and displease him day by day, offend him every hour? No, no, thou mayest trust him, he'l confound thee. Thou which art a liyar, thou mayest trust him what he sayes in the *Apocalyps*. All liyars shall be cast into the lake of *brimstone*. Thou which art a swearer, mayest trust him, he'l never hold thee guiltlesse. Thou which art a drunkard, and a company-keeper, and a whore-monger, mayest trust him, thou shalt never inherit the Kingdom of Heaven. Thou which talkest idly and impertinently, mayest trust him, he'l call thee to a account at the day of judgement. Thou which hardenest thy neck against the reproofes of the word, mayest trust him, he'l destroy thee without remedy. And he hath said it, he will do it, and hereon thou mayest trust him: thou canst never trust him for mercy or grace or any good thing, thou displeasest him daily, and [illegible] thine enemy. And how canst thou trust him? what though thou dost not know how little thou carest for his Commandements, how little thou respectest his Ordinances, how falsely thou usest him in thy ways, indeed if thou were zealous for his glory, and zealous to please him in holinesse of life, and zealous to obey him, and lock him, then thou might'st trust him. Thou canst never trust him otherwise. By this time thou mayest see what a woful condition thou art in, if the scale of thine affections be not set upon God.

Rev. 21. 8.

But many poor soules may demand, how then shall I know whether the scale of mine affections be set upon God? I answer thee: There are seven signes whereby thou mayest know it.

Signs whether the scale of thy affections be set on God.

The first, *if the affections be sensible and active*. A man may have a little love, and a little griefe, and a little joy, and a little pity, and no body see it, but if it be zealous, it will quickly be notable, every one will observe it, as soon as ever it is stirred. When *Ephraim* was zealous to have Judah to *Jerusalem*, what sayes Saint *Paul* of him? I beare him record, he hath a great zeale for you, sayes he, *Col.* 4. 13. *Paul* could not but move it to him; he saw so many strong expressions of it.

1. *Signs, if their affections be sensible to Godward.*

This holinesse and ferventnesse is very remarkable. But if on the contrary there be no notable expressions of griefe for sin, there may be some goodnesse, some pitty, some griefe, (suppose it) but it is no scale, it is not remarkable. If a man be zealous in the [illegible] and [illegible] it is a notable thing, to pray, and sing, and [illegible] that way is very remarkable. I will beare him record he is a [illegible], the world is too much in his presence, the world is so much in his eare, and so much in his face. Look upon his prayers, he is so ravished with the thoughts of the world. Look upon his Ministers he is so [illegible] with the things of the world. Look upon his [illegible] he is so [illegible] with the things of the world. Look upon his [illegible] and the world are in common. I will beare him record, he is [illegible]. Were we [illegible] God, there would be alwayes [illegible] of our heart unto God. Saint *Paul* when he would make [illegible] that he was an Apostle to them, he [illegible] the signes of an Apostle were wrought among you? If we were zealous for God, ye might [illegible] among you? Are not the signes of [illegible] among you? Is not [illegible] Christ [illegible] signes of true [illegible] are shewn in you? If your brethren be [illegible] ground will do you [illegible] to [illegible] of the Gospel? do not thrive? [illegible] labour, in number, in grace in [illegible] Parish, does Heaven [illegible] with your prayers and your [illegible]? is zeal [illegible] among your people so sensible and remarkable among you, we might say, I beare you record, sir, so may the wicked when they [illegible] observe it; we beare them record they have a great [illegible] Heaven, our lives would convince them. May be they would hang us and reproach us the more; but this is certaine,

that is in garish apparel does not terrifie the proud from their vanity in cloathes. The disgrace that is in sin does not terrifie the Adulterer from his lust. The fear of fathers and mothers displeasure does not terrifie the spendthrift from his ryot. No, wicked men are hardy that way, because their zeal goes that way. But to that which is good, *How weake is thy heart? Ezek.* 16. 30. *nihil metuendum videt, metuit tamen*; the least crosse look of a father, or a mother, or a great man scares him. One twelve penny charges affrights him. One petty difficulty damps him, because his zeale stands towards another point; take him at the plough, there he can be strong to labour, he'l toile, he'l sweat, he'l hold out. Take him at prayer, he is as weake as water; take him at a Tale or a Story, he'l remember it well, and repeate it after you, his memory is strong; take him at a Sermon, his memory failes him; take him in a businesse to manage, his wit is strong, his parts strong, he hath an excellent reach; but take him in mortification, he is as weake as a man without understanding. This is the misery of thy soul, when thy zeale is not set upon God. The Devil is the strong man, *Mat.* 12. 29. and thou hast no strength to encounter him; thy lusts are strong to inthrall thee, and thou hast no strength to be free, and yet thou pitiest at these things: Men think nothing of the Devil, as though he were nothing but a scare-crow, they defie him every hour in the day, they jest at him, saying, the Devil is a foole, they'l paint him on their wals, and call for him as though they would give him a challenge. I remember a pretty Proverbe, that I read the *Germans* have, *Non pingendus est Diabolus in pariete, quia sponte sua venit.* Paint not the Devil on the wall, he'l come soone enough of his own accord. I am sure, he comes too soone to beguile men, too soone to bewitch and befoole men, too soone to disarme men from all strength to that which is good. If he can once set thine affections on the things of this life, he hath gotten the victory, and thou art not able to recover.

8. *Zeale is the confidence of the soule. Suparant omnes qua expiunt nimis, sayes Lucian.*

Eighthly, *Zeale is the full confidence of the soule*: that does a man chiefliest trust to, which he is zealous upon. He that is zealous for the world he trusts to the world, otherwise he would not be zealous for it. He trusts to have pleasures, and he trusts to have goods, & he trusts to be esteemed one that is zealous about them. What, do you trust to beare all before you? as we use to say, when we see a man hot and zealous upon any thing; the soul would not be zealous but that it verily trusts to prevaile. Thus shall mine anger be accomplished, and they shall know that I the Lord have spoken it in *my zeale*, *Ezek.* 5. 13. God was confident of the fulfilling of his wrath, why? because he had spoken in his zeale. Indeed God may well be so, were he never so little angry; but the words do expresse the nature of zeale. It's the full trust of the soul to speed. A wise man will not be hot upon any thing, unlesse he trust to go through stitch. If zeale then be the full trust of the soul, what a mad man art thou not to be zealous for God? Thou trustest to the World, and trustest thy pleasures, and trustest thy passions, thou dost not trust God. If thou trustedst the Lord God, thou wouldest be zealous for God. Alas, alas, thou canst not trust God, thou never laboures to please him. He that depends on a man, and must be for to trust him for help and assistance, he will not offend him. Alas, what trust can he have to him, if he offend him continually? when the *Sydonians* and the *Tyrians* had offended King *Herod*, their Country being nourished by the Kings Country, *Acts* 12. 20. they laboured to please him again. So if thou wouldest trust Almighty God, thou wouldest labour to please him, and to be zealous for his Name, and not make him thine enemy by thy sins and iniquities. Thou which blasphemest his Name with thine oaths, and abusest his Creatures with thine intemperance, and prophanest his Ordinances with thy carelesnesse and neglect, & displeasest him all the year long. Alas, how canst thou trust him? thou makest him thine enemy; canst thou trust one that he'l befriend thee, that vowes he will hang thee? canst

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thou trust he'l help thee at all hands, that is provok't to undoe thee? thou art a damned man, if God do not pardon thee. Thou art a wofull wretch, better thou hadst never been borne, if God give thee not grace. And canst thou trust God he will be good to thee? what and displease him day by day, offend him every hour? No, no, thou mayest trust him, he'l confound thee. Thou which art a liar, thou mayest trust him what he sayes in the Apocalyps, All liers shall be cast into the lake of brimstone. Thou which art a swearer, mayest trust him, he'l never hold thee guiltless. Thou which art a drunkard, and a company-keeper, and a whore-monger, mayest trust him, thou shalt never inherit the Kingdom of Heaven. Thou which talkest idly and unprofitably, mayest trust him, he'l call thee to a strict account at the day of judgement. Thou which hardnest thy neck against the reproofes of the word, mayest trust him, he'l destroy thee without remedy; this he hath cast his word he will do, and herein thou mayest trust him: thou canst never trust him for mercy or grace or any good thing, thou displeasest him daily, and provokest him to be thine enemy. And how canst thou trust him? what though he say? does not he know how little thou carest for his Commandements? how little thou respectest his Ordinances? how basely thou usest him in thy ways? indeed if thou were zealous for his glory, and zealous to please him in holinesse of life, and zealous to obey him, and seek him, then thou might'st trust him. Thou canst never trust him otherwise. By this time thou mayest see what a wofull condition thou art in, if the zeale of thine affections be not set upon God.

Rev. 21. 8.

But many poor soules may demand, how then shall I know whether the zeale of mine affections be set upon God? I answer thee: There are seven signes whereby thou mayest know it.

Signs whether the zeal of thy affections be set on God.

1. Sign, if thine affections be sensible to Godward.

The first, *if thine affections be sensible and active.* A man may have a little love, and a little griefe, and a little joy, but all shall play, and no body see it, for it is but dead, it will quickly be notable, every one shall observe it, it is as every one will note in *Nicodemus*, a man zealous to save soules in *Paul*, what sayes Saint *Paul* of him? I beare him record, he hath a great zeale for you, sayes he, *Col.* 4, 13. *Paul* could not but know it in him, he saw so many strong expressions of it.

This holinesse and ferventnesse is very remarkable. But if on the contrary there be no notable expressions of griefe in you, alas, there may be some good affections, some pitty, some griefe, some heartsorrow, but this is no zeale, it is not remarkable. If a man hire a servant to build for him, stepping and praying notable, his toyling and doing and all things that way is very active. I will beare him record, it is a strife among the world, it is so much in request, because the world is so much in love with it, and so much in the fashion. Look upon the prayers that are so ordinarily made in the world. Look upon his Ministers for so few good motions of grace, and so many returns of the world, and mourning unto tears, and so much crying and labouring and striving, and of the world are so negligent, I will stand him record, we are unwilling. Were we together, there would be a great deale of our zeal unto God. Saint *Paul* when he [illegible] that he was an Apostle so obscure [illegible] the glory of an Apostle were [illegible] among you, for I [illegible] zealous for God, ye might answer [illegible] the graces of [illegible] encouragements [illegible] that [illegible] Christ, what [illegible] of your [illegible] abound in you? if your brethren be [illegible] and grown cold [illegible] yet [illegible] [illegible] of the Gospel do not thrive, [illegible] is [illegible] so [illegible] in number is it [illegible] grace be [illegible] stirring in the Parish, does Heaven [illegible] in your [illegible] and your prayers? if zeal were exhibited among [illegible] it would be notable and remarkable among you, we might say, I beare you record, you are [illegible] with [illegible] would observe it; we beare them record, they have a great [illegible] Pharisees [illegible] would convince them. May be they would hate us and reproach us the more; but this is certaine,

our lives would convince them, as Christs did the Centurion, doubtlesse this is a righteous man, *Luke* 23.47. So your lives would convince all their consciences; doubtlesse they are strict men, doubtlesse they are humble, and meek, and religious. Thus it would be, were we zealous. But if our Religion be not notable, hardly notable to our lives, we can hardly tell whether we have true faith and repentance, and zeal at all, yea or no: much lesse notable to others. If it is to be feared we are not zealous for God.

2. Signe, if thou beest impatient of sin.

The second signe of zeal towards God is, to be impatient of sin. Zeal, as afore said, is the impatient part of the affections: if a man do affect a thing but a little, he can be patient without it; but if he affect it very deep and with zeal, O his affections are set on it, and he is impatient if he speed not. So that if thou beest zealous against sin, thou art impatient of sin, thou canst not suffer it. Zeal is impatient of what ever is contrary to it. That this is the nature of [illegible] may see by the poor blinde zeal that was in Paul before his conversion. He was zealous to God, as he thought, and thinking that the Church of Christ were contrary to all men, enemies to God and man, therefore now in the blindnesse of his zeale he persecutes that way unto death. Concerning zeale persecuted the Church, *Phil.* 3. It was a woful kinde of zeal to persecute the Church, but yet there you may gather the nature of zeale, it cannot abide that which is contrary: and therefore if thou beest zealous against sin thou canst not abide sin, bitter ministry, chiding, strifes, prayers, exhortations, any course thou wilt use, rather then abide it: thou canst never abide any thing that is displeasing to God, but resist it to the uttermost, and this resisting will be,

Zeale cannot abide any sin.

First universal: if thou beest zealous, there is no sin thou canst patiently abide. Nothing is cold but the fire: it doth resist it; to nothing is sin but zeal doth resist it, to the utmost. I fleeth all thy precepts concerning all things to be right, I hate every false way, *Psal.* 119. This is zeal indeed, then is never a false way that a man can abide, that is zealous. To be zealous against our sin, and like warre against sinne, that is not zeal.

2. In any person. 1. In friend.

Secondly, general in all manner of persons.

First, *in a friend as well as in an enemy*. If thou beest zealous, thou wilt finde fault with thy friends when they sin, as well as observe a fault when mine enemy offendeth. Many are apt to observe when their enemy sinneth. How unconscionable is he, does he hate God, and is he such a one? But if thou beest zealous, when thy friend doeth evil, thou canst not but finde fault, thou will not only labour to convince him by reasoning, but thou canst not but speak the word that comes to mouth: [illegible] as the fire, if it can, it will burn: so if thou hast any heat in thee, if thou layest to heart the matter of God, it is impossible thou could not abide to speak to his friends that were not for his turn from God, though otherwise they were very friends unto him, and may be loved, honoured, and more precious and dearer unto him, he could not [illegible] though they were friends, yet he'd be thy friend, and thou dependest upon [illegible] and love to him, that it [illegible] zealous, all but him that [illegible]

2. In childe.

Secondly, in [illegible] if [illegible] good shall have many [illegible] angry at every [illegible] [illegible] [illegible]

man when his son hath committed things worthy of death, will not spare him, *Zach.* 13. 3.

Thirdly, in ones *own wife, or husband*, or father, or mother, as well as in a neighbour, zeal cannot abide it; husband, thou doest not love me, as long as thou livest thus; wife, thy heart is not with me, as long as thou doest thus; how canst thou love me, which thou doest not love God, nor thine own soul? This is the meaning of our Saviour: *If any come to me, and hate not father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life, he cannot be my Disciple, Luke* 14. 26. A zealous man cannot abide to yeeld to sin, for the best of them all. 3. *In wife or husband.*

Fourthly, in a *rich man as well as a poor man*: if thou beest zealous, thou canst not abide sin, neither in the rich, nor in the poor: if poor men offend, and if beggars be idle and ungodly, then thou wilt complaine: Oh, the poore are so wicked, they break down our hedges, who would relieve them? they will not be orderly, they lye drinking in Ale-houses, and spend ill, way on the poor, therefore who would relieve them? But if the rich be keepers of company, and vain in their pleasures, how are they to zealous against their sins, alas, this is no zeal: but if a wicked man be as great as King *Ahab*, *Micaiah* will deale roundly with him. *Nathanah* will not spare Lords nor Nobles when they sin, *Neh.* 13. &c. For a Magistrate to punish poore Malefactors, and for the Gentry, when they do transgresse, is this zeal, no it is cursed partiality. 4. *In a rich man.*

Fifthly, *in ones selfe*, rather than in any body else: true zeal is more zealous against sin in ones self than in all the world besides; otherwise, saies our Saviour, it is *hypocrisie, and no zeal. Thou hypocrite, first cast out the beame of thine own eye, and then shalt thou see clearly to pull out the mote out of thy brothers eye*, *Matth.* 7. 5. Zeal! Nay it is not *zeale*, it is but self-love, before it heat others it may be the fire meets with many other things that is not ablaze here, but the bottome of a kettle of water, the fire doeth heate it, nevertheless the fire will be sure to be hot of it self. So it is with thee if thou be zealous against sin, thou will be like unto fire, that can suffer evill to be in any other, than it is in it self; for thou will not suffer sin in any body else, than thou doest in thy self; thou will not suffer sin any where else by thy good will, but above all things thou will not suffer it in thy selfe. This is the second signe of zeale towards God, it is impatient of sin. 5. *In ones selfe.*

The third signe of zeal towards God is, *it cannot be quiet till it is assured of his favour and love in Christ*. Those are never zealous for God, if they can quietly be quite without the sense of Christ and of Heaven: the reason of slaining that not expressed is, *Where there is never a childe of God under Heaven, that is zealous till he be sure he is never zealous for God, till he be sure of Gods love in Christ Jesus. That zealous love that can rest without the assurance of Gods love in Christ, is not zealous love, but self-love*: for all that I know, he who can rest in the assurance of Gods love, and cannot rest till he love God again, he never truly loved God at all: for as soon as ever God doth love us, we love him again, and cannot but love him again: for all the while God doth not love us, we are enemies to him, and call him our enemy for ever; and where the truth of enmity to God is in the soul, there can be no zeal: for no man can truly love God, but he that is assured of Gods love to him: for we love him because he first loved us, *1 John* 4. 19. Now if thou would be a zealous lover of God, if thou would have thy zeal to be true zeal, thou must never rest, till thou have got assurance of his love, yea, thou must labor, and for all that I know, pray for assurance of his love, yea, and perhaps for evidences, look to them, examine your selves, what does your conscience tell you, are you the sure of Gods favour, or your election to life? yea hope well yee say, but yee are not assured 3. *Signe of zeal towards God, it cannot be quiet without assurance of Gods favour.*

turned thrift, neither does it break your sleep a jot, nor hinder your sports and your pleasures, and your mirth, it is certaine ye were never zealous for Gods glory. What a wonderful thing is this? hast thou but one soul, and art thou no more carefull of it? art thou to live either for ever in Heaven or Hell, and thou dost in all scriptures and sermons would wishes end? and art thou no more diligent to make sure work before hand? *perhaps thou mayst be saved*, yea, but *perhaps thou mayst be damned*. And hast thou no more love to thy soul, than to be quiet with uncertainties? O how many be there among us that have no assurance from God, what he means to do with them? whether to save them, or to destroy and to damne them? how many go blundering on in an uncertaine opinion, and confident hope of Gods favour, and have no certainty at all of the same? how many that are haunted with feares and terrours, and doubts this way, and never labour to be sure? how many that have had plenty assurance a good while ago, and now they have lost them, and yet they lie still, and go dreaming on in the duties of religion, as if they could thrive well enough, though they never recover again? this is no zeale: if thou be first a zealous, thou canst never rest to be under uncertainties, never to be quiet till thou hast gotten the assurance of Gods love.

4. Signe, gladnesse to further, & be furthered in the wayes of God.

The fourth signe of zeal towards God is *gladnesse to further, and to be furthered in the wayes of God*. If thou be zealous, thou art glad to be reproved, and told of thy sins; glad that the Minister hath met with thy corruptions, and rip them up in the Pulpit: as a Patient is glad that the Physitian hath hit right on his disease. When *Peter* had met with those three thousand in one Act, and told them plainly they were murderers of Christ, as ye may read in the Chapter before the text, *they gladly received the word*, Act. 2. 41. *Peter* had a greater worke to doe with them, then we have with you. We have told you that some of you are drunkards, &c. which is bad enough, and ye are offended herewith; but *Peter* told them in a word murderers of Christ, and they gladly received the Word: they were not angry with *Peter*, but with the sinne, and were glad to be told of it. Signes they were zealous, & zealous men are glad to be further, and to be furthered in all goodnesse, that is glad to meet with the godly, that so he may be quickned by conference; glad to pray, that so he may be heard; glad to heare, that so he may go to it and be edified; glad of every opportunity to be strong, and confirmed; glad to go to a Sacrament, which is Christs feast, for there the good Master is glad of the Sacrament of the Table, they keep that feast with great gladnesse. Act. 2. 46. Glad that there was one, glad they were at it, glad more were glad at the same. When hee is zealous, thou will be glad of a Commandement, and glad of the Sabbath. When thou hast been at a Sermon thou wilt be glad that ever thou went out: O the Word does me such good, how good have I got in the sweetnesse of prayer, yea, though the Word did cleave so much against my corruptions, as it did to those good people in Nehemiah, who when they had been reading the Law in the Congregation and told of their sins, and were very sad and sorrowful, they went home and eat their meat with all joyfulnesse of heart, because they had understood the words that were told them. Nehem. 8. 12. Thus doth the zealous man rejoyce in the Word of God, if they goe about the duties of God, prayer, or hearing, or Sacraments, if they do it not slightly or grossely, and in hearing the Word, if they can be warmed, and affected with the Ministers doctrine, a man may see in thy countenance, thou art not in the ordinary state in religion then, but of some strength of zeal towards God. The great impostor man in the Acts, when *Paul* was preaching, he hears so earnestly, and so greedily upon him, as if he would have eaten his face: and could he have, he was a faithful hearer. The same hearer *Paul* spake and *Paul* faithfully beheld him, and perceived he had faith to be healed, Act. 14. 9. He perceived he had faith; how did he perceive it? he perceived it by his [illegible], he could give a shrewd ghesse

by

by his looks: while *Paul* was preaching, he looked so *cheerfuly* and so *greedily* upon him, as if he drunk-in every point that he said. The man without doubt was *zealous to heare*.

The fifth signe of zeale towards God, is *rejoycing to see the forwardnesse of others*. I rejoyced greatly, sayes *John* to the elect Lady, I rejoyced greatly, that I found of thy children walking in the truth, 2 *Ioh.* 4. Nay, if you be zealous, though it may seem a disparagement to thee, that others should be as gracious and famous as thy selfe, yet thou wilt joy in it: it seemed to be a disparagement to *Moses*, that *Eldad* and *Medad* of low rank in the Church, that such as they should prophesie in the Camp. Before *Moses* was counted the only Prophet of the Lord, but now *Eldad* and *Medad* prophesie as well as he: this I say, might have seemed a disparagement to him, yet he was so far from repining thereat, as that he was glad for to hear it; *would God that all the Lords people were Prophets*, *Num.* 11. 29. I confesse a good man may be discontented hereby at the first, flesh and blood was striving in good *Joshua* himselfe at that time, *Moses forbid them*, sayes he. But a godly soul will check himself, and pull down his spirit, and force his heart to be glad, and rejoyce in the goodnesse of others, though it be a seeming disparagement to him. A good Minister rejoyceth to hear of another Ministers gifts, that out-strips him. A good man rejoyces to see others that are better, and better beloved than himselfe, though younger and inferiour, and meaner otherwise. But if thou doest not joy to see men zealous for God, it is certaine thou art a wretch: may be thou thinkest much, thine eye is evil, because they are so good & so godly, and thee; this is an argument of a graceless heart: may be thou art apt to judge hardly of such and such, because they are holyer and preciser than thy selfe. O but if thou wert zealous, thou wouldest rejoyce for to see it. Hast thou a better gift than another? thou art bound to help him; hath he a better gift than thou? he is bound to be helpful to thee. It is a good saying of *Austin*, *Tolle invidiam, & tuum est quod habes; tollam invidiam, & meum est quod habes.* Take away envy, and look wherein I excel thee, is thine. I will take away envy, and then look wherein thou excellest me, is mine. If thou be zealous; thou wilt rejoyce howsoever. Be he a childe, thou wilt rejoyce that he is better gifted than thy self; nay, for that may a carnal heart do, and be proud, he may rejoyce that his childe is better memoried, better witted, better gifted than himself. O thinks he, this is my childe, this is my son, this is my daughter, never a father or mother hereabouts can say they have such a childe. This is nothing but pride. But be it a servant, yea, be it a stranger, be it one whom thou counteſt thine enemy, thou wilt rejoyce in his gifts; so God may be glorified, no matter though I be disgraced, yea, I count it my honour, that my shame in the world may be the stirrup for Gods honour to get up: thus thou wilt reason, if thou hast a spirit of true zeale. It is greatly to be bewailed how many symptomes of atheisme are amongst us in this regard: For men are so far from rejoycing in the forwardnesse of others, that they grumble, and they thunder at nothing so much, as that any should be forward and zealous for God; they had rather have an hundred boone companions, than one zealous man, rather be acquainted with twenty that are carnal, than one one that is holy in his wayes. I thank God, sayes one, we have ne're a Puritan in our Parish. I am glad we can say, we have none of these singular fellowes in our town, sayes another. I speak not of such as the Law does count Puritans, enemies to the State and the Church, it is a blessing indeed there be none such: But of the godly, that are called Puritans by the impure tongues of the wicked; the State hath no better friends under heaven, the Kingdom no better subjects in the world, than are they: for these are they that pray away God's judgements from the Land, that are earnest with the Lord in prayer for the King and Council, and the Church, while the men of the

5. *Signe, Rejoycing to see the forwardnesse of others.*

Comment in Ioh.

the world by their drunkennesse, and whoredomes, and covetousnesse, and security, and contempt of Gods word, are pulling down vengeance on the Nation and provoke God for to plague us. But these are they that most people have little joy in. O my brethren, where we have ten or twenty such Puritans in our Parish, I would to God we had an hundred. I tell you the day will come, that the worst drunkard in the towne would give a world if he had it, he were such a Puritan. In this sense the very Heathen man sayes, that every good man is a Puritan: *Integer vitæ scelerisque purus*, An entire man of life, and a pure man, pure from the sins that others do live in. Had ye any zeale towards God, ye would be glad that all the Country were such Puritans.

6. Zeale to Gods Church and people.

The sixth sign of zeale towards God is *zeale to Gods Church and his people*. *Paul* before his conversion, you may know his zeale was not right, because his zeale was against the Church. Concerning zeale, sayes he, *I persecuted the Church*, *Phil.* 3. 6. his zeale was against the Church, and therefore not right: but after his conversion he had a zealous care of all the Church, his zeale was then to the Church. If the Church were not well, O how it troubled him! if the Church were well, O how it comforted him! if the Church were any where persecuted or infected with errours and doctrine of Devils, then he was frequent in prayer for it, often would he labour, and sigh, and mourne for it, and be writing for the good of it. Now the Saints and the people of God, these are the Church. Unto the *Churches of Galatia*, *Gal.* 1. 2. that is, unto Gods people in *Galatia*. To feed the Church of God, *Acts* 20. 28. that is, the people of God. *Greet the Church that is in their house*, *Rom.* 16. 5. that is, the Saints that are in their house. *In all Churches of the Saints*, 1 *Cor.* 14. 33. these are the Church of God. Now if thou be zealous for God, thou wilt be zealous for Gods Church. Examine thy self. Doest thou mourn for the troubles and distempers of Gods Church, that the Church is so afflicted in all parts of the world? Does it prick thee to the soul? Doest thou go to God and put him in remembrance? Remember the *Children of Edom*, O Lord, how they said, down with it, down with it, even to the ground: remember Lord the *Tobiahs*, and *Sanballats* of these times, remember Lord how they cry, down with thy people, down with them, root them out, &c. This is an infallible sign to try thy heart by. If thou be zealous for God, thou wilt zealously affect the Church of God. *Nehemiah* cannot smother his griefe, but it would shew it self in his face, even at the Kings elbow, when *Jerusalem* lay waste. *Uriah* cannot finde in his heart to eat and drink freely, or take the pleasure of his own house, as long as the Ark of God and *Israel*, and *Judah* abode in tents. Thou must needs be affected with the Church, if thou beest zealous for God. If thou beest zealous for God, thou must needs love there where God loves. *God loves the very gates of Sion*, he loves his Church better than he loves all the world besides. And so wilt thou, if thou beest zealous for him. The Church is the whole company of his Saints upon earth. One Saint is dearer then a million of other men. It is a good saying of *Syracides*, κρείσσων εἷς ἢ χίλιοι, *Eccles.* 16. 3. One just man is better than a thousand others. Though he be a beggar in the world, he is better than a thousand wicked, though they be all Lords and Nobles. Because he is one of Christs redeemed; and so thou wilt love him, and affect him. Thou wilt love him, if thou beest zealous to God-wards, I say, thou wilt love a childe of God, albeit in a leather coat, more than father and mother, wife and children, friend or patron, so they be not Saints, I meane with more *spiritual love* than thou lovest them all. And therefore much more the Churches of the Saints.

The seventh signe; shewing most zeale, when the Lord threateneth to be going away.

The seventh is, if thou beest zealous for God, then thou wilt be most zealous *when the Lord threatens to be going away*. If ever men will buy any thing at the Faire, they'l buy when they are all breaking

sing up standings, taking up their wares, and packing away. If ever they'l be forward to buy, then they will. God is now perchance shutting up [illegible] is now packing up his commodities, and his graces to be gone. The doores of his Sanctuary have been open a long time, and the Shop-windowes of Heaven have stood broad ope this many a yeare. And we see plainly the dead of the Market is come, no body buyes almost; How long hath he preached, and scarce any converted? How many Sermons, and Market dayes have we had? we can hardly see one drunkard converted, one adulterer converted, one worldling converted, one unprofitable professour converted. O that we could see it, but alas we cannot: our commodities sticke upon our hands, we can have no vent for grace, nor Gospel, nor Christ, nor mercy, nor any thing. The dead, the dead of the Market be-tweed, *the Market is dead.* God is now shutting up to be gone; and as we may justly fear, to remove away his Candlestick, to take away the power of his Ordinances, and to withdraw his spirit from striving any more with us, our stubbornesse is so great. We are growne to despise his reproofes, to be incorrigible under his word, to be malicious against his rebukes; what encouragement hath he to stay? Now if ever ye will be zealous, now ye will, now ye will come in, and be wrought on, or never; now your proud hearts will stoop, or never. Now *go lie cry hard*, and *pray hard*, and *beg hard*, or never; Δυσις εσονται ναυσθαι, και τυμασαι εξεστι τοις ἐπειτα. It is grievous to come a day after the Faire, as we say. I meane now is the last inch, in all probability it is so, either now let us look to it, or never. It will be grievous to come a day after grace. No man can repent without grace of God, and therefore if he come a day after grace, he cannot repent, *vid. Heb. 12. 13.*

Ferrum quando calet, cudere quisque valet.

The XII. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

IT may be demanded, what meanes may we use, to make us to be zealous? I answer briefly.

Meanes to make us zealous.

First, *frequent meditation.* Meditate of the infinite misery thou art in by nature, and by reason of sin. And this will make thee zealously humbled. Meditate of thy grievous iniquities whereby thou hast dishonoured God; meditate of the unutterable mercy of God, that hath not consumed thee. Meditate of the admirable patience of God, that hath spared thee thus long, and not damned thee in hell. Meditate of the inconceivable goodnesse of God in Christ, that he should give up his own Son unto death, rather than that thou shouldst perish for ever; these matchs are all fiery truths. While *David* was meditating, I cannot tell now what truths they were that he meditated of, but it seems they were all *fiery truths*, they set his soul all afire, as he mused and meditated, *My heart was hot within me, and while I was musing, the fire kindled, Psal. 39. 3.* The very sight of a fire will warme a man a little. Let thy

1. Frequent Meditation.

heart look upon God and his wayes, let his commandements be ever in sight, they will heare thee: whensoever thou *prayest*, meditate with thy self; if I pray luke-warmely, God will spue me out of his mouth. Whensoever thou *hearest* the Word; meditate with thy self, I must take heed how I hear, otherwise my hearing is abominable. Whensoever the Sabbath is coming, meditate with thy self, O I must call it my delight, and spend it in Gods worship publick and private, or else God will consume me. *While I was musing, the fire kindled*, sayes the Psalmist: what's the reason thou art so luke-warme in good duties, as thou art? the reason is plaine, thou useſt not to meditate, thou canſt be content to hear the Word at a Sermon, and let the Minister warm thee for an houre, thou canst talke of the Word; but when thou art alone, thou doſt not meditate of the word; if thou wouldeſt put the Law of God in thy thoughts, and meditate of it, when thou art ſolitary, it is a fiery law. *From his right hand went a fiery law*, Deut. 33. 2. Gods law is a fiery law, and his Goſpel too is a fiery Goſpel; were it often in thy thoughts, it would heat thee. Know it for a certain, we can never have a jot of ſaving grace or of zeale, if we be not frequent in this duty: thou makeſt a Chriſt of the world, if that can have more roome in thy thoughts than Gods word; thou canst never be zealous nor gracious at all, if thou beeſt not uſed to meditation, thou art carnal and earthly; why? becauſe thy thoughts are of that ſort; the thoughts are *incentiva vitiorum*, ſayes *Hierome*, they are the incenſers and ignicles, and the bellowes to kindle ſin in thy heart, whereas were they heavenly, they would kindle zeale in thy ſoul.

Hier. Epiſt. ad Demetriadem.

2. *A conſtant practiſe of godlineſſe.* Philoſ.

The ſecond meanes is, *a conſtant practice of godlineſſe*. *Mortus eſt conſtare*, ſayes the Philoſopher, Motion is the cauſe of heate. Be ever in action, if thou wouldſt be zealous, be alwayes ſtirring in the works of Religion and godlineſſe: you ſhall ſee men labour and toile naked in their ſhirts in froſt and cold, and be hot for al that. Labour ſtirs up the ſpirits, and heateth the blood; labour will not ſuffer a man to be cold; if *Peter* had been rowing in his boat, when he ſtood ſtill in the High-Prieſts Hall by the chimney corner, he had had little need of that fire to have heated him; and therefore, if thou deſire to be zealous, labour in reading of the Scriptures, labour in hearing and applying the Word to thy heart, labour in examining thy conſcience, and repenting of thy ſins, and labour in praying and calling upon God, this will kindle the heate of zeale in thee, *Aske and ye ſhall receive, that your joy may be full*, Joh. 16. 24. mark that, your joy may be full, your comfort may be full, your love may be full, and your hope may be full, that is, that it may be zealous; *For zeal is the fulneſſe of every affection in it's kinde*. O ſayes one, I am ſo dull, and ſo dead, I pray indeed, but my prayers are dead; and I hear, but my hearing is dead, I ſee my corruptions, abundance of vanity in my heart, abundance of vanity in my thoughts, abundance of vanity in every thing that I do, and I am ſo dead; Lord what ſhall I do? dead art thou? and doeſt thou wonder thou art dead? thou wilt not labour to be quickened, thou art loth to be at the paines to be quickened, thou goeſt idly to work, *Otium mors eſt, & imago ſepulturæ*, as *Seneca* ſpeakes, Idleneſſe is death, idleneſſe is the burying of a man alive. Thou art idle, and wilt not labour with God to be quickned. When *David* was poring and blundring, and looking upon the vanity of his minde, O he was as dead as a timber-log, it deaded his ſoul quite and cleane to ſee his corruptions: but what does he do? he laboured with God againſt it, he laboured with faſting and meditating, and praying again and again, that the Lord would be pleaſed to quicken him, nine times in one Pſalme, *Turne away mine eyes from beholding vanity, and quicken thou me in thy way*, Pſ. 119. 37. *Quicken me, O Lord, according to thy word*, in one verſe, *Quicken me according to thy judgements*, in another verſe. *O Lord quicken me according to thy judgement*, in another verſe, *Quicken thou me, O Lord, according to thy loving kindneſſe*.

Speed.

Pſal. 119. Ver. 154. Ver. 156. Ver. 149. Ver. 159. Ver. 88.

Againe, *Quicken thou me after thy loving kindnesse.* Againe, *Quicken me, O Lord, according to thy Word,* in another verse. He never would let his heart alone, till he had gotten life and spirit, and quickning again. As long as thou art lame in good duties, no wonder though thou be dead; labouring and striving in good exercises will heate a mans soule, and make it more zealous. Ver. 107.

The third meanes is keeping good company, as *Cleopas* was heated by being in Christs company, *Did not our hearts burne within us,* sayes he, *while he talkt with us in the way,* Luke 24. 32. As the bawdy Poet said of his sweetheart, *Accede ad ignem hanc.* Come to this fire, a whore inflames an adulterer, one wicked man heats another unto lust and to sin. So every childe of God is a fire for to heate thee. Wouldst thou be zealous? fort with Gods people, keep company with the Saints, and such as excell in grace and vertue. Two are better then one, for if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, for he hath not another to help him up. Again, if two lie together, sayes the Wise man, then they have heate; but how can one be warme alone, *Eccles.* 4. 9, 10, 11. Doest thou complaine, I have no zeale, I would be glad to be zealous, but I am exceedingly lukewarme; do what I can, so I am, and so I am likely to be: alas, doest thou ever look to be otherwise, as long as thou canst company with vaine persons, such as may be will talke of Heaven now and then, but there is no heate nor warmeth in their speeches, they are dead-hearted themselves, and so are their speeches, dead and without life. O but I live in a place that is wicked, and there's scarse one godly man in the house where I dwell, and I can finde none for to warme me. Doest thou so? so did *Obadiah* in *Ahabs* Court, there was neer a good Courtier to converse with, and therefore what did he do? he made use of Gods Prophets in private, 1 *King.* 18. 4. and though he might not be seen in their company for feare of losing their lives, he hid them in a cave, and there he would have a bout with them in secret. Thou which neglectest the society of the Saints, never expect to be zealous. *Thomas* was very faithlesse and full of his doubtings: One reason was this, the Disciples of Christ had meetings together, and *Thomas* was not with them, sayes the Text, *John* 20. 24. The coales that lie together in the hearth, you see how they glow and are fired, while the little coales that are fallen off, and lie by separate from their company, are black without fire. If ever thou desirest to be zealous, make much of the fellowship of the Saints: thou canst hardly come where two or three Saints are met together, but thou shalt finde Christ in *the midst of them.*

The fourth meanes is, *Shunning the occasions of sin. Moses* would not leave so much as a hoose behinde him in *Egypt, Exod.* 10. 26. that there might be no occasion for the people to turne back into *Egypt*, had he left but a hoose behinde there, that were an occasion to go thither to fetch it. *Abraham* would not take so much as a thread or a shoe-latchet of the King of *Sodom*, when he offered him, lest there should be any hinge to the flesh, to distrust in God. Thou canst never be zealous, unlesse thou *shun the occasions of sin.* If the heart have but an occasion once to be vaine, its a thousand to one, but so it will be, deadnesse will steale on upon the least occasion. Give a theefe but an occasion of having a booty, his fingers cannot hold. When *David* had given occasion to the enemies of the Lord to blaspheme, the Lord told him he would punish him, 2 *Sam.* 12. 14. Why? because if they had but an occasion, they would be sure to take it. Let no man put an occasion to fall in his brothers way, *Rom.* 14. 13. Alas, if the flesh have no occasion, it will lay hold on it; it is not enough to keep out of a sin, but thou must go further, not only from sin, but also from all occasions of sin. Alas, *thou fearest God for nought, Exod.* 8. 7. One thinks I may go so far and no further. Thus far I may do, and so far is this lawfull, but let me tell thee, if thou goest (as free) thine 4. *Shunning the occasion of sin.* Gen. 14. 23. *Nemo dat tentat, periculo proximus.*

heart look upon God and his wayes, let his commandements be ever in sight, they will heate thee: whensoever thou *prayest*, meditate with thy self; if I pray luke-warmely, God will spue me out of his mouth. Whensoever thou *hearest* the Word; meditate with thy self, I must take heed how I hear, otherwise my hearing is abominable. Whensoever the Sabbath is coming, meditate with thy selfe, O I must call it my delight, and spend it in Gods worship publick and private, or else God will consume me. *Whilst I was musing, the fire kindled*, layes the Psalmist: what's the reason thou art so luke-warme in good duties, as thou art? the reason is plaine, thou useſt not to meditate, thou canſt be content to hear the Word at a Sermon, and let the Minister warm thee for an hour, thou canst talke of the Word; but when thou art alone, thou dost not meditate of the word; if thou wouldest put the Law of God in thy thoughts, and meditate of it, when thou art solitary, it is a fiery law. *From his right hand went a fiery law*, Deut. 33. 2. Gods law is a fiery law, and his Gospel too is a fiery Gospel; were it often in thy thoughts, it would heat thee. Know it for a certain, we can never have a jot of saving grace or of zeale, if we be not frequent in this duty: thou makeſt a Christ of the world, if that can have more roome in thy thoughts than Gods word; thou canst never be zealous nor gracious at all, if thou beeſt not used to meditation, thou art carnal and earthly; why? because thy thoughts are of that sort; the thoughts are *incentiva vitiorum*, sayes *Hierome*, they are the incenſers and ignicles, and the bellowes to kindle sin in thy heart, whereas were they heavenly, they would kindle zeale in thy soul.

Hier. Epiſt. ad Demetriadem.

2. *A constant practiſe of godlineſſe.*

The second meanes is, *a constant practice of godlineſſe*. *Motus eſt causa caloris*, sayes the Philosopher, Motion is the cause of heate. Be ever in action, if thou wouldst be zealous, be alwayes stirring in the works of Religion and godlineſſe: you shall see men labour and toile naked in their shirts in frost and cold, and be hot for al that. Labour stirs up the spirits, and heateth the blood; labour will not suffer a man to be cold; if *Peter* had been rowing in his boat, when he stood still in the High-Priests Hall by the chimney corner, he had had little need of that fire to have heated him; and therefore, if thou desirest to be zealous, labour in reading of the Scriptures, labour in hearing and applying the Word to thy heart, labour in examining thy conſcience, and repenting of thy sins, and labour in praying and calling upon God, this will kindle the heate of zeale in thee, *Aske and ye shall receive, that your joy may be full*, Joh. 16. 24. mark that, your joy may be full, your comfort may be full, your love may be full, and your hope may be full, that is, that it may be zealous; *For zeal is the fulneſſe of every affection in it's kinde*. O sayes one, I am so dull, and so dead, I pray indeed, but my prayers are dead; and I hear, but my hearing is dead, I see my corruptions, abundance of vanity in my heart, abundance of vanity in my thoughts, abundance of vanity in every thing that I do, and I am so dead: Lord what shall I do? dead art thou? and doeſt thou wonder thou art dead? thou wilt not labour to be quickened, thou art loth to be at the paines to be quickened, thou goeſt idly to work. *Otium mors eſt, & imago hominis Sepultura*, as *Seneca* speakes, Idleneſſe is death, idleneſſe is the burying of a man alive. Thou art idle, and wilt not labour with God to be quickened. When *David* was poring and blundring, and looking upon the vanity of his minde, O he was as dead as a timber-log, it deaded his soul quite and cleane to see his corruptions: but what does he do? he laboured with God against it, he laboured with fasting and meditating, and praying again and again, that the Lord would be pleased to quicken him, nine times in one Psalme, *Turne away mine eyes from beholding vanity, and quicken thou me in thy way*, Psal. 119. 37. *Quicken me, O Lord, according to thy word*, in one verse, *Quicken me according to thy judgements*, in another verse. *O Lord quicken me according to thy judgement*, in another verse, *Quicken thou me, O Lord, according to thy loving kindneſſe*.

Street.

Pſal. 119. Ver. 154. Ver. 156. Ver. 149. Ver. 159. Ver. 88.

Againe, *Quicken thou me after thy loving kindnesse.* Againe, *Quicken me, O Lord, according to thy Word*, in another verse. He never would let his heart alone, till he had gotten life and spirit, and quickning again. As long as thou art lame in good duties, no wonder though thou be dead; labouring and striving in good exercises will heate a mans soule, and make it more zealous. Ver. 107.

The third meanes is keeping good company, as *Cleopas* was heated by being in Christs company, *Did not our hearts burne within us*, sayes he, *while he talkt with us in the way*, Luke 24. 32. As the bawdy Poet said of his sweet-heart, *Accede ad ignem hanc.* Come to this fire, a whore inflames an adulterer, one wicked man heats another unto lust and to sin. So every childe of God is a fire for to heate thee. Wouldst thou be zealous? fort with Gods people, keep company with the Saints, and such as excell in grace and vertue. Two are better then one, for if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, for he hath not another to help him up. Again, if two lie together, sayes the Wise man, then they have heate; but how can one be warme alone, *Eccles.* 4. 9, 10, 11. Doest thou complaine, I have no zeale, I would be glad to be zealous, but I am exceedingly lukewarme; do what I can, so I am, and so I am likely to be: alas, doest thou ever look to be otherwise, as long as thou canst company with vaine persons, such as may be will talke of Heaven now and then, but there is no heate nor warmeth in their speeches, they are dead-hearted themselves, and so are their speeches, dead and without life. O but I live in a place that is wicked, and there's scarse one godly man in the house where I dwell, and I can finde none for to warme me. Doest thou so? so did *Obadiah* in *Ahabs* Court, there was nee'r a good Courtier to converse with, and therefore what did he do? he made use of Gods Prophets in private, 1 *King.* 18. 4. and though he might not be seen in their company for feare of losing their lives, he hid them in a cave, and there he would have a book with them in secret. Thou which neglectest the society of the Saints, never expect to be zealous. *Thomas* was very faithless and full of his doubtings: One reason was this, the Disciples of Christ had meetings together, and *Thomas* was not with them, sayes the Text, *John* 20. 24. The coales that lie together in the hearth, you see how they glow and are fired, while the little coales that are fallen off, and lie by separate from their company, are black without fire. If ever thou desirest to be zealous, make much of the fellowship of the Saints: thou canst hardly come where two or three Saints are met together, but thou shalt finde Christ in *the midst of them.*

The fourth meanes is, *Shunning the occasions of sin. Moses* would not leave so much as a hoofe behinde him in *Egypt*, *Exod.* 10. 26. that there might be no occasion for the people to turne back into *Egypt*, had he left but a hoofe behinde there, that were an occasion to go thither to fetch it. *Abraham* would not take so much as a thread or a shoo-latchet of the King of *Sodome*, when he offered him, lest there should be any hire to the flesh, to distrust in God. Thou canst never be zealous, unlesse thou *shun the occasions of sin*: if the heart have but an occasion once to be vaine, its a thousand to one, but so it will be, deadnesse will steale on upon the least occasion. Give a theefe but an occasion of having a booty, his fingers cannot hold. When *David* had given occasion to the enemies of the Lord to blaspheme, the Lord told him he would punish him, 2 *Sam.* 12. 14. Why? because if they had but an occasion, they would be sure to take it. Lo, doo man puts an occasion to kill his brother out of way, *Exod.* 21. 13. Alas, if the flesh have no occasion, it will lay hold on it: it is not enough to keep out of a sin, but thou must go far from it, not only from sin, but also from all occasions of sin. *Keep thee far from a false matter*, *Exod.* 23. 7. One thinks I may go so far and no further. Thus far I may do, and follow this lawfull; but let me tell thee, if thou goest so farre, thou

4. *Shunning the occasion of sin.*

Gen. 14. 23.

Nemo dat tentatus, periculo proximus.

thine owne heart will have occasion to goe further, and then thou art undone: *Nimia licentia summis etiam deteriores*, sayes *Terence*. We are all the worse for taking too much liberty: if once it be an occasion to the flesh, thou art gone. Zeale cannot abide the occasions of evill; the least occasions will choak it.

Terem.

1 *Meanes to eschew the beginnings of sinne.*

The fifth means, is to *eschew the beginnings of sin*; *Peter* did but begin to rebuke Christ, Master spare thy selfe, he *began* to rebuke him sayes the Text. *Matth.* 16. 22. But Christ did so hate the very beginnings of that sin, that he said, *Get thee behind me Satan.* The Devill was in that beginning of sin. The Scribes and the Pharisees *began to* reason, saying, *Who is this that speaks blasphemies?* And Jesus condemned these *beginnings of reasonings*, *Luke* 5. 21, Those that were invited to the Feast in the Gospell, they came not, but fell to excuses and were cast into utter darknesse for their labour. But how came they to fall into that sin? the Scripture shewes plainly, because they did not eschew the beginnings of the sinne; they all with one consent *began* to make excuse, *Luke* 14. 18, *principiis obsta*, set thy selfe against the beginning of sin; if thou suffer thy heart to begin once, it will be sure to goe farther. The Spirit of God hath a good phrase, fall into sin. He that stands, let him take heed lest he fall: A man that stands upon a high rocke, if he doe not looke to the beginning of his fall, he cannot stay himselfe till he is quite fallen downe to the bottome, and if not by meer hap he catch hold some where, which it's a thousand to one if ever he do, if he do not, I say, it is a wonder if he break not his necke. Thou canst never have the life of grace in thee, unlesse thou take heed of the *beginnings* of sin.

Vigilandum est maximè tentationis initio, Greg.

Exhortation to be zealous

Be exhorted all ye that faine would fear God, to be zealous.

1. *Else you can never be revenged on your worst enemies.*

First, consider, ye *can never be revenged on your worst enemies*, unlesse ye be zealous; ye would be glad to be revenged on your sworne enemies. *Samson* begged hard of the Lord, that he might be *revenged* on the Philistims for his two eyes; but thou hast worse enemies than the Philistims were to him. *Sin*, the *World*, the *flesh*, and the *Devill*, these are the worst enemies that ever mortall man had, it is good to be revenged on them; thou canst never be revenged on them, except thou be zealous: there is no enemy besides that it is lawfull to be revenged on, but onely upon these, on these thou mayst lawfully: these have done thee much spight, they have brought thee into the estate of wrath and damnation, they have made thee accursed, and liable to hell-torments for ever, they have pluckt out the two eyes of thy soul; now if thou wouldst be zealous, thou mayst be revenged upon them. The Apostle puts zeale and revenge together, yea, what *zeal*, yea, what *revenge*, 2 *Cor.* 7. 11. If thou beest zealous, thou mayst be revenged upon sin that hath done thee so much mischiefe: it hath troubled thy peace, defiled thy conscience, disabled thee from worshipping of God, hindred many good things from thee. Never hadst thou any hurt, or any sorow, or any evill, but thou mayst thank sin for it; Just cause hast thou to be revenged upon sin, there is an inbred desire of revenge in a man upon those that wrong him, the Heathen could say,

Juven. Sat. 13. *Est vindicta bonum vitæ jucundius ipsâ.*

Revenge is sweeter than life it selfe: Here it is true, and no where else. All other revenge is a damnable presumption against God, *vengeance is mine* saith he, and who is he that revengeth himselfe to intrench upon Gods right? but here revenge is commanded, yea it's sweeter then life: here revenge and spare not, and this is the way, get zeal, and be as hot as a furnace in anger against sin, and beat it as *Moses* did the Israelites Calfe, into dust and powder; hath thy filthy cousening heart deceived thee so often, here by thou mayst be revenged on it, be zealous to search it, and curb it and tame it, have thy lusts been greedy, and proud, and sensuall; this honour they must have, and this fashion

fashion they must follow, and this pleasure they must take, and this liberty they must use. O if thou wouldest be zealous, thou mayest easily be revenged on thy lusts; hereby thou mayest be revenged on the Devill, and spight his kingdom to advance Christs; hereby thou mayest be revenged on thy *flesh*, that hath played the traitor so often with thee, thou maist afflict it, and master it and block it, and subdue it; hereby thou maist tread upon the world that hath so often entnared thee, thou mayest scorn it and contemn it, and all the glory of it, and count it as drosse and dung in comparison of Christ: hereby thou mayest trample Satan under thy feet. It is a strange thing how little men study to be revenged on these enemies; let our own brother give us but a crosse-word, we are at daggers drawing to be revenged; but the Devil may baffle us, and the Devill may tempt us, and beguile us, we put it all up: Let a servant but anger us a little, and offend us but in a peece of service, or an errand, O we are so revengefull, and ready to make them smart for it; but sin may crosse us in our souls, and rob us of Christ, and deprive us of grace, and mercy, and peace, and all; yet we are good friends with it, we take nothing unkind: alas, these men are monsters and mad men, one day thou shalt see that sin and thy lust, and Satan, whose temptations thou hast been led by, &c. are the worst enemies in the world; and if ever thou desirest to be revenged upon them, O endeavour to be zealous.

2. *Zeal inables us to doe good unto others.*

Secondly, consider thou wilt never be able to doe good unto others, unlesse thou be zealous. When men goe dreamingly on in Religion, they can never do good upon others: what do others thinke? they drink basely and meanly thereof, as if it were a matter of nothing; but when they see a man zealous, this affects them indeed, if any thing will do it. When a man is zealous at a game he laugheth exceedingly, he is as merry as he can stand on his legs: another man that shall see it, will be apt to demand what fine merry gallant game is that? so it is with ambitious men, when a man is zealous for a living, he rides through thick and thin, through frost and snow all the night long, this friend he seeketh, and that Noble man he flyes to, to help him in his suit: what will folks say, certainly he is going about some great living or other, he is so eager about it. So if thou wouldst be zealous for God, and fervent in religion, men would be compelled to conceive better of godlinesse, and of Christ, then thou mightest provoke others to godliness. Zeal is provoking *grace, Your zeal hath provoked very many*, 2 *Cor.* 9. 2. As zeal in charity provokes, so does zeal in every good worke provoke. Where *Theodoret* observes the wisdome of *Paul*, for he provokes the *Macedonians* by the zeal of the *Corinthians*, and the *Corinthians* by the zeale of the *Macedonians*; for zeal doth mutually provoke one another. O what a deal of good might'st thou do in the house where thou dwellest, in the Parish where thou dwell'st, in the Country where thou art, if thou would'st labour to be zealous? I knew an old man, whether he be dead now or alive, I know not, that was wont constantly to go to the labouring men in the field, and catechize them and pose them in Religion, as they were reaping and working; he would go to mens shops where he was acquainted, and stir them up to have care of their souls, and by this meanes brought about many men and women to seek out for Heaven, that before had no more care that way, then if they had been like a company of beasts. Wouldest thou not be glad to do good? thou will never be able to do it, except thou be zealous. *Paul* had women, and sundry private Christians that are said to labour with him in the Gospel. This, this beloved, would cause Religion to thrive here among us.

Theodoret in locum.

3. *Peoples zeal incourageth Ministers.*

Thirdly, consider I pray you, *thou wilt discourage us in the way Gods Ministers*, except thou be zealous. If men would be zealous in hearing, and zealous proficients, it would make us go cheerfully on in our callings. When I told *Paul* the fervent minde of the *Corinthians*, it encouraged the

Apostle when he told us your fervent minde, we rejoyced the more, 2 Cor. 7. 7. τὸν ὑμῶν ζῆλον, so it is in the Originall, when he told us your zeal. Saint Paul was cheared to hear that. What greater discouragement to a schoolmaster, then that his Scholars should be dull and not profit? What greater disheartning to a Captaine, then that his souldiers should be faint-hearted, and without life? and what greater *griefe to a Minister*, then that his people should be senslesse and liveleſse? It made *Jeremy* weary of his life: It made the Prophet *Micah* lament bitterly. Woe is me, I am like the Grape-gleaners: It made the Prophet *Isay* cry out, I have laboured in vain. On the contrary, when the people are zealous and forward, and drinke in the words of eternall life with all gredinesse, and bring forth fruit with abundance, this makes a Minister go merrily on in his function. *Zelo Ecclesia Dei congregatur*, saith Saint *Ambrose*: It is zeale that does gather a Church, the zeal of the Minister, and the zeal of the people; the Lord quicken us in his mercy, that we may encourage one another daily: Let us be encouraged by you; when ye are reproved, be not offended. You think the Minister spights you, alas, we have no reason to wish any of your fingers to ake, much lesse to wish that your souls should perish. When S. *Paul* commanded that the incestuous *Corinthian* should be delivered to Satan, did he wish him any hurt? No, deliver him unto Satan, sayes he, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus, 1 *Cor.* 5. 5. [illegible] *Chrysostome*, see, sayes *Chrysostome*. No mortall man loved that offender in *Corinth*, more than *Paul* did, sayes he, when he would have him delivered unto Satan. It was onely that he might know he was a damned wretch unlesse he amended, and that the devill should have him unless he were humbled. What was his reason? his reason was this, *that his soule might be saved* in that day. O the Minister preaches damnation so often, he is unmercifull to our soules: O my brethren, we intend you the greatest mercies of heaven in so saying, it is, that ye may not run into damnation, but may repent and believe the Gospel. Do not thus discourage us whom God hath sent to you as his Ministers to labour in the word and doctrine among you, but stir up your selves to be zealous in hearing and obeying, that we may give up an account of your soules unto God with all cheerfulnes.

Ambrose

Chrysost.

4. *Zeal makes a man excell. Proverb.*

Fourthly consider, *you can never be excellent if ye be not zealous*. A Christian should strive to excell: *aut Cæsar aut nullus*; nothing but the best should suffice a Christian. Wouldest thou then be excellent? get this same zeal: zeal runs after the best things; *Crave zealously the best things*, 1 *Cor.* 12. 31. The Word in the Originall is ζηλοῦτε, Be zealous after the best things: wouldst thou be excellent in prayer, and excellent in the duties of religion? be zealous there in. A Christian is like fire: fire mounts up absolutely aloft, and ascends above all. So does a Christian: he is better than all the men of this world put them all together: like *Job*, there is none like him in all the earth. Every man in his calling would be excellent, a *souldier* strives to excell others in wealth, a *politician* to excell others in wisdome, a *Scholler* to excell others in learning, a *craftsman* to excell others in his profession. He is of a base spirit that does not desire to excell in some things: and shall not a Christian then desire to excell in grace?

5. *Zeal makes men like Angels.*

Fifthly, consider I pray, what ye may be like if once ye be zealous, *ye may be like unto the Angels of heaven, who are flames and flaming fire*, says the Apostle *Heb.* 1. 7. If thou art zealous for God, thou art a kinde of Seraphim: though thou canst never be without sin as long as thou livest in this world, yet as *Gregory* speaks, in the mouth of zeale, thou mayest swallow up thy sins; nothing will devour and consume sin so well as true zeal. O get a coale of this fire then from Gods Altar, and heat thy heart with it, and while thou mayest be like the blessed Angels of God, be not like the wanton [illegible]

Gregor.

the old *Adam*. Zeale is it that maketh an Angel to be an Angel. *Angeli sine zelo nihil sunt*, sayes *Ambrose*, the Angels are nothing without zeale. If thou hadst zeale unto God, then thou mightest be like unto Angels. Ambros.

6. *We have great need of zeale.*

Sixthly, Consider what infinite need thou hast of true zeale. Suppose a great frost, and a tedious cold Winter were a coming, and then no firing were to be had, would not men buy as much fewel as they could get, and stack it, and store it, that they might have it at their need? otherwise they were not able to live, nor to dresse their own sustenance, they would certainly starve if they should have no firing in such a cold time. Beloved, I speak to such as have eares to hear, ther's a cold time of Religion a coming, and the wrath of God is ready to break forth, to plague mens soules with key-coldnesse this way, because they have despised the zeale of the Lord, and no firing to be had then. God knowes how soon the power of Gods Word may be taken from us. You who love your own soules, look about, lay up some firing, and be not slothfull in all this businesse; do all diligence to store up grace for your selves, this will help you to zeale, *non slothfull in business, fervent in spirit, Rom.* 12. 11. *Zeontes*, so it is in the Original, zealous in spirit. If ye will not be slothfull in businesse, ye shall quickly be zealous in spirit. O get quickly the spirit of prayer, to be zealous in prayer by faith, it will be the best string to your bow, it will be your onely thing left; nothing for you but prayer in secret unto God, had not ye need to be diligent for that? When a poor cripple hath nothing to trust to but onely his begging, he will ply that. When a poor day-labourer hath never a foot of ground, nor any thing but only his fingers ends to maintaine him and his family, he will be sure to imploy them; alas, if he should have a wound in his hands, or should lose the use of his fingers, what shall he do? when a mans house leanes mainly upon one pillar, he will look to that pillar. Thus it is with thee. Thou shalt have little else besides prayer, thou must get it out of thy fingers ends. Now we that are Gods Ministers study all the week long to quicken you here when you come to Gods House, while ye are thinking of other matters; but if God should once take away us from you, all the work is upon your backs, and ye have little else besides Prayer and Gods Word for to help you. O therefore be not slothful in this businesse, get a sure hold in Christ, that ye may be able to hold in the evil day. No matter though the world do deride you; for if ye have true zeale, sayes *Chrysostome*, ye will feare praise or dispraise no more than if you were all alone in the World, and no man besides you. If no perswasions can prevaile with thee to the trading for this zeale that I speak of, heare what the Lord Jesus doth peremptorily threaten: It shall come to passe that I will spue thee out of my mouth.

The

The XIII. Sermon.

Colos. 3. 2.

Set your affections on things that are above, &c.

HItherto I have shewen how the affections must be set upon God, and especially the zeale of them. I have shewen the woful estate of that soul that doth not set its affections this way, together with sundry rules of the point. Now let me perswade you with motives to this duty, namely, to set your affections on God. The Apostle in this place useth five strong perswasions hereto, as the words may also be construed.

In the context are these motives to set our affections on God.

1. *Because else we deny our interest in Christs resurrection.*

First, by a strong obtestation, as a mother perswades her childe, as one that art my childe do this for me. *If ye then be risen with Christ, seek those things that are above.* *If ye be risen with Christ*, set your affections on things above, q.d. as ever ye be risen with Christ, do it, as he beseeches the Philippians, *If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy*, Phil. 2. 1. q.d. as ever ye acknowledge any comfort in Christ, as ever ye believe any communion of the Holy Ghost, any mercies and bowels in God, fulfill this exhortation: this is a strong perswasion indeed: for if this cannot prevaile with you, ye deny all the comforts of Christ, ye deny all communion of the Spirit, ye deny all the mercies of God, and therefore it is strong, as a mother counts it a strong intreaty to her childe, as ever thou art my childe, as ever thou takest me to be thy mother, obey me in this; for if her childe will not yield, he must needs deny the wombe that bare him, and the paps that gave him suck. Wilt thou deny the Lord Jesus? wilt thou deny his resurrection, and all interest in it? if thou wilt not deny it, set thine affections on God, as ever thou art risen with Christ, be sure for to do it. Wilt thou set thine affections upon the things of this world, when Christ intreats thee as ever thou art his, to set thine affections on him?

2. *Because we are dead to the things of this world.*

Secondly, The Apostle here perswades by a strong argumentation; for ye are dead, sayes he, verse 3. Set your affections on things above, not on things on the earth, for ye are dead, *ye are dead to the things of this life*; will ye set your affections to those things ye are dead to? ye are dead to the things of this life, if ye be Christs, and therefore not set your affections on them; *mortui non mordent*, as we say, dead men bite not one another with slanders and reproaches; did ye ever see a dead man go up and down drinking and bowzing, whoring and gaming, and carking and caring? He as soone believe that a dead man can do this, as a true Christian. I confesse that corruption may carry a good Christian into sin, but he *is dead to these courses*, he cannot set his affections hereon, he is dead; and will ye set your affections on the things of this world, now ye are dead? Bring a childe of God

God to your drinkings, and your whiffings, his affections are dead, he hath no heart to them: bring him to your ſportings, and your vain merriments, and your fooleries, you ſhall ſee him ſo dead to them that ye ſhall have no delight in his company. S. *Paul* makes this an argument *ab abſurdo*. How ſhall we that *are dead to ſin, live any longer therein? Rom.* 6. 2. How is this poſſible? I ſhall as ſoon believe it, as that a dead man ſhould walke along your ſtreets in a winding ſheet: What? know you not this, ſayes he, what a Chriſtian, and yet his affections on ſuch courſes as theſe? this is impoſſible, how ſhall we &c. So that this is another ſtrong perſwaſion, becauſe ye are dead therefore ſet not your affections below.

3. *Because Chriſt is our life.* *Ut vitam reſtimas.* Horat.

Thirdly, the Apoſtle here perſwades by a ſtrong reaſon, Chriſt is your life, verſe. 4. Life is ſweet, it is true, and a mans affections are ſtrong to his life, *veſtes ac omnia vendes*, thou wilt part with cloaths, and part with moneys, and part with lands, and part with all for thy life: thine affections are ſtrong ſet to life. Now Chriſt is thy life, or elſe thou art but a damned wretch: if thou beeſt a true Chriſtian, Chriſt is thy life, and wilt not thou *ſet thine affections on thy life*; his Commandements are thy life, his Word is thy life, his ordinances are thy life, his promiſes, his favours, his bloud, are thy life, and wilt thou not ſet thine affections on thy life? If thou beeſt a true Chriſtian, thou'lt pray for life, and repent for life, and ſanctifie the Sabbath for life, and put up an injury, and be obedient to God for life. All thine affections conſpire together for life: thou loveſt thy life, and thou deſireſt thy life, and thou rejoyceſt in thy life, and thou feareſt that which is hurtfull to life, and hateſt that which is contrary to life; all thine affections will be to thy life; and therfore ſet thine affections on Chriſt, for he is thy life.

4. *Becauſe Chriſt will bring us to glory.*

Fourthly, The Apoſtle here perſwades by a ſtrong deduction. When Chriſt ſhall appear, then ye alſo ſhal appear with him in glory, verſe 4. this is an excellent motive to ſet thine affections on God, *becauſe he will bring thee to glory*, every man affects glory. Now all the glory of this world is *a blaze*, as our proverb is, a good proverb it is, it is but *a blaze*, and not worthy thine affections, none but baſe hearts will affect this; thou art the child of wrath and damnation from the cradle to the coffin, thou art going to hell and confuſion, if thou beeſt not a new creature in Chriſt: and wilt thou affect to be a Gentleman, affect to be a King or a Lord? wilt thou affect to get credit, and honour, and repute among men, to be praiſed by mens mouthes? this is even as if a theefe ſhould affect credit as he is going to the gallowes. Set thine affections then *upon God and upon Chriſt*: when he appears hee'l help thee to a Kingdome of glory. Chriſt is the King of glory, who is the King of glory? It is the Lord of hoſts, he is the King of glory; ſet thine affections on him then. The vulgar have a pretty ſaying, He that is in favour with the King, is halfe a King. What may not ſuch an one doe? what may not ſuch an one have? if he be in favour with a King? *potens potentum amicitia*, Potent is the favour that a man hath with him tha is potent. And therefore ſet thine affections upon Chriſt, let thine affections be in favour with Chriſt; what is that then thou canſt not have? thine affections are potent, if they be in favour with him; all power is given to me in heaven and earth, ſayes Chriſt, *Matth.* 28. 18. Chriſt is very potent: if thine affections be not ſet on him, he is potent enough to damn thee; if they be, he is potent to ſave thee, and when he appears, then ſhalt thou appear with him in glory.

5. *If our affections be not ſet on Chriſt, they are out of order.*

Fifthly, the Apoſtle here perſwades by a ſtrong illation or inference. Mortifie therefore, ſayes he, mortifie your earthly members, inordinate affection, &c. verſe 5. Marke, he cals the affection, when it is not ſet aright upon God, he cals it *inordinate affection*: if thine affections runne more after the things of this life, than after Chriſt and his VVord, and

his commandements, and his Ordinances, thine affections are diſorderly, they are all out of order. Order is to be obſerved in all things, and wilt thou ſuffer diſorder break in upon thy ſoule? diſorder turns all topſie turvie; diſorder will undoe a whole Kingdome: if a Kingdome be out of order, it muſt needs go to wrack. If a family be out *of order*, it muſt needs be brought to nought; nothing can ſtand without order; no art can conſiſt without order; and certainly thy ſoule cannot ſtand without order; if thine affections be out of order, thy ſoule is in civill wars, and cannot ſtand, but muſt periſh. Now if thine affections be not ſet upon God, they are all out of order. VVhat's the reaſon that men are ſo forgetfull of their ſoules? if their bellies do hunger, they remember to fill them; if their backs be naked, they remember to cloath them; if their markets be not made, they remember to diſpatch them; but their ſouls may periſh and be damned, they doe not remember them. What's the reaſon of this? their affections are out of order. *Ordo eſt mater memoriæ*, order is the mother of memory; a man can never remember his buſineſſes, if all be out of order. Saint *Paul* rejoyced to behold their *Order* in *Coloſſe*, *Coloſ.* 2.5. He was glad to ſee that all their affairs were in order; why then he hop't all would go wel with them. *David* prays God to *Order* his ſteps: *Order my ſteps in thy Word, and let not any iniquity have dominion over me Pſal.* 119. 133. He knew that his luſts would be like maſterleſſe hounds, he ſhould have no hoe with them, if his ſoule were out of order. Order my ſteps in thy word, ſayes he, and let not any iniquity have dominion over me. If thine affections be out of order, alas, every luſt will dominier, every corruption will be like a maſterleſſe hound, as we ſay. *Job* ſaith, that death is out of order, *Iob.* 10.22. And *Aquinas* and other Divines thence do obſerve that hell is out of order; and wilt thou ſuffer a *diſorder* to come among thine affections? alas they will be ſo buſie about the things of this life, that thou ſhalt find no while for better imployments, no while for repentance and amendment, no while for bethinkiug thy ſelfe of thy wayes to provide for thy ſoul. Diſordered perſons are buſie bodies, ſayes the Text. *We hear there be ſome among you that walke diſorderly and are buſie-bodies*, 2. *Theſſ.* 3. 11. If thine affections be diſorderly, they will be ſo buſie, that thou ſhalt never finde leaſure to traffick for Heaven, or the ſalvation of thy ſoule. Beloved, this muſt needs then be a ſtrong perſwaſion to ſet your affections above, becauſe otherwiſe thine affections are all out of order. Thus farre the Apoſtle here helps us with motives expreſſed in the context.

Other motives to ſet our affections on God.

That which the Apoſtle begins, let the theme of my Text go further in the ſame. Many and ſweet motives there are that may be ſtirred up to this duty by, to ſet our affections on God.

1 *Becauſe it is eaſie to proſecute that we affect.*

The firſt motive is taken from the *eaſineſſe that our affections put us in, to proſecute any thing we affect*: if our affections be ſet on a thing, they make it eaſie to proſecute; if thou affect the things of the world, thine affections make it eaſie to labour and to toyle, eaſie to riſe early, eaſie to ſit up late, eaſie to travell, and go through any other difficulty: the *covetous* man thinks his labour to be eaſie, ſo he may gain and get profit; the *voluptuous man* thinks it eaſie to hunt and to hawk, and ride himſelf out of breath, ſo he may have pleaſure and delight. Take thine eaſe, ſayes the Rich man in the Goſpell, *Take thine eaſe, eat, drinke, and be merry, Luke* 12.19. He thought it eaſie to pull down, and to build up, eaſie to gather in his harveſts and his wealth, eaſie to be an Epicure and a drunkard, and voluptuous, why? becauſe his affections were ſet hereupon: Is it ſo that thine affections are able to make any buſineſſe eaſie? O ſet thine affections upon God, *repentance* will be eaſy, *mortification* will be eaſy, and ſelf-denial will be eaſie, and to ſuffer all the reproaches of Chriſt will be eaſie, if once thine affections were ſetled that way;

knowledge

knowledge is eaſie to him that underſtandeth, *Prov.* 14.6. The ſcorner ſeeks it, ſayes *Solomon*, and he cannot finde it, the worldling ſeeks it and he cannot finde it; it is hard, ſayes one, to know how to pray and be holy, it is hard ſayes another to know how to repent and give over my ſinnes, and be ſtrict, and I cannot do it. No? that is, *becauſe thine affections are bent another way*: but if thine affections were ſet upon Heaven, this knowledge were eaſie. Come unto me ye that labour, ſayes the world, I will make it eaſie to travell, and carke, and care; come unto me, ſayes pleaſure, I will make it eaſie to be merry and to laugh: come unto me ſayes the fleſh, I will make it eaſie to be revenged on him that does wrong thee; I will make it eaſie to obtain this and that. So ſayes the Lord Jeſus, *Come unto me ye that labour, and I will give you reſt, my yoke is eaſie, Matth.* 11.30. What ever thou affecteſt come to it, and thou ſhalt finde it to be eaſie. A man would wonder how the labouring man will ſweat and worke till he is faint to get a little maintenance, the reaſon is this, *he affects it*. One would wonder what dangers *Alexander* did run through to enlarge his kingdome and his power, the reaſon is this, *he affected it*. One would wonder how *Baals* prieſts cut themſelves after their manner with knives, and with lancers, till the blood guſhed out upon them, 1 *Kings* 18.28. the reaſon was this, *they affected will-worſhip*. Any thing is eaſie when a man does affect it: wouldeſt thou perſwade a man to any hardſhip under Heaven? do but turn his affections unto it, and thou haſt prevailed: *Flectere eſt vincere*, ſays *Auſtin*, do but bend a mans affections, and thou haſt prevailed with him. O ſayſt thou, I find it ſo hard to be zealous, ſo hard to be heavenly, ſo hard to depend upon God; what is the reaſon of this? thine affections are earthly; if thine affections were ſet right, it would be the eaſieſt of ten thouſand. My heart hath ſuch a haunt, and I find it ſo hard to break my ſelfe of it; I am cholerick, and I find it ſo hard for to bridle it; I am poor and afflicted, and I finde it ſo hard for to beare it; alas, alas, it is the eaſieſt thing in the world, if thine affections were to it. Wouldſt thou not be glad to count it to be eaſie to ſerve God, eaſie to walke in all holineſſe? no ſuch treaſure as to live at eaſe, as we ſay. I know thou wouldeſt be glad to finde it eaſie to abandon thy corruptions, and pleaſe God better than thou doeſt: O labour then to ſet thine affections on God, and all things are eaſy. Should we perſwade thee to part with thy geegawes, thou art ſo loath, it is a hard task to perſwade thee, that is, becauſe thou wilt be proud ſtil: ſhould we perſwade thee to diſcard wicked company out of thy houſe, thou keepeſt an Alehouſe, and thou art loath to thruſt them forth of thy houſe, that is, becauſe thou wouldeſt fain have their cuſtom, thine affections are that way, and therefore it is not eaſie to perſwade thee, but ſet thine affections aright, and every difficulty is eaſy.

L. 4. c. 12. de doct. Chriſt.

The ſecond motive is taken from the *ſhameleſſeneſſe of the affections*: if thou beeſt once deeply affected with any thing, thou wilt never be aſhamed of it: See a proud *phantaſticall fool that* affecteth his long locks, and his love-lock. Every one that is ſober-minded and ſees him, is ready to ſay, what a humerous fool is yonder man, what a ruffian he is? how like a Maſtiffe or a Bedlam does he look? yet the fool is not aſhamed thereof, becauſe he affects it. See a *light-headed wretch* that is ever a fooling, and ever a jeſting, and ever a toying, and playing, and this ſport, and that ſport. Every grave man that beholds him is apt for to ſay, what a vain man is this? I never ſaw ſuch a light-headed ſot in my life; yet the wretch is not aſhamed thereof, becauſe he affects it. The *Swearer* ſwears and is not aſhamed; the *worldling* covets, and is not aſhamed; the *mocker* mocks and is not aſhamed; though every man in his wits that does view them, marvels at their madneſs, and how deſperate they be, all cry ſhame on them, yet they are not aſhamed becauſe they affect it, *Thou haſt a whores forhead, thou refuſeſt to be aſhamed, Jer.* 3.3.

2. *A man is not aſhamed of what he affects.* Agelaus. Philopam.

The whore whoſe affections are ſet on her lovers, and her adulterers, cannot be aſhamed, but ſhe dares go on for all the ſhame of the earth; why? becauſe ſhe affects them. *Nero* was not aſhamed of his villanies in the open market of *Rome*. *Veſpaſian* was not aſhamed of his ſtinking covetouſneſſe by urine. If it be thus, O why doeſt thou not ſet thine affections on God, and on Chriſt and his lawes? thou couldeſt never be aſhamed hereof, if once thou didſt truly affect them. When *Davids* affections were ſtirred to dance afore the Ark of God, and put off his garment to do it the better, fie upon thee, fy upon thee, ſays *Micol*, fie for ſhame, what art thou not aſhamed to make thy ſelf vile on this faſhion? I wil be more vile yet, ſays he, if this be vileneſſe, to rejoyce before God; if this be eſteemed a vileneſſe, I will be more vile yet: he could not be aſhamed, becauſe his affections were ſet upon Gods Arke. Out you Puritan, you are a vile companion, to be ſo preciſe as you are: you muſt be reproving and talking of the Scripture upon every occaſion; out you hypocrite you, are you not aſhamed to do thus? No, no, he is not aſhamed, he can never be aſhamed: If this be to be a Puritan, to be holy and ſtrict againſt ſin, I will be more a Puritan yet; If this be to be an *hypocrite*, to be labouring to draw others from their luſts, I will be a more hypocrite yet. If this be *ſingularity*, not to do as the men of this world doe, I will be more ſingular yet; I will ſpeak of Gods teſtimonies and it were before Kings; and I will *not be aſhamed*, *Pſal.* 119. 46. Impudence, and not to be aſhamed, is a very great matter; if it be in ſin, it is deſperate, it is a ſign a man is deſperately affected towards ſin; but if it be in good, it is admirable; it is a holy *kinde of impudence*, it is a ſign a man is deeply affected towards good, ſo affected, that nothing can make him aſhamed. Never will a man be aſhamed of that which he affects; fie for ſhame, will you be rich and take in ſuch profits? will you be in ſuch credit? fie, will you be a Lord and a Nobleman in ſuch honour? will you be learned and gather ſo much knowledge? He conceives they are all fools that ſay ſo; though peradventure they doe not affect ſuch things, yet he does, and therefore he will not be aſhamed of them. So if thine affections be ſet upon Chriſt, thou wilt never be aſhamed of his croſſe, never aſhamed of his badge, never aſhamed of his Word. The children of the Devill are not aſhamed of their abominations; they can drinke, and be drunken, and vomit, and reele, and not be aſhamed; they can be proud, and carnall, and have no more religion in them than the ſtock, and not be aſhamed. *Ageſilaus* will not be aſhamed of his halting, *Philopamenes* will not be aſhamed of his deformedneſſe, when they hold it their credit to be thus as they were. O therefore *ſet thine affections on God*, and thou ſhalt never be aſhamed of his wayes.

What the affections be upon, they will hanker after that.

3. The third motive is taken from the hankeringneſſe of the affections. *Look what thou ſetteſt thine affections upon, that thou wilt hanker after.* If thou ſet thine affections on the things of this life, thy heart will ſo hanker after them, that they will haunt thee what ever thou goeſt about; they will haunt thee at prayer time, and haunt thee at Church time; they will haunt thee in the Sabbath, and haunt thee at the Sacrament; like the Flie in *Albertus* that was ever hankring after the bald head: though he flapt it off againe and againe, yet ſtill it would be hankring, he could never be rid of it, it would ſtill be a hankring. Who would be thus troubled with his affections? he cannot go by an Alehouſe, but his *affections* water to go in; he cannot ſee a paire of Tables, but his *affections hanker* after a game; he cannot meet with an injury, but his *affections itch* to revenge; he cannot ſpeak well nor do any thing which is commendable, but his affections muſt be ſwelling with pride. Who, I ſay, would be thus troubled with his affections? Though God had forbid *Lots* wife to look back upon pain of his heavy diſpleaſure, nevertheleſs her affections did ſo *hanker after* her houſe, and her countrey, and her ancient

ancient acquaintance, that she looked behinde her, *Genesis* 19. 26. Her carnall affections did so haunt her every step she tooke, that they never lind, till that she lookt back. They are greedy dogs, they look to their own way, *Isay* 56. 11 Thine affections if they be not set right, they are like *greedy dogs* in the Kitchin, that are ever looking to the platters, be the Mistris eye never so little off, they are licking instantly. So thine affections are ever hankring after that which thou affectest: and therefore thou art best to set thine affections on God: for look where they are set, there they will be hankring. If ever thy heart be turned to God, and thine affections converted to him, they will ever be hankring and looking after God. At that day shall a man *look to his Maker*, and his eyes shal have respect to the holy One of Israel. *Isay* 17. 7. At that day, that is, when God shall convert them, then their hearts shall ever be hankring and looking after God. Oh then set thine affections on God, if ever thou desire thy heart should hanker after God. It is the brand of a wretch, thou art yet no better then a wretch, till thus it be with thee. If thine affections be ever hankring after thy pleasures and thy copesmates, and thy vanities, thou art never well but when thou art at them. The Sermon is quickly tedious, and Prayer tedious, and godly discourses are tedious unto thee: why? because thy minde hankers about other gates matters, as long as it is thus, thou canst not not be saved. *Look unto me*, sayes Christ, *and be ye saved all the ends of the earth*, *Isay* 45. 22. Ye can never be saved, unlesse ye hanker and look after me, sayes the Lord; as the *Heliotrope* or the turn-sol that ever looks towards the Sun, so a gratious heart does after the Lord. God counts it an honour unto him, that the soule should be ever a hankring and ever a looking after him; *Æstimari nos putamus toties, quoties aspici*, sayes *Seneca*; it is a true saying; we think we are esteemed when men do look after us; So God counts it an honour to his Majesty, when our souls do hanker and look after him. It is true, the things of this life may chance to draw away our minds now and then, and make us look after them, but if we have any grace, so much as the grain of a Mustard-seed, our souls will ever be hankring and looking after God. So it was with *Jonas*, though his corruptions had made him to look off from God, nevertheless he could not abide to be in that case, his heart is again looking and hankring after God: oh for the light of his countenance, oh for his grace and his Spirit, oh for power and strength yet to be resolute for God, *Yet will I look again towards thy holy Temple*. *Ionah* 2. 4. Let God afflict me, I cannot but look to him; let God fling me into the Whales belly, I cannot but hanker after him; let him cast me into the belly of hell, yet will I look againe, sayes he: his affections were set upon God, and therefore did his heart ever hanker and look after God. This is a sweet motive to perswade us: if we would once set our affections on God, our souls would ever hanker and look after God.

Senec de tranq.

4. *Our affections spur us on to what we affect.* *Melanct. Eth. Lud. Viv. l. 3. de anima.*

The fourth motive is taken from the spurrings of the affections, *they spur a man on to that he affects*: they are *animi calcaria*, as *Melanchon* does call them, they are as it were the spurres of the soule. What is the reason that men go on in any businesse like lazie jaded Asses? sayes *Vives*, because they have no affection to it. What is the reason they go so sluggishly on to good duties, they sit so senselessly still in their seats at a Sermon, they kneel so lumpishly, and dead-heartedly in prayer to God? because they have no spurs in their sides, they have no affection to these things. Now if we would set our affections on God, we would feel in our bosomes a certain spur that spurs us to every good word and work? a gracious heart is said to *stirre up it selfe*. *Exod.* 36. 2. God counts those prayers no prayers, that are not full of these spurrings and stirrings; there is none that calleth upon thy name, that *stirreth* up himselfe to take hold on thee, *Isay* 64. 7. Doest thou call upon God, and hast thou no spurrings nor stirrings in the duty, doest thou not spur up

thy selfe to pray with good life? the Lord sayes thou doest not call upon his name at all. As ever thou desirest to be stirred up and spurred on to good exercises, set thine affections on God, they are the spurs of the soul: the soul goes cheerfully on, when it goes with affection.

The fifth motive is taken from the heartinesse of the affections; and therefore the heart is many times and often in Scripture put for the affections. *My heart*, sayes *Deborah*, *is towards the Governours of Israel*, *Judges* 5.9. that is, mine affection is towards them, *O ye Corinthians*, *our mouth is open unto you*, *our heart is enlarged*, 2 *Cor.* 6.11. that is, our affections are enlarged. Look what ever thou affectest, thy heart is set upon it; this motive is strong to perswade, for if the affections be in a manner the very heart of the soule, this may well move us to set our affections upon God; wilt thou settle thy heart any where else but onely upon God? O how heinously does the Lord take it at thy hands, that thou hast no more heart unto him? He gives thee his Word, and thou hast no heart to it; he gives thee his Sabbath, and thou hast no heart to it; he gives thee his Sacrament, and his Ordinances, and his Sanctuary, and his Commandements, and thou hast no heart to them. O the Lord is so angry with thy soule, that he cals thee a foole and a sot, and he repents that ever he hath vouchsafed these things to such wretches as thou art. Wherefore is there a price in the hand of a foole to get wisdome seeing he hath no *heart to it*, *Prov.* 17. 16. Wherefore sayes God, and to *what end is a price put into* your hand to get wisdome? Ye might have gotten wisdom a long time, or ere now, how to be new creatures and in Christ, how to get grace, and peace, and mercy with God; ye have had abundance of prices put into your hands, a price of abundance of Sacraments, and Sabbaths, a price of abundance of Sermons and exhortations, many mercies and favours, many threatnings and warnings, health, strength, life, liberty; ye have had a fair time to get grace and holinesse in Jesus Christ; prices have been put into your hands, but ye have had no heart nor affection to them. The Lord is exceedingly wroth with you, he casts the foole in your face, and repents that ever he hath lent you these things; wherefore is a price put into the hand of a fool, seeing he hath no heart to it? no heart nor affection to make use of it. Wherefore? sayes he, to what end? wherefore is a price put into a fools hand, that sees not the worth of it? better he had been sent to hell quick and never heard Sermon; better he had been damned many yeeres since and never had the meanes. What will ye be drunkards in spite of preaching? and adulterers, and fornicators, in spite of Gods threats? mockers and despisers of them that are good, lovers of pleasures more than lovers of God, in spite of the Lord Jesus? Oh this does wofully provoke God, that ye should have no more heart nor affection to these things than ye have. Set your affections then upon God, if ever ye will be wise to escape the vengeance to come; your affections are your heart, be not so rebellious as to deny your heart unto God.

6. *Affections are the softnesse of the heart.* *Phi Jud. l. de sacrif.* Abel & Cain.

The sixth motive is taken from the softnesse of the affections; the affections are the softnesse of the heart, *Affectus sunt femineus animæ partus*, sayes the Philosopher, they are the feminine and softly brood of the heart. Thy heart is a soft heart where thine affections do stand; if thine affections be set upon the things of this life, thy heart is a soft heart thereunto, thy heart is sensible of every profit, sensible of every vaine pleasure; the things of this life can easily sink down into thy heart, if thine affections be to them. O let thine affections then be set upon God: what wilt thou have a soft heart to the world? the things of the world may easily work on it; and wilt thou have a hard heart to God, that he may not work on it? *Hardnesse of heart* is an argument that a man is damnably and desperately impudent, and will neither obey God nor his Ministers. So God tels *Ezechiel*, the house of

Israel

Iſrael will not hearken to thee, ſayes he, for they will not hearken unto me; for all the houſe of Iſrael are impudent and hard-hearted, *Ezek.* 3. 7. When their hearts were once hardned, they were ſo impudent, that they would not hearken and obey the Miniſters of God, nor God himſelfe. This is a lamentable condition then thou art in: if thine affections be earthly and carnall, the heart is quite hardned to Godward. Now then my brethren, we ſee here the reaſon why ye can refuſe to obey, and be divorced from your ſins: we ſee the reaſon why ye neither yeeld to God, nor his Miniſters, this is the reaſon, ſayes God, ye are impudent, and your hearts are deſperately hardned. And this is the brand the Holy Ghoſt ſets upon you; when your hearts are thus hardned, he cals you plainly, wicked men, and wicked women. *A wicked man hardneth his face, Prov.* 21. 29. Is it not a pitifull thing that a man ſhould go to hel & have no remedy to deliver him to be damned, and have no remedy in the world to eſcape it? in ſuch a caſe is thy ſoul, whoſe heart is thus hardned. He that being often reproved hardneth his heart, ſhall be deſtroyed *without remedy*, *Prov.* 29. 1. Haſt thou not been often reproved? I know thy conſcience cantell thee thou haſt been often reproved, haſt thou not hardned thy heart? I know thy conſcience can witneſſe that thou wouldeſt not leave off thy courſes; but haſt hardned thy heart to this day, thou knoweſt I ſay true; well then, read what a pitious condition thou art come to, there is no remedy for thee to avoid the damnation of hell; thou ſhalt be deſtroyed without remedy, ſayes God, I confeſſe there is a remedy, but he ſhall be deſtroyed without it. The remedy that God uſes to deliver men from hell, is to reprove them for their ſins, but thou putteſt off reproofs, the preaching of the Word, but thou doeſt diſobey it; the blood of the Lord Jeſus, but thou doeſt defile it, and wilt not lay downe thy corruption for it, there is a remedy but thou wilt not uſe it; no, thy heart is hardned, and thou ſhalt be deſtroyed without remedy: aſſure thy ſelfe of it, for the mouth of the Lord hath ſpoken it. I ſpeak to you who ſpeak evill of the good way, and call it all to naught; your hearts are all hardned on this manner; when divers were hardned, ſayes the Text, and *ſpake evil of that way*, *Acts* 19, 9. They that ſpeak evill of the wayes of God are all hardned. O, ſayeſt thou, I do but ſpeak againſt Puritans, and Hypocrites, God forbid, yea God forbid indeed; but does not thy conſcience witneſſe thou ſpeakeſt evill of the wayes of the Lord? Thou knoweſt the Lord commands exhorting and reproving one another, and thou ſpeakeſt evill of it: what hath he to doe to reprove me? ſayeſt thou. Thou knoweſt God hath commanded us to walk ſtrictly, and preciſely, and purely, and thou ſpeakeſt evill of it: what muſt we be ſo pure forſooth? and ſo preciſe, and ſo ſtrict? Thou ſpeakeſt evill of the way of the Lord, and the Lord ſayes thou art the man that art hardned. I ſpeak to you that break the limits of God. God hath commanded you a great while ago to repent and beleeve, and caſt away the evill of your doings: Many dayes are paſt ſince ye were called hereto; yeſterday and to day thou art called and yet thou amendeſt not; thou art the man that is hardned. Again, he limits a certain day after ſo long a time, as it is ſaid, to day if ye will heare his voce, harden not your hearts, *Heb.* 4. 7. thou haſt broken this limit, and thou art not converted to this day, thou art the man that is hardned. I ſpeak to you who refuſe to amend your lives: ye do not only not amend, but alſo ye refuſe to amend, ye are the men that are hardned: they have made their *faces harder then a rock*, they have refuſed to returne, *Jer.* 5. 3. When men refuſe to returne, they have hardened their hearts like a rock, and more too, ſayes the Text. Ye have refuſed, and it is not unknown to your conſciences that ye refuſe, therefore ye are the men that are hardned; ye are the men that ſhall be deſtroyed without remedy. I pray God help you with a remedy, and awaken your ſouls, that ye may be hardned no

longer

longer: for if ye be, ye shall be destroyed without remedy. I beseech you consider your poor souls, and understand, if perhaps ye may finde mercy. *Quint* *Schola tuju[s]que ordinis homines admittit*, sayes *Quintilian*, the schoole admits all sorts of scholars. So I may say of you, the Schoole of Ghrist admits all sorts of sinners among you, There is never a wretch among you all, but if now ye will be content to go to Christs school, ye shall be admitted to learne. The Lord give you hearts so to do. O then set your affections on God; the affections are the softnesse of the heart, and this is the way for to soften them.

The XIIII. Sermon.

COLOS. 3. 2.

Set your affections on things that are above, &c.

A Beginning hath been made to perswade you with motives that ye would set your affections on God. Five motives have been noted that our Apostle handles in this Chapter: and six motives that the theme it selfe does afford you. Give me now leave to go on in the same point, and to help you with more. For if this point be not copious with motives, no point can be copious, All perswasion is by moving the affections, what ever the theme be; now when the affections themselves be the theme, the matter of necessity must be copious and abundant: other motives remaine to set your affections above.

Other motives to move the affections.

The first is taken from the *everlastingnesse of the affections*. Our affections are everlasting in our soule, especially some of them, and those that are not, when the soule is in hell, the very want of them are a little hell to the soule, for there shal be no joy, no delight, no hope, no comfort, no love; and as the stomacke when it wanteth its meat, it devoureth it selfe: so these affections, when the matter is wanting, they shall eat up, and devoure up the soule. There's no matter in hell to joy at, no matter in hell to delight in, no comfortable matter to hope for, no amiable thing for to love, and this shall vexe the soule with weeping and gnashing of teeth: nevertheless, many of the affections, whether a man go to heaven or to hell, *are everlasting affections*: joy, and delight, and love, and all the liking affections shall be everlasting in heaven: fear, and horrour, and hatred and griefe, and despair, and shame, shall be everlasting in hell, there shall be weeping and gnashing of teeth, sayes the text, he does not say there shall be love or joy, &c. Now are the affections everlasting in the soule? know this, nothing but God can hold the soule tack, as we say, everlastingly. It's true, we may affect meat for a while, and raiment for a while, and maintenance for a while, and houses and wives, and husbands, and recreations for a while, till we die; but when death comes, death takes off these objects for ever. If thine affections

1. From the everlastingnesse of the affections.

were

were mainly set upon these things; when these are all gone, alas, where art thou then? thou art at a losse for ever and ever. As *Zophar* sayes of the wicked, though he had the World at will while he was living, yet sayes he, he shall perish for ever like his own dung; they which have seen him, shall say, *where is he?* *Job* 20. 7. Before, he was at his pleasures, and his profits, and his businesse in the world, there he was where his affections did run; but now when his pleasures are all gone, his house, and his land, and his markets are all gone, alas, where is he? He is now at a losse. *Zophar* knew well enough where he is when he dies, he is in hell to be damned and tormented for ever; but he expresses it thus, to shew that now he is at a losse. Set thine affections then upon grace and upon the feare of the Lord; for though thou dyest, this cannot die with thee. It was a good answer of *Stilpon*, when he lost his country and his children, and his wife, and his house, and *Demetrius* said to him, *How now Stilpon, where are thou now? art thou not at a losse?* *Nihil mihi perijt*, sayes he, No, no, I have vertue still, and right courage still; so if thou shouldest lose means and maintenance, friends, trayes, hopes, health and all, then couldst not be at a losse: were thine affections set upon Christ, thou wouldest have thy faith still, thy comfort still, thy peace of conscience still, assurance of heaven still. Thine affections are everlasting, and therefore let thine affections upon such things as are everlasting, otherwise thou shalt be at a losse one day for ever and ever.

Stilpon Plut. & Laert. & Sen. in Epist.

The second motive is taken *from the infiniteness of the affections*; the affections are infinite, and therefore nothing in this whole world is able to satisfie them. He that loveth silver shall never be satisfied with silver, nor he that loveth abundance with increase. *Eccles.* 5. 10. give him tens, he would be glad of twenties; give him twenties, he could afford to have hundreds; give him tens, he could desire thousands; when he hath thousands, he is never the nearer, nothing satisfies him. Give *Alexander* a world, he desires another. Take me a silly man, give him a Curacie, he desires a Vicaridge; give him that, he desires a Parsonage; give him that, he desires two Benefices; give him that, he desires a Prebendary, an Archdeaconry, and then a Bishoprick, and if he were Pope of *Rome*, he were not yet satisfied. Take a voluptuous man, give him pleasure to day, he desires more to morrow, from *Cards* to the *Table*, from them to *Bowles*, from them to *Hunting*, and *Hawking*, and so on, he is never satisfied till he dies; *ὅσον ἔστι τὸ ἄπειρον τοσοῦτον καὶ τὸ ἐπιθυμητὸν*, sayes *Eustratius*, the affections are infinite even as the fire: all the forrests and all the woods, and all the fewel under heaven can never satisfie the fire; give it faggots, it could burn logs; give it logs, it could burn whole trees; give it trees, it could burn whole houses; give it them, it could burn the inhabitants: Nay, *Solomon* compares the affections to the fire of hell, and the mouth of the grave, that can never be satisfied; Hell and destruction are never full, so the eyes of man are never satisfied, *Prov.* 27. 20. The eye is never satisfied with seeing, the eare never satisfied with hearing, still it desires further, what newes? *Prov.* 30. 15. he compares them to the Horseleach, give, give, sayes the Horseleach, never sucking, more and more, and more, it's ever desiring: the affections are infinite, there's nothing in this world can ever satisfie them; did ever any meat as meat satisfie the stomach, that it should never hunger more? did ever suit of apparel so satisfie the back, that it should never wish to be cloathed more? did ever rent so satisfie the Landlord, that he should never desire another day to receive more? The affections are infinite, nothing in the world can ever satisfie them. What good reason then is there to set thine affections upon God? God is *infinite*, and he can *satisfie them*. *He filleth the hungry with good things*, Luk. 1. 53. If the affections hunger after God, he will fill them, and satisfie them. If thine affections be set upon God, thou shalt have all satisfaction. Hath a neighbour wronged thee? thou needest not seek after revenge,

Cap. 7. l. 10. Eth. ad Nicom.

2. *From the infiniteness of the affections.*

Christ will make thee satisfaction. Hast thou had losses in thy estate, and disgraces in thy name, or troubles in thy mind? thou needest not disquiet thy self, Christ will make thee satisfaction. He that complains is not content, as we say, thou needest not complain, saying, O I have but a poor house to dwell in, poor dyet to feed on, poor apparel to put on, poor friends to rely on: if these affections be set upon God, look what they want, Christ will make it up, he will satisfie thee, *My people shall be satisfied with goodnesse*, saith the Lord, *Jer.* 31. 14. *Thou openest thy hand, and satisfiest the desire of every living thing*, Psal. 145. 16. O ye poor souls, that have gone on in your drinkings and carowsings, and are never satisfied, that have followed your pleasures, and your vanities, and to this hour ye are not satisfied, what mean you to lose your selves in the things of this life? what mean you to befoole your own souls as ye do? Hear what the Lord Jesus says to you, *Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money, and without price; wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, saith he, and eat ye that which is good, and let your soul delight it self in fatness*, Isa. 55. 1, 2. Ho every one that thirsteth, come ye to the waters. What? when ye are a thirst will ye go to broken cisterns? they cannot hold water to satisfie you, here be waters indeed, that Christ does afford you: when ye have money in your purse to buy food, will ye buy that which is not bread? stones in stead of bread? will ye spend your strength and your health, and your wits, and your paines, and your souls too, upon the things of this life? alas, they can never satisfie you. If the fountains should run wine, the people would not be content, as the proverb is, *Nemo sua sorte contentus est*, says the Heathen. Had ye all the beer in the barrels, all the bread at the Bakers, all the corn upon the ground, all the wealth and riches, and honour in the earth, they can never satisfie you, your souls shall die beggers for all these, and go to hell notwithstanding all these; alas, ye buy them all at a dear rate, ye do not know what they cost *Christ*? they cost him himself, he sold himself for them. Come ye hither, says Christ, let your affections here, here is mercy for nothing, and grace for nothing, and goodnesse for nothing, and the holy Spirit for nothing: can ye desire it at an easier price? Though ye have not one single groat of any worth, not one single farthing, or a brasse token of any righteousnesse of your own; yet come hither says Christ, ye may make as good a market as the best: Come and buy without money, here ye shall have enough for to satisfie you. *Bene est cui Deus obtulit*, says *Boethius*; it is happy for you, can you but see your own happinesse, that God gives you such an offer as this. Here ye may have the pardon of your sins, will that satisfie you? here ye may have deliverance from hell and condemnation, will that satisfie you? here ye may have grace against your sins, and power to subdue them; here ye may have the love of God, and the favour of Christ, and the communion of the Spirit, will that satisfie you? I will promise you, here is enough for to satisfy you, be ye never so unsatisfiable. Here ye may have every manner of thing that is good; comfort against all troubles, sure promises against all doubtings, strength against all weaknesses, stayes and props under all sicknesses, assurance of Heaven, and a Kingdome as soon as ever ye die, we will warrant you ye shall be satisfied here. Old *Simeon* as soon as ever he had Christ in his *armes*, *Lord let me now die*, says he, q. d. *Lord now I have enough*; I care for no more in the whole world now, *Lord now lettest thou thy servant depart in peace*: I am well satisfied now I have Christ. O then set your affections upon God and his Christ, and this will then satisfie you: your affections are infinite, and no thing can give them satisfaction but God that is infinite.

Horatius.

Boeth.

Luke 2. 28.

3. *From the cloydednesse of the affections.*

The third motive is taken *from the cloydednesse of the affections*; as the affections

are infinite and can never be ſatisfied with the things of this life, ſo they are ſoon cloyed with any of theſe things: ſometimes affecting, ſometimes diſaffecting. Nothing can give a mans affections full content but only their God. If thou doeſt not ſet thine affections upon God, thine affections can never have content: the things of this life were never made for our affections to be ſet on; if thine affections were made to be ſet upon the things of this life, they could never be cloyed with them. Is the fire ever cloyed with burning? Is a ſtone ever cloyed with lying on the ground? is the Sun ever cloyed with ſhining? no, it is made for this end: Thou wert never made to eat and to drink, for thy ſtomack will be cloyed with meat, and cloyed with drinks: the ſweeteſt meats under heaven, if ye burden your ſtomack therewith, they will cloy it: thou wert never made to hunt and to bowle, to dice, and to card, becauſe thou mayeſt be cloyed with pleaſure; thine affections are ſubject to a cloy, if they be ſet upon the things of this life; they are monſters and devils incarnate, that are never weary with ſwearing, and lying, and playing, and company-keeping. I ſay, *theſe men are all monſters*: for if a man be a man, and he be not a monſter, he will be cloyed and wearied with his wayes. They are bad enough that the Prophet does ſpeak of, I am ſure they were curſed wretches, yet they were not ſuch damned wretches as never to be weary with their ſins; *they have wearied themſelves to commit iniquity*, *Jer.* 9. 5. They were weary with ſinning, and cloyed with their wayes, and yet they would on: on they went, but it ſeems they were not quite monſters to go on and never be wearied; there is nothing in this life thou canſt ſet thine affections upon, but it will weary and cloy thine affections, and therefore without doubt they are not the true objects of thine affections. What baſe Proverbs have the wicked, when they come from their ſports? ſometimes ye ſhall hear them ſay, I am as weary as a dog; when the drunkard hath barreld himſelf with his liquor, he is as ſick as a dog, otherwhiles, as we ſay, ſuch filthy mouthed ſpeeches we have, which ſhew they are cloyed now and then with theſe things; as the Poet ſayes of the Horſe and the Oxe, *Optat ephippia Bos piger, optat arare Caballus*, the lazie Oxe that is toiling at the Plough, he is weary with it, he could wiſh he were uſed like a Horſe to the ſaddle, that would be leſſe weariſome he thinks then the Plough; the Horſe that is toiled with its riding, O he is weary with it, he could wiſh he were uſed to the yoke, that would be a farre eaſier life. Thus mens wayes do weary and cloy their affections: the proud Minion is wearied and cloyed with ſuch an odde faſhion, O he muſt have another; the gameſter is wearied with a kinde of ſport, he muſt have another; the delicate palate is cloyed with ſuch taſted meats, it muſt have others. Certainly thine affections are wrong ſet, when they are apt to be cloyed on this manner. O therefore ſet thine affections on God, there thou ſhalt never be cloyed. I know a man may ſet his affections to God-ward, and be weary, but then they are not right ſet when he is weary. They ſerved God amiſſe, when they ſaid, Behold what a *wearineſſe is it*? *Mal.* 1. 13. If they had gone a right way to worke, they had never been weary nor cloyed with ſerving of God. But ye brethren, be not *weary with well doing*, 2 *Theſſal.* 3. 13. that is, ſet your affections aright upon, and ſo be never weary with it: the affections will never be cloyed when they are truly ſet upon God: the fleſh will be weary, but the ſpirit cannot be weary. God gives the ſoule full abſolute content; the ſoule is at reſt when it is ſet upon God. As the ſtone is never cloyed with lying on the ground, becauſe there is its reſt, ſo God is the reſt of the ſoule. The greateſt glutton in the World will come at laſt to ſay, I have eaten too much; the greateſt drunkard, I have drunken too much: the greateſt ſpendthrift, I have ſpent away too much; his affections are cloyed: but ſet thine affection upon God, thou canſt never come to

Hor. Epiſt. 14.

In omnibus re- busmagis offendit nimium, quam parum. Cicero.

too much, never be godly too much, never be heavenly too much, never be in Gods favour too much, never in Christ too much, thy spirit can never be cloyed; too much of one thing is good for nothing, say people, it is not needfull to be too much pure and too much precise, lesse would serve the turne: whosoever thou art that canst say or think so, it is sure thou never knewest the meaning of grace. O say they, does not *Solomon* say, a man may be too much just, *Be not righteous over much, neither make thy selfe overwise: for why shouldest thou destroy thy selfe?* Eccl. 7. 16. Is it not enough to be weary of goodnesse, but ye must misconstrue and blaspheme the Word of God too? This is the meaning of *Solomon*. *Solomon* never said so himselfe, but he brings in thy filthy blasphemous mouth, thus saying, Tush, be not thou righteous over much, why shouldst thou destroy thy selfe? why shouldst thou be so precise to be called a Puritan, to be hated and reviled, to destroy thine own credit, and thy pleasure, and thy liberty? Indeed as it followes, we would not have thee overmuch wicked, &c. vers. 17. A little pleasure will doe well, a little vanity, a little liberty, a little revenge, a little gayneſſe of apparrell, a little mirth at the pot will doe well; but be not wicked overmuch. I say, these are thy hellish speeches, and none of *Solomons*. *Solomon* does but bring thee in speaking, as the Prophet *Isaiah* does such as thou, *Let us eate and drinke, for to morrow we shall die.* O Beloved, if ye would set your affections on God, your affections could never be cloyed.

4. *From the preciousnesse of the affections.*

The fourth motive is taken from *the preciousnesse of the affections*: the affections are the precious motions of the heart, the heart counts that precious which most it affects. Now what a shame is this, to set thine affections then upon the things of this life? thou hast a base heart to do so. Hast thou a Kingdom to set thine affections upon? Hast thou a God, and a Christ, and a Crown for ever and ever, all glory and honour to set thine affections upon? and wilt thou set thine affections upon drosse and dung, and such base things as these? doest thou not know that all thy vanities and thy pleasures are base in comparison of Christ? all thy silks and thy sattins, all thy gentility and thy pomp in the world, are vile in comparison of grace and of glory? Doest thou not know how God scornes all these things in comparison of the excellency of his grace and favour? thou hast a very base and a vile heart, if thou wilt set thine affections upon these things. So every wicked man is called *a vile person*, *Psal.* 15. 4. *The vile person will speak villany*, *Isa.* 32. 6. Great *Nineveh*, the Prophet cals it *vile*, *Nahum* 1. 14. *The vilest men are exalted*, *Psal.* 12. 8. If we should see a Lords son keep company with them that are meaner then is fitting, will ye not say he is base. If we should see how *Sardanapalus* a King, would set spinning and wheeling with the Maids; and *Domitian* the Emperour sit catching of flies, and hanging them up, would ye not say *they are base*? they do things unworthy themselves: themselves should be Noble, and Honourable, and Royal, and yet should so *vilifie and debase* their own selves on this fashion. What, a Christian be gaming, and hoyting, that might have joyes unspeakable and glorious? a Christian going to Alehouses, or other base places, that might goe into the Courts of the Almighty? a Christian complaine of the frowne of a man, whose breath is in his nostrils, that might have the favour of Heaven? a Christian angry at a trifle, a Christian not able to indure the losse of a little earthly silver, that might have all the riches of glory? what a *base man* is he? what *baseneſs* is this in thee? Ah, thou thinkest basely of God, and basely of Christ, and basely of grace, and basely of the Kingdome of Heaven, that settest thine affection more on the dirty and beggerly things of this life, then on him. The Proverbe of a foole is, He is penny wise and pound foolish, So thou art penny wise and pound foolish: wise for the things of this world,

world, and fooliſh to the things of God. The beſt things of the earth compare them to grace, are no better than a penny to a pound: what a ſtrange thing is this that we ſhould be thus *baſely fooliſh*? not affect a Sermon more then a Play; not affect the grace of our Lord Jeſus Chriſt more then an earthly bargaine. There is a homely ſaying, but it is a moſt true one, A Foole will not give his bawble for the Tower of *London*; his affections are more on his Hat and his Feather, then on any thing elſe, Θεὸς τὰ γελοῖα σπεύδων, *Julian*, He is very *ſerious about ridiculous things*. Fie for ſhame brethren, let us not be ſo profanely conceited of grace, ſo *baſely minded* as to ſet our affections here below, when we are called to ſet them on God.

The fifth motive is taken from the *inſtability of our affections*: if our affections be ſet upon the things of this life, they muſt be faine to repent of it at laſt, what ever come of it: whether we periſh or not, whether we be ſaved or damned, it is certain we ſhall repent of it: if ever thou go to Heaven, God will make thee repent that ever thou haſt been ſo vain, ſo carnal, ſo voluptuous, ſo proud, God will make thy heart ake for it. *I abhor my ſelfe*, ſayes *Job*, *and repent in duſt and aſhes*, Job 42. 6. O I could even ſpit in mine own face, I could even be content to gnaſh my teeth at mine own ſoule, that ever I ſinned thus and thus, now I repent it in duſt and aſhes, O that I had never done ſo; were it to do again, I would never do it for a thouſand worlds; thus if thou go to heaven thou wilt be fain to repent it. And if thou go to hell, thine own horror and thine intollerable torments and plagues will force thee to repent it too, that ever thou haſt ſet thine affections on earth; then thou wilt curſe thine own ſelf, and ban thine own thoughts, & fret and ſtampe at thine own madneſſe, that thou ſhouldſt ſet thine affections upon the things of the world, when thou mighteſt have had a Saviour, and a God, if thou hadſt been wiſe, and wouldeſt have been ruled. *Magni emitur pœnitentia*, alas, ſuch repentance coſteth thee dear. When it hath coſt thee thy ſoul and brought thee to hell, and utterly undone thee for ever, then thou learneſt how to repent. When *Dives* was in hell, then he repented that ever he was ſo hard-hearted to *Lazarus*, *Send Lazarus*, &c. O he would now aske him forgiveneſſe: ſend ſuch a poor wretch now, I will make him reſtitution. Lord ſend now thy Commandements and now we will obey them; Lord now ſend thy Miniſters unto us, and we will hear them; ſend us one Sermon more, and now we will do it. As ſure as God is in Heaven, you will repent it another day, that ever you ſet your affections thus on the things of this life. Beloved, were it not better by odds, not to ſet your affections thus at all, then when ye have done it, repent it, when all comes to all? *Non admiſeris cujus poſtea pœniteat*. Do not commit that, if ye be wiſe, which ye muſt repent when ye have done it. This very Sermon, if ye will not hearken now to obey it, I ſay this very Sermon your conſciences will be ſure to vexe you withall. Such a Sermon I heard, and there I had a warning, then I was told, of this vengeance I endure, but I would not liſten. O wo is me and my rebellion, that I did not. I beſeech you conſider it, ſet your affections otherwiſe then ye do, ſet them graciouſly on God, or elſe ye will be forced to repent for ever.

5. *From the inſtability of the affections.*

The ſixth motive is taken from the *jealouſie of the affections*: Beloved, when a Husband ſuſpects his wives affections are not to him, there is an affection of jealouſie ariſes in his heart to revenge it: a man cannot abide that his wife ſhould give her affections to another. So Beloved, God is a jealous God, when he ſees he cannot have thy affections to him: he hath made thee his creature, he hath hired thee for his ſervant, may he eſpouſed thy ſoule as a wife and a ſpouſe to his own Son; and if he may ſuſpect that thy affections are otherwiſe ſet, he will be jealous againſt thee. This will be the grievouſeſt *revenge* of all revenges that are poſſible. No revenge like

6. *From the jealouſie of the affections.*

the revenge for the turning ones affections ary. Let a man be wrong'd though never so much, nothing but anger and choler does arise to revenge it; but if he suspect the want of affection in his own wife, then it is not an anger alone that arises to revenge it, but a *jealousie*. Doest thou not know what jealousie is? I tell you, it is the *revengefullest passion* that ever arose in the breast. *Jealousie is the rage of a man, therefore he will not spare in the day of vengeance: he will regard no ransome, neither will he rest content, though thou givest many gifts*, Prov. 6. 34, 35. We have a good Proverb, From jealousie the good Lord deliver us. ζῆλος καὶ ὀργὴ θεός, sayes *Oppia*, The heart of jealousy is wilde and all savage. A man is not only angry, but directly in a rage, that is jealous. So God expresses himself by a fury and a rage, saying, *my fury shall break out against them, and I will not pity them*. When thine affections go a whoring from God, he will be revenged on thee deeply; he will take no ransome, no ransome by Christ, no ransome in the world: couldest thou give him a whole world for the sin of thy soul, he will not accept it. What sayes the husband when he is jealous, what hast thou defiled my bed, and played the whore? and so forth. I will make you an example: he eats himself up, till he is revenged: he will marke every cast of her eye, every gesture of her body, every tread of her foot, every thing now shall be matter of suspition: she shall not speak to any man in the street, but he will suspect it is wantonnesse. She shall not be able to go one step out of doores, but he will suspect it is to her base lovers. So if we set our affections wrong upon other things besides God, God will never put it up at our hands. He will then be extreme to mark whatsoever is amisse; not one idle word, but he will be precise to observe it; not one vain thought, but he will be curious to note it; not one foolish fashion, but he will set it down in his note-book; he will then be extreame with thee. Ye have read and heard the Ten Commandements often and often. Ye know what is said in the second Commandment, Thou shalt not do thus and thus, *For I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children*. If thou set up these Idols in thy heart, to affect the things of this life, take heed of this jealousie, *I the Lord thy God am a jealous God*, &c. He will visit not onely thy sins upon thee, but he will look what thy father hath done, and thy grandfather hath done, and thy great grandfather hath done. If any of them have been drunkards, he will visit it on thee: if any of them have been swearers and worldlings, and wicked, he will visit it on thee. From his jealousie the good Lord deliver us.

From the tyranny of the affections.

τυραννὶς δ' ἐστὶ γλίσχρα καὶ δυσία, κατὰ τὰς τῶν πονήρων παθῶν δυνάμεις.

The seventh motive is taken from the *Tyranny of our affections, if they be not set right*. If our affections be not set upon God, they are the sorest Tyrants that can be to tyrannize over us. *Philo* compares the tyranny of our affections to the four hundred years bondage of the Israelites in Ægypt. Ye remember what woful and slavish bondage they were put to in Ægypt, in so much that they groaned under it, and cryed out unto God. *Pharaoh* played the Tyger-like Tyrant over them, and made them weary of their lives; so do the affections tyrannize over a man that is carnal and earthly, they do so besot him, and befoole him, that he knows not how to come out of his sins; they do so harden him and obdurate him, that no preaching nor counsel can convert him; they do so occupy and task him, and busie him, that he can find no while to save his own soul, or bethink himselfe of escaping of hell and damnation, he is in hell before ever he thinks on it seriously; they plague him like *Tantalus*, sayes he, and leave his soul in the lurch after all his vaine hopes, he can never be free for God. The Apostle speaking of the lust and affections of the world, how they allure men into vanity; he sayes they promise men liberty, but they are the servants and slaves of corruption, 2 *Pet.* 2. 19. A man would wonder how one should be *in bondage with a pot* or a pipe, with a bowle or a game, with a carnal friend, or an use he hath

hath gotten; but ſo it is, that nor Miniſter, nor Sermon, nor warnings from God, nor any thing can free him: Still he is *enthralled*. Now conſider, are our affections ſuch tyrants, when they be ſet upon the things of this life? O let us ſet them upon God. If they can captivate us to God, and bring us into a *golden bondage* with grace and with goodneſſe, we are happy. Seeſt thou how the wicked are tyed to their ſins, and their luſts? ſo if thine affections were ſet upon God, thou wouldſt be tyed unto God. O it's an admirable tye, this, to be tyed unto God: This is it that the wiſeſt man in the earth adviſeth us to, *My ſon*, ſayes he, *keep thy fathers commandments, binde them continually upon thy heart, and tye them about thy neck*, Prov. 6. 21. Thine affections are theſe ſtay-bands, and theſe tyers; if thine affections be ſet upon the Word, they will tye it to thy ſoule; if they be ſet upon grace, and love to Gods Ordinances, his Sabbaths and his wayes, they will tye them to thy heart: if thou wilt not ſet thine affections upon God, thou art a very ſlave, a very ſlave unto Satan and to ſin; thou art not onely in a woful condition, as thou art, but they tye thee faſt to it; and if God may not be ſo much beholden to thee for thine affections to him-ward, he will intrap thee, and take thee by them, as a Beare is taken by the Collar, and hale thee to judgement. Thou haſt little affection, or none at all, to the Word: may be thou comeſt not to be reproved, and amended by the Word, but thou comeſt to have ſome knowledge, and ſome pretty ſentence to talk on, or ſome fine ſtory or paſſage to ſpeak on: as I live, ſaith the Lord, I will anſwer thee according to thy thoughts: may be thou comeſt that thou mayeſt ſcrape up ſome hopes to have mercy and heaven at the laſt; may be thou comeſt to ſnatch up ſome ſentence or other that may ſecure up thy conſcience: if there be ever a paſſage of mercy, that thou wouldeſt faine have; As I live, ſaith the Lord, I will anſwer thee according to thy thoughts, and thine own vain heart that which thou cameſt for in the Word, as I live, ſaith the Lord, thou ſhalt have it. Thou doeſt not come to learne how to be holy and be ſtricter than thou art, but though thou beeſt no ſtricter than thou art already, yet to have ſome hopes to be ſaved for all that.

Vid. Ezek. 14. 3, 4, 5. &c.

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OF

CONSCIENCE;

Wherein the Definitions and Distinctions thereof are unfolded, and severall Cases resolved.

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ACTS 24. 16.

I exercise my selfe to have alwayes a Conscience void of offence toward God and toward men.

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SOLILOQUIES

TO THE CHRISTIAN READER.

IT was the saying of *Solon*, That there were many good laws made, but there wanted one law to make us put all those laws in execution: The like may be said concerning the Books that are written now adayes, There are many good Books written, but there wanteth one Book to make us to put those good books in practice. Such a Book were worth writing, and worth reading. And I know no reason but that this Book (if the Spirit of God write it in our hearts) may have this happy effect: For it is a Book that will teach us how to get into the State of grace, and how to get and keep a good Conscience. And whosoever readeth a book with a good conscience will make conscience to practice what he readeth: For a good conscience is, as *Aristotle* saith of Justice, * a Synopsis and Epitome of all virtues; It is a * Panacea to cure all soul-diseases; It is * a Medicine to digest all book-surfetting.

Ille vere Scripturas legit qui verba vertit in opera.

* Ἐν δὲ δικαιοσύνῃ συλλήβδην πᾶσ' ἀρετὴ ἔστι.

* Ἀνὴρ τὰ πάντα ἀκέσιος, à sanandis omnibus morbis.

* πανακεῖον φάρμακον.

There are four sorts of Consciences; Some bad and unquiet, some bad and quiet, some good and unquiet, some good and quiet. For a conscience to be bad and quiet is the worst temper that can be; Better have a bad unquiet than a bad and quiet conscience; better have a tormenting Tophet in the soul than a fools Paradise. The best frame of Conscience is the good and quiet Conscience; this is a

* Laetitia bonæ conſcientiæ paradiſus eſt animarum, gaudium angelorum, hortus deliciarum, ager benedictionis, templum Salomonis, aula Dei, habitaculum Spiritûs ſancti, Bernard.

* προπετεστερον ὑμᾶς ὑμᾶς

* Multi Chriſtianum nomen ad judicium habent, non ad remedium.

* Domus animæ, Guil. Pariſienſ.

* Dum tempora ſuperiora cum noſtris comparo, dicere conſuevi plus illos conſcientiæ, ſcientiæ minus habuiſſe; nos contrà, ſcientiæ plus, conſcientiæ minus habere, &c.

* Prejudicium judicii, Tertull.

* Paradiſe upon earth,* a preguſtation and prelibation of heaven, a manſion for the Trinity to dwell in. Now this enſuing Treatiſe will teach us how to purchaſe this precious Jewel of a good and quiet Conſcience. A Treatiſe very neceſſary in theſe unconſcionable dayes, wherein moſt people make no conſcience to ſin againſt conſcience; and ſome have ſinned ſo long againſt conſcience, as that they have loſt all conſcience of ſin. As *St. *Auguſtine* ſaith of the name of a Chriſtian, ſo may I ſay of conſcience, *Multi conſcientiam habent, non ad remedium, ſed ad judicium*, Many have a conſcience for their condemnation and not for their ſalvation. Conſcience * it is the houſe of the ſoul; But this houſe lieth waſte and is much ruinated and decayed in theſe times, wherein * never more ſcience, but never leſſe conſcience. Conſcience * it is a private Judgement-day before the publick day of Judgement. And it is an ill preſage that moſt people will never ſtand upright in the Court of Heaven, becauſe they ſtand accuſed and condemned in the Court of Conſcience. Conſcience is Gods Preacher in our boſomes; And it is a moſt certain Rule; That that man that will not regard the Preacher in his boſome, Will never regard the Preacher in the Pulpit. And the reaſon why the Preacher in the Pulpit doth no more good, is becauſe the Preacher in the boſome is ſo much deſpiſed and neglected. And therefore I doubt not but this Book (theſe motives conſidered) will be very acceptable to all thoſe that have, or deſire to have a good and quiet conſcience. For as *S. *Bernard* moſt excellently ſaith, *Every mans conſcience is his book; and all books are written to diſcover and amend the errours of the book of conſcience.* Let thoſe that read this book of conſcience look into the book of their own conſcience, and amend all the faults of that book by this.

* Unicuique liber eſt propria conſcientia; & ad hunc librum diſcutiendum & emendandum omnes alii inventi ſunt.

The reverend Authour of this Book was a Miniſter very conſcientious, and one that had a great ability given him by God to preach unto, and work upon, the conſciences of people, to awaken the ſleepy conſcience, to enform the erroneous conſcience, to ſettle the doubtfull conſcience, and to comfort the wounded conſcience; his ſermons were all

dipt

dipt in conscience; And therefore a Subject of Conscience must needs be welcome from such a Preacher. It is true that this birth is *Posthumum opus*, and cometh out after the death of the Authour; But I hope it will be the more pleasing, to revive the memory of him whose life and labours were deservedly precious in the esteem of Gods people. And if conscience, though for a while blind, and dumbe, and seared, and put out of all office, will notwithstanding at last be put into office, and made to see, speak, and feel, to the utter destruction of an impenitent sinner; Why may not a discourse of Conscience, though long ago preached, be suffered to revive and live for the salvation of those that shall have grace to read it aright? especially considering that these Sermons were perfected by himselfe in his life time?

Much I could say in commendation of this worthy Divine, both in regard of his unwearisome pains in preaching, consuming his own body to save the souls of others, as also of his learning and exemplary piety; but I forbear. All that I will say is this; They that fully knew him did love and reverence him; and if any did disesteem him, it was because they did not fully know him. He is now a shining Star in the firmament of Heaven. And there are hundreds of people that will blesse God to all eternity for his pains. He needeth not our praises, but our imitation. *Prælutendo peres.*

All that I desire from you that read this short Treatise, is this: That ye would either get a good conscience by the reading of this book, or bring a good conscience to the reading of it. Labour to make an addition to the heavenly joyes of this faithfull servant of God, by making this book a means to bring thy soul to those heavenly joyes which are at Gods right hand for ever more; which are joyes unspeakable and glorious, so great that, * as S. *Augustine* saith, *If one drop of the joyes of Heaven should fall into Hell, it would swallow up all the bitternesse of Hell.* And that God would make you heirs of this joy, is the prayer of your soul-friend,

* *Tanta est dulcedo cælestis gaudii ut si una guttula distillaret in infernum, totam amaritudinem inferni absorberet.*

EDM. C.

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AN ENQUIRY After a mans Eſtate before GOD,

COLOS. 4. 8.

Whom I have ſent unto you for the ſame purpoſe, that he may know your eſtate and comfort your hearts.

THE eſtate of a man before God is the relation that he ſtandeth in unto God, as God is the free fountaine of all ſpiritual life and ſalvation, and determiner of mens everlaſting conditions either in heaven or in hell: So that when we queſtion about a mans eſtate, we queſtion, Whether he be in Chriſt or not; Whether he have true grace yea, or no, Whether he be one of Gods children or no, or whether he be yet no better then a reprobate. *What a mans eſtate before God is.*

There be three things to be conſidered in this definition of every mans eſtate. Firſt, it is *a relation unto God*; not as a man is in himſelfe, it may be rich, it may be poor in the world; but I ſpeak here as he is in relation towards God; Whether he be rich towards God, yea, or no. I do not ſpeak as a man is in regard of others; it may be he is a father or a ſonne, a maſter or a ſervant, a King or a ſubject: but in relation to God, Whether Gods ſervant or no, Gods childe or no. *Salute Apelles*, ſaith *Paul*; and he telleth us what eſtate *Apelles* was in before God, namely, in an eſtate of approbation, *approved in Chriſt*. And the ſame Apoſtle ſpeaketh on the contray of the unconverted Gentiles, that they were *ſtrangers from the life of God*, Ephes. 4, 18. Secondly, as it is a relation unto God, ſo it is a *ſtanding* relation: That wherein he ſtandeth towards God, that is a mans eſtate before God. There is a difference between one that doth ſin, and one that is in the ſtate of ſinne: A childe of God may ſinne, but he is not in a ſtate of ſinne; you cannot call him a wicked man. So alſo Rom. 16. 18. Ephes. 4. 18.

there is difference between one that doeth ſome good actions, and one that is in a good eſtate: A carnal man may do ſome good things, but he is not in a good eſtate. The eſtate of a man is a ſtanding thing, it is the relation that he ſtandeth in towards God. Thirdly, it is the relation that a man ſtandeth in towards God *as he is the free fountain of ſpiritual life and ſalvation.* It is not every ſtanding relation towards God: For a man may be conſidered in relation to God as a Creature, and ſo the heavens and the earth and the very brute beaſts ſtand in relation to God, as they are his creatures; but they have not this eſtate that we ſpeak of, which is a relation to God as the free giver of ſpirituall life and ſalvation. (He is free, he may chooſe whether he will give it or no.) Now this is a mans eſtate, the relation he ſtandeth in unto God, Whether the Lord hath given him his ſaving grace, yea or no; ſpiritual life in Chriſt Jeſus, yea or no; title to heaven and ſalvation, yea or no? this is the meaning when we ſpeak of a mans eſtate. It is ſaid of Sodom, *They were ſinners before God*: that is they were in a bad eſtate, a ſtate of ſinne. It is ſaid of *Zachary* and *Elizabeth*, *They were both righteous before God*; that is, they were both in a very good ſtate.

Gen. 13. 13.

Luke 1. 6.

Obſerv. *Miniſters are to enquire after the eſtate of their people.*

All Chriſtians beleive that there is a God: It behoveth every one now to conſider in what eſtate he ſtandeth to his God. This is a great queſtion that we which are Miniſters ought to demand of our people, to know their eſtates.

Reaſons. 1.

Firſt, becauſe we are ſhepherds, and are bound to look well how it ſtandeth with our flock. If we do not labour to know your eſtates, we can never look well to your ſoules. Conſider that place in the Proverbs, *Be diligent to know the ſtate of thy flock, and look well to thy herds.* Where the Wiſe man firſt requireth that we ſhould look well to our flocks, and then directeth us in the manner how, *viz.* by being diligent to know their eſtate, how it ſtandeth with them.

Prov. 27. 23.

Secondly, we are Gods labourers; and we muſt know in what eſtate our work ſtandeth: elſe we may labour, and labour, and all in vain; we may preach and exhort and call upon our people to heare and believe, and obey; and all this may ſtill be in vain, if we do not enquire in what eſtate they are. This is the reaſon why *Paul* could not forbeare ſending and enquiring how it ſtood with the *Theſſalonians*, in what ſtate they were in, how it went with their faith, whether they keept it or no, leſt the tempter had tempted them, and his labour ſhould have been in vain; for ſo it had been for all his preaching and teaching them, if they had not been in a good eſtate: therefore he ſent to know.

1 Theſſ. 3. 5.

Thirdly, we are to take the care and the charge of your ſoules: Now then, how can we be quiet if we do not know in what eſtate your ſoules be? A good father cannot be at quiet if he do not know how it is with his children: How if they ſhould be ſick? how if undone? Oh it would comfort a good father to know his children to be in good caſe: But if it were otherwiſe with them, though it would grieve him much, yet he had rather know it then not; for if he know it, he can better tell what to do. So it was with the Apoſtle, his very bowells yerned upon the Philippians, *Oh my poor people*, thought he, *I wonder what eſtate they be in. How if they totter? how if they miſcarry? how if the devil have tempted them to ſinne and to apoſtatize? how if they be in trouble of conſcience?* He could never be at quiet till he knew their eſtate: *I truſt in the Lord Jeſus*, ſaith he, *to ſend* Timotheus *ſhortly unto you, that I alſo may be of good comfort, when I know your eſtate.* He had a great care of their ſoules, and therefore it would comfort his heart to know what eſtate they were in.

Philip. 2. 19.

Fourthly, we are teachers, and therefore we muſt know the eſtate of our people; otherwiſe we are ignorant what doctrine to provide for them,

them, what points to handle among them. *Paul* in this Epiſtle to the *Coloſſians*, knowing onely their eſtate in the generall, delivereth abundance of generall precepts and exhortations unto them: he deſcribeth unto them the myſtery of Chriſt, admoniſheth them to continue ſtedfaſt therein, to embrace the preaching of the word, to beware of philoſophy and the vaine traditions and ſophiſtry of men, to take heed of doting upon ceremonies, which are all ended in Chriſt, to ſet their affections on heaven, to mortifie the deeds of the fleſh, to put off the old man; he warneth them to be loving and humble: he biddeth Wives do their duties to their Husbands, and Husbands to love their Wives; Children to obey their Parents, and Parents to encourage their children; Servants to obey their Maſters, and Maſters to deale well with their ſervants; all to continue in prayer, watchfulneſſe, thankſgiving; to walk wiſely towards them that are without, to be carefull of godly and holy communication: Thus knowing their eſtate only for the generall, he teacheth them in generall, and therefore now he concludeth, as if he ſhould ſay, *I ſpeak ſomewhat generally becauſe I do not know your eſtates in particular; and therefore I ſend to you* Tychicus, *a faithfull good Miniſter, that he may learne your eſtates in particular, and deale with you anſwerably. It may be ſome of you want corroſives; it may be ſome of you want cordials; it may be ſome have need to be ſearched and humbled, ſome of you to be encouraged and comforted: I have ſent him to enquire into your eſtates in particular, that he may do accordingly. Whom I have ſent unto you for the ſame purpoſe, that he may know your eſtate and comfort your hearts.* Col. 4. 8.

The uſe of this is threefold.

Firſt, for inſtruction. Hence we may ſee that a Miniſter doeth but his duty when he enquireth into mens eſtates, how they ſtand before God: It is not prying into other mens matters; it is not buſi-bodineſſe in other mens affairs; it is not a ſpirit of meddling: No, a Miniſter doeth but his duty, when he doeth it. How can a Phyſician apply true and proper phyſick unleſſe he enquire into the ſtate of mens bodies? Now a Miniſter is a Phyſician to mens ſouls; and therefore he is to enquire of the ſtate of mens ſoul, how they ſtand before God. They are men of Belial that ſay, *What? muſt the Miniſter know all?* and, *Can there be nothing done but the Miniſter muſt heare of it?* Theſe are very evil ſpeeches. The Miniſter doeth but his duty when he is inquiſitive. *Uſes.* 1. *Inſtruction.* Jer. 8. 12.

The ſecond uſe may be for reproofe. If it be the duty of a Miniſter to enquire of mens eſtates before God, then thoſe people are to blame that will not make known their eſtates. What is the reaſon that ſo many men abide in a rotten eſtate, but becauſe they are loth to open truly and fully what they are to Gods Miniſters? Nay many are like them in the Prophet, *who ſay to the Seers, See not.* They would not have Gods Miniſters ſee what they do, nor ſee what they are. I confeſſe there be ſome that will open ſomething about their eſtates, but not all they know by themſelves: They keep in the maine; like ſome fooliſh clients who miſinforme their Counſel, making their Caſe better then indeed it is, and ſo their Cauſe miſcarrieth: So ſome keep in that which would give moſt light to judge of their eſtates: But this ought not ſo to be. I can tell you an example of one that being troubled about his eſtate before God, and ſome Miniſters being by, *Oh*, ſaith he, *I will tell you all that I know of my ſelfe; I'le not hide a ſyllable from you: and if be yet no better then a wretch, I beſeech you tell me plainly that I am ſo; and if I be in Chriſt, I beſeech you prove it plainly unto me.* This man took a right courſe, and thereby through Gods mercy came in a little ſpace to the aſſurance of his own bleſſed eſtate and condition. 2. *Reproof.* Iſa. 30. 10.

3. *Exhortation.* Thirdly, for exhortation. Let Gods Miniſters know of your eſtates, that they may be able to ſpeak to you accordingly. By this means they may ſpeak words in due ſeaſon, and likewiſe houſe-holders give every one his portion. If you had but a cut finger, would not you be glad to have the right plaiſter? and if you had a burning feaver, would you not deſire the right remedy? how much more in curing the ſickneſſe of the ſoul?

Now from the text it ſelfe, without any cutting up of the words, we may gather four Propoſitions:

1. That there is an eſtate that every man is in, either an eſtate of grace, or an eſtate of ſinne.

2. That this ſtate may be known.

3. That every man ſhould be willing to have his eſtate examined, that it may be known whether it be good or no.

4. That a man can never have true comfort till it be known that he is in a good eſtate.

1. *Obſerv.* Acts 8. 23. 1. For the firſt, That there is an eſtate that every one is in, either of grace or ſin; See this in *Simon Magus*: *I perceive*, ſayes S. *Peter*, *thou art in the gall of bitterneſſe, and in the bond of iniquity*. See, he telleth him what eſtate he was in, *viz.* a very bad eſtate, in a deſperate and damnable condition. In this ſtate of ſin and miſery are all they that are not renewed by Chriſt Jeſus. And for the other, ſee an example, *Rom.* 16. 7. *Salute Rufus choſen in the Lord*: The text there telleth us what eſtate he was in, a very good eſtate; He was a man in Chriſt, *a choice man*, that is, a man in the ſtate of grace and ſalvation. In this eſtate are all they that are called and ſanctified and made new creatures unto God. Every man is in one of the two eſtates: there is no middle eſtate which is neither the one nor the other, but in one of theſe two are all the whole world. The reaſon is,

Rom. 16. 13.

1. From everlaſting the world was divided onely into two ranks, either Elect or Reprobates.

2. Here in this life the world is divided onely into two companies, either Godly, or Ungodly.

Matth. 25. 32. 3. At the day of judgement the Lord will divide the whole world onely into two ſorts, either Sheep or Goats.

2. *Prop. Election may be known.* II. For the ſecond Propoſition, This eſtate may be known: Eſpecially every man may come to the knowledge of his own eſtate before God. I do not ſay that every man may know whether he be elect or reprobate: yet this I ſay too, That a godly ſoule may know that it is elected to life. The Apoſtle exhorteth all that are godly *to give diligence to make their election ſure*, 2 Pet. 1. 10. He that attaineth to that faith which the Apoſtle calleth *the faith of Gods elect*, Titus 1. 1. and receiveth the word of God, as *Paul* ſaith the *Theſſalonians* did, and thence concludeth they were choſen of God, 1 *Theſſ.* 1. 4, 5. he may attaine to much aſſurance of his election. But though a godly may know he is elected of God, yet for reprobation the caſe is not alike: 1. Becauſe ungodlineſſe is not alwayes joyned with perſeverance. 2. Beſides, God hath many reaſons why he doth not reveale mens reprobation unto them: They would then be outragious in evil, deſperate in wickedneſſe; there could be no order or government in humane life: Beſides that, the form of Chriſts adminiſtration of his Kingdom could not be ſo as it now is: for Chriſt hath bid his Miniſters preach the Goſpel to every creature, to whole Pariſhes and Townes, and except none: Chriſt will not tell his Miniſters which be reprobates and which not, that they may preach unto all, and labour to work upon every ſoul; and there is none in a Pariſh but the Miniſter muſt look upon him as one who may be ſaved. Chriſt will not tell his people which be reprobates, that they may look upon every one, as one that may be wonne to

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the faith for any thing they know: Christ will not tell the reprobates themselves that they are reprobates, that every one of them may come to the use of the means; How do they know but they may finde grace? yea and the Lord doth seriously call them; and it is their fault if they obey not. It is Gods infinite mercy, that election, which is such a comfortable point, may be revealed to Gods children; and that reprobation, which is so intolerable and bitter, is not revealed to the reprobate. Nevertheless let me adde, that some particular men have known their own reprobation, as *Cain* and *Judas*, &c. And there be shrewd signes of it: (I do not speak it as though I meant to perswade any man that he is one, but onely that he may take heed of them.) *Shrewd signes of it.*

1. Malicing the known truth is a very shrewd signe: As, when men know that godlinesse is pleasing to God, and yet they hate a man for it; when men know the Minister is commanded to rebuke sinne, and yet they will spite him for so doing: this a very shrewd signe. *Paul* persecuted the truth; *but yet*, sayes he, *I obtained mercy, because I did it ignorantly*, 1 Tim. 1. 13. intimating that if he had done it against knowledge, he had been in danger to have found no mercy. And therefore ye that mock and hate those wayes which God hath commanded, I beseech you, take heed lest ye sin unpardonably.

2. Absolute apostasie is a shrewd sign too of reprobation: When men have been very forward in the profession of the truth, and fall totally away and prove miserably prophane, as the Apostle sheweth, *Heb. 6. 6.*

3. Finall impenitency. This is an infallible signe of reprobation, when a man liveth in sin, dieth in sin, and goeth away without repentance. *Luke 13. 3. Except ye repent ye shall all likewise perish.* There be many of us have stood out long in impenitency; let us take heed lest if we stay any longer we fall upon this great evil.

I return to the point: A man may come to the knowledge of his own estate before God. I do not mean, Whether he be in the state of election or reprobation: but he may know, Whether he be in the state of salvation or damnation, that is, Whether he be in the way that leadeth to heaven or hell, Whether he be in such a case that if he die now, he shall be saved or not saved: Every man may thus know in what estate he is. *That a man may know his estate, proved.*

1. Because the word of God sheweth a man this: As for example, *He that committeth sinne is of the devil*, Mark; the Apostle telleth us what estate that man is in that liveth in sinne, in a very bad estate. So on the contrary; *He that hath this hope purgeth himselfe*. Mark; the Apostle telleth us what estate that man is in who purgeth himselfe; he is in a very good estate, in a state of true hope in Christ. And so 1 *Cor. 6. 10.* the Apostle nameth divers who are not in the state of salvation, but of damnation: if they die in such case, they cannot inherit the Kingdom of Heaven. So that if a man will but search the word, and believe that God doth say true, he may know his estate. *Reasons* I. 1 John 3. 8. 1 John 3. 3.

2. Without this knowledge a man cannot have an accusing or an excusing conscience in respect of his estate: but men may have, yea many men have, a conscience accusing them of being in a very bad estate; and many men have an excusing conscience, that plainly doth witnesse that they are in a very good and gracious estate. *I and my people are wicked*, saith *Pharaoh*. His conscience did accuse him of being in a bad estate. *I am holy*, saith *David*; *I am thy servant*. His conscience told him he was in the state of grace. So that ye need not go farre to know what estate you are in: there is that in your bosome that can decide the matter. II. Exod. 9. 27. Psal. 86. 2.

3. Men cannot desire nor flie from an unknown estate: But men are III.

commanded to flie from a bad estate, and seek out a good one: There-
Matth. 3. 7, 8. fore they may know the one and the other. *O generation of vipers, who hath warned you to flie from the wrath to come? Bring forth therefore fruits meet of repentance,* saith *John* to the Pharisees. He supposeth these men might easily know that they were in a very bad estate, or else how could he say thus unto them?

Before I come to the Uses, let us consider these three things:

1. That every man living is borne in a very bad estate. We all
Eph. 2. 3. know it well; but oh that we would consider it! *We are all by nature children of wrath.* Now here lieth the question, When did we change our estates? We are in the same state of damnation wherein we were borne, except we are come out of it. I say, here lieth the question, Whether we are come out of it or no, whether we have mended our estate.

2. Consider that the greatest part of the world never mend their estates: But as they were borne in a cursed estate, so they live and die in it. And I speak not this of heathen onely; but alas! how many in the visible Church
Phil. 3. 17. do so? How many were there in the Church of *Philippi* whom the Apostle could not think of without weeping, when he considered in what estate they
1 Cor. 1. 26. were? So in the Church of *Corinth*, not many wise, not many rich, not many noble called; but commonly the meanest in the eye of the world were in the best estate towards God. Nay more then so; Many of them who seek to get into a good estate, misse of it and perish. See, *Luke* 13. 24. *Strive to enter in at the strait gate*: Mark; it's a strait gate, and letteth but few in: *for many shall seek to enter in and shall not be able*: Here and there a few, even where the constant ministery is.

3. Consider that it is a marvellous hard thing to passe from state unto state, from a bad to a good estate. There is a very vast gulfe between the state of sinne and the state of grace, and it is marvellous hard to passe it. These things premised, the Uses follow.

Use 1. Of Instruction. 1. This point may be many wayes useful: First, for instruction; If God hath made it possible unto us to finde out what estate every one of us is in, then sure he would have us go about it and enquire after it. God might have left us to perish in our naturall blindnesse, never to have known in what case we had been untill we were past recovery. First, we are all wanderers from God and from the wayes of peace, and therefore God might justly have suffered us for ever to have wandred, and never to have been able to finde out whether we had been right or wrong. Secondly, God hath dealt so with some: He hath suffred some to go on all their dayes blindfold
Matth. 15. 14. to hell. Thus the Lord dealt with the Scribes and Pharisees; *Let them alone,* saith he, *they be blind leaders of the blind, they will both fall into the ditch.* Ye see the Lord hath dealt so with some; and it is his mercy, he hath not dealt so with us. Sith God hath made it possible for us to know, it is our duty to enquire after it: And that yet further for these reasons:

It is every mans duty to enquire after his estate.

Reasons,

1. First, because the Lord commandeth it: *Examine your own selves*
2 Cor. 13. 5. *whether ye be in the faith; prove your selves: know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?* Where you see the Apostle commandeth the duty of self-triall. And consider how he presseth it upon us: 1. *Do ye not know what estate you are in? then examine and enquire.* 2. *Do ye think ye are in a good estate? look, ye prove it, and be sure ye be not in an error. Do ye object, ye do not know, neither can ye know? No? then your estate is very bad; finde out some good tokens in you, except ye be reprobates.* This command makes it a clear duty.

2. But a second reason to prove it our duty to enquire what estate we

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are in, is, becauſe without the knowledge thereof we can never have any true peace in our conſciences: The conſcience muſt needs be without peace ſo long as we are ignorant of what eſtate we are in: *Being juſtified by faith we have peace with God through our Lord Jeſus Chriſt.* Firſt the Apoſtle ſheweth their eſtate; they were in a ſtate of *juſtification*: and from the knowledge thereof they had *peace*. We are bound to get true peace to our conſciences; Oh, what a lamentable maze are we in till our conſciences have peace! and this they cannot have untill we are fully aquainted in what caſe we ſtand before God: *Acquaint thy ſelf with God, and be at peace.* Rom. 5. 1. Job 22. 21.

3. Thirdly, we can never be fit for any duty of Gods worſhip as long as we know not what eſtate we are in: We can never be fit for any holy duty, to heare, pray, receive the Sacrament: *Let a man examine himſelfe, and ſo let him eat*, &c. Firſt he muſt examine in what eſtate he is before he can be fit for that high ſervice. So for repentance: *Let us ſearch and try our wayes, and turne again to the Lord*: firſt finde our ſelves in an ill eſtate, and then returne. So for joy; It is a duty to rejoyce in the Lord: But we are never fit for rejoycing till we have proved what eſtate we are in: *Let every man prove his own work; ſo ſhall he have rejoycing.* We can never be fit for any duty, untill we know what eſtate we are in, becauſe every duty varieth according as the eſtate of every man is. To inſtance in prayer; He that is not in the ſtate of grace muſt pray one way, and he that is in the ſtate of ſalvation muſt pray another way: the one, that he may be converted and brought home to God: the other, that he may be ſtrengthened and increaſed in grace. And ſo for the duty of hearing, &c. 1 Cor. 11. 28. Lam. 3. 40. Gal. 6. 4.

The ſecond uſe is for direction; to let us underſtand by what means we may know what eſtate we are in. There be four means to know this. *Uſe. 2. Of Direction.*

1. By our outward and inward actions. I do not ſay, by our outward actions: For a man may be in the ſtate of hypocriſie, and yet his outward actions may be good. Neither do I ſay by our inward actions alone: For a man may be in the ſtate of ſelfe-deceit, and yet ſay his heart is good and his meaning and minde good. But I ſay, by them both put together. Our Saviour ſetteth it out by a tree; *Every good tree bringeth forth good fruit: but a corrupt tree bringeth forth corrupt fruit.* So if the heart bring forth the fruit of righteouſneſſe, joy in good things, patience, meeknеſſe, gentleneſſe, love, obedience, godly converſation, &c. theſe evidence a good eſtate: but if the heart bringeth forth deadneſſe, earthlineſſe, impatience, evil converſation, &c. theſe are corrupt fruits and ſignes of a very bad eſtate. *Means to know what eſtate we are in.* Matth. 7. 17.

2. Ye may know what eſtates ye are in by your inclinations and diſpoſitions, from whence theſe actions proceed. Are your hearts inclined heaven-ward and God-ward, as *Davids*, are ye bent to holineſſe and ſelf-deniall, &c. as a bow is bent to ſhoot the arrow? This is a ſigne of a good eſtate: as 1 *Chron.* 22. 19. there is a ſpeech of *ſetting the heart to ſeek God.* Ye know when a man will do a thing indeed, we ſay, *he is ſet on't.* It may be ye do ſome good duties, make ſome fair offers of ſeeking God; but are your hearts ſet on't? or are they ſet on the world, and inclined earth-ward? The inclinations of every creature in the world do ever ſhew what the creature is. How do we know that a ſtone is heavy? Becauſe it inclineth downward. How do we know a man is cholerick? Becauſe he is inclined unto wrath: So a mans eſtate may be known by his conſtant inclination either to good or evil. Pſal. 119. 112.

3. One may know what eſtate he is in by that reflexive act which is proper onely to man. There is an act in mans ſoule (we call it a *re-*

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flex act) which no creature hath but onely man, whereby he can perceive what himſelfe is and doth. When a man thinketh or ſpeaketh, he can reflect upon himſelfe, and perceive what he thinketh or ſpeaketh; when he prayeth, he can reflect upon his own heart, and perceive how it carrieth it ſelfe all along in his prayers. I ſay, no creature in the world hath in it this reflexive act but onely man. The fire burneth, but it cannot reflect upon its own burning: *Oculus non videt ſe videre*, The eye ſeeth, but it doth not ſee that it doth ſee; that is, That creature doth not perceive what it doeth when it ſeeth. But every man hath this reflexive act in him, whereby he is privy to what himſelfe thinketh, doeth, is. *None knoweth the things*
1 Cor. 2. 11. *of a man, ſave the ſpirit of a man that is in him.* This is the reaſon why ſome know not what eſtate they are in, becauſe they choke their own ſpirit and hoodwink their conſciences. Thine own heart knoweth how it is with thee, and would faithfully tell thee, if thou wouldſt enquire of it and hearken unto it. Search with Gods candle, and thou mayſt eaſily finde
Prov. 20. 27. what is in thee. *The ſpirit of a man is the candle of the Lord, ſearching all the inward parts of the belly.*

4. Ye may know what eſtate ye are in by a certain kinde of feeling. As there is a kinde of bodily feeling whereby every man knoweth the eſtate of his body, whether he be ſick or in health, ſo there is a ſpiritual feeling. The
Luke 24. 32. two diſciples did feel their heart burn: *Paul* did feel a great combat in him
Eph. 4. 19. between the fleſh and the ſpirit: So if men be covetous and worldly, they may feel it. Yet indeed ſome men be paſt feeling: Their caſe is the worſe becauſe they cannot feel how bad it is; But for the moſt, they may eaſily feel what their eſtate is.

Uſe 3. The third uſe is, to ſhew you the impediments that hinder this know-
Impediments. ledge. I you would attain to know what eſtate you are in, then remove the impediments: which are

1. Vain thoughts. Men who are in a ſtate of ſinne and wrath, yet have many vain thoughts lodging within them keeping them from knowing it: *God is merciful*; and *Chriſt died for ſinners*; and, *There be worſe ſinners than they*; *why ſhould they think ſo ill of themſelves?* and, *they may be better all in good time*: Theſe vain thoughts hoodwink their eyes that they cannot ſee
Jer. 4. 14. their eſtate, nor reſolve that it is ſo dangerous as indeed it is. *O Jeruſalem, waſh thy heart from wickedneſſe: how long ſhall theſe vaine thoughts lodge within thee?* They were in a very bad eſtate; and yet they had ſuch vain thoughts that they could not ſee it.

2. Preſumption is another impediment. Men pray, and heare, and do other good duties, and ſo take all to be well without ſerious examining.
Rev. 3. 17. This was the caſe of the *Laodicean* people: They thought they had that in them which they had not, and that their eſtate was good, when it was nothing ſo.

3. Another let are the Cares of this life: Whereby the heart is ſo occupied, that it doth not finde time to ſearch its one eſtate. Therefore our Sa-
Luke 21. 34. viour ſaith, *Take heed that your hearts be not overcharged with the cares of this life, leſt that day come upon you unawares*; intimating that theſe cares are great lets from conſidering our eſtates.

4. Another let is an Evil conſcience, which affrighteth a man ſo ſoon as he beginneth to ſtirre, and maketh him afraid to go on to look ſoundly in-
John 3. 20. to his eſtate. *He that doeth evil hateth the light.*

5. Another let is Ignorance. *There is none that underſtandeth, none that ſeek-*
Rom. 3. 11. *eth after God.* Mark; they did not ſeek in what caſe they ſtood before God, becauſe they did not underſtand.

6. Another let is Spiritual ſloth and ſluggiſhneſſe of heart. Men cannot endure to take paines with their own hearts till they have made out a

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true judgement in what caſe they are; They begin and quickly give over; and ſo for want of diligence and pains-taking make nothing ſure.

The laſt uſe is for exhortation; That all men would beſtirre themſelves and ſet in earneſt upon this enquiry. That we may every one know in what ſtate we ſtand. *Uſe 4. Of Exhortation.*

1. Conſider, this is an enquiry about our ſouls. We enquire about our outward man, about the eſtate of our bodies, and worldly affairs, &c. Oh, let us not neglect this maine Enquiry, *Am I in Chriſt, yea or no? Am I a new creature, yea or no? Doth my ſoul live to God or no?*

2. Conſider, this is a queſtion about our everlaſting eſtate. We can never have comfort untill we have put this out of queſtion: and therefore this is a queſtion which all queſtions muſt give way unto. If ye be not in Chriſt, ye had need lay aſide all and look about it onely, How can men eat, drink, ſleep, &c. ſith the wrath of God abideth upon all unbelievers? Methinks our ſouls ſhould take no content, do nothing elſe but faint after Chriſt untill we know our intereſt in him. I ſay again, This is the grand enquiry, that buſineſſe which all buſineſſes muſt give place unto. Oh the ſloth of our ſouls! Let us in time awake and rouſe them up, and never reſt untill we know our own eſtate to be good before God, that ſo our hearts may have comfort, and that with God.

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A TREATISE OF CONSCIENCE.

ROM. 2. 15.

Which shew the work of the law written in their hearts, their consciences also bearing them witnesse, and their thoughts in the meanwhile accusing or else excusing one another.

What conscience is.

I Have shewed you, That every man is in an estate before God. And that hath made way now to a Treatise of Conscience; which will shew us what estate we are in before God. I desire to handle it common-place-wise: And first I will tell you in brief what the conscience of everyman is. I say of every *man*: For Angels and devils have a conscience too: ye may see it in the speech of the Angel to *John*, when *John* would have worshipped him, *I am thy fellow-servant*, saith he, *see thou do it not*. Mark; He had a conscience that could say, *I am a servant, and therefore must not take worship to me*. So for the devils: When our Saviour bade them come forth of the possessed, they say, *Art thou come to torment us before our time*. See; they had a conscience that told them there would be a time when they should be further tormented. But I am not to speak of such consciences, but of the conscience of man. Now the conscience of man is the judgement of man upon himself as he is subject to Gods judgement. Divines use to expresse it in this Syllogisme, *He that truly believeth in Christ shall be saved*: My conscience telleth me this is Gods word; *But I believe truly in Christ*: My conscience telleth me this also; *Therefore I shall be saved*. And so also on the contrary side. So that conscience is a mans true judgement of himself: *If we would judge our selves*; that is If we would bring our selves before the tribunal of conscience to receive its judgement.

Rev. 19. 10.

Matth. 8. 29.

1 Cor. 11. 31.

Four Propositions.

Four Propositions are contained in that portion of Scripture which I have chosen to make the Subject of this ensuing Treatise, *Rom.* 2. 15.

1. That there is in every man a conscience. [*Their consciences bearing them witnesse,*] Every one of them had a conscience bearing them witnesse.

2. That the light which conscience is directed to work by, is knowledge; [*written in their hearts.*]

3. That the bond that bindeth a mans conscience, is Gods Law; [*which shew the effect of the law written in their hearts.*

4. That the office and duty of conscience is to bear witnesse either with our selves or against our selves, accusing or excusing our selves or actions, [*bearing witnesse, and their thoughts accusing or excusing one another.*] I begin with the first,

Propo-

Proposition I.

There is in every man a Conscience.

THere was a conscience in all these heathen in the Text; *their consciences bearing them witness.* There was a conscience in the Scribes and Pharisees; *being convicted of their own consciences.* There is a conscience in good men: as in *Paul*; *Our rejoycing is this, the testimony of our conscience.* There is a conscience in wicked men: *their minde and conscience is defiled.* As it is impossible the fire should be without heat, so it is impossible that any man should be without a conscience. Indeed we use to say, Such an one hath no conscience: but our meaning is, that he hath no good conscience. But every one hath a conscience, either good or bad. The Lord engraved conscience in man when he created him at first. True it is, since the fall of man conscience is miserably corrupted; but man can never put it off: Conscience continueth for ever in every man, whether he be in earth or heaven or hell. The most base and devilish profanelings in the world have a conscience: Let them choke it or smother it as much as they can, let them whore it, or game it, or drink it away, as much as they are able for their hearts, yet conscience will continue in spite of their teeth.

1. There is in every man a conscience. John 8. 9. 2 Cor. 1. 12. Tit. 1. 15.

1. No length of time can wear this conscience out. What made *Joseph's* Brethren to remember the cruel usage they shewed him, but conscience? It was about twenty yeares before; yet they could not wear it out.

2. No violence nor force is able to suppresse conscience, but that one day or other it will shew it selfe. What made *Judas* go and carry back the mony that he betrayed our Saviour for, and also to cry out, *I have sinned*, but conscience? No question but he laboured to suppresse it; but he could not.

3. No greatnesse nor power is able to stifle conscience, but that it will one day like a band-dog flie in a sinners face. What made *Pharaoh* cry out, *I am wicked*, but conscience? He was a great King; and yet he was not able to over-power conscience.

4. No musick, mirth or jovializing can charme conscience, but it will play the devil to a wretched soul for all that. What was the evil spirit of melancholy that came upon *Saul*, but conscience? He thought to allay it with instruments of musick; but it still came again.

5. Death it selfe is not able to part conscience from a sinner. What is that worm that shall never die, but onely conscience? and in hell conscience is as that fire that never goeth out.

I confesse, some seem to have lost conscience quite: They can omit good duties as though they had no conscience at all: they can deferre repentance and turning to God, as though they had no more conscience than a beast: but one day conscience will appear, and shew plainly, that it was present with them every moment of their lives, and privy to all their thoughts, and all their wayes, and set before them all the things that they have done. Be men never so secure and senselesse, and feared for the present, conscience will break out either first or last: Either here, or in hell it will appear to every man, That he hath, and ever had a conscience.

Now the reasons why the Lord did plant a conscience in every man living are; *Reasons.*

1. Because the Lord is a very righteous Judge: And as he commandeth earthly Judges not to judge without witnesse: so he himself will not judge 1.

without witnesse, and therefore he planteth a conscience in every one to bring in evidence for him, or against him, at Gods tribunall.

2. 2. Because the Lord is very mercifull. We are wonderous forgetfull and mindlesse of God, and of our own soules, and have need to be quickned up to our duties: therefore the Lord hath given every one of us a conscience to be a continual Monitour. Sometime we forget to pray, and then conscience putteth us in minde to go to God: sometime we are dull in the duty, and conscience is as a prick to quicken us. Sometime our Passions are distempered, and then conscience checketh and commandeth us to bridle them. We should never be kept in any order, if it were not for conscience: Therefore hath the Lord in mercy given us a conscience.

Use 1. The first use is, to condemne that diabolical Proverb, common among men. *Conscience is hanged a great while ago.* No, no; *Achitophel* may hang himselfe, but he cannot hang his conscience: *Saul* may kill himselfe, but

Mar. 9. 44. conscience cannot be killed. It is *a worm that never dieth.* As the reasonable soul of man is immortall, so conscience also is immortal.

Use 2. Secondly, this condemneth such as go about to suppresse conscience: Their conscience maketh them melancholick and lumpish now and then, and they go about to shake it off. Alas! why do ye go about that which is utterly impossible? Ye may suppresse it for a while, and gagge it for a while; but ye can never shake it off. Conscience sticketh so close that a man may as soone shake off himselfe as his conscience. And indeed his consci-

1 Cor. 11. 28. ence is himselfe: *Let a man examine himselfe*, that is, his conscience. *Judge*
verse 13. *in your selves*, that is, Judge in your consciences.

Use 3. Thirdly, this confuteth that drunken opinion, That conscience is nothing but a present fit of melancholy. No; It causeth, it may be, the present melancholick fit, but it is not it. Conscience is a standing power in a man that is evermore with him, and will evermore judge him and condemn him if he be guilty before God. It will be with him when his dumpish fit is over. Let him laugh and be merry; yet conscience lies at the bottome of all, and

Prov. 14. 13. will spoile all the mirth. Let the drunkard be never so joviall; I will not believe but conscience in the midst of that drunken mirth, causeth some sadnesse within, and telleth him, this is a very wicked life. Let the carnall hypocrite daub up the matter with good duties, and good prayers, and good hopes; I cannot believe but there is a conscience lieth at the bottome and telleth him he is rotten for all this. You may see this in *Cain*: He had

Gen. 4. 5. been at a good duty, sacrificing to the Lord; but his countenance fell when he had done, conscience did lie at the bottome, and did tell him God did not accept him. Conscience is with evil men at Church, at Sermon, at Sacrament, and telleth them secretly that they are not the persons to whom the blessing of these Ordinances belong.

Use 4. Lastly, this may be for exhortation to the godly; That they would consider this, that they have ever a conscience within them; and that therefore they would labour alwayes to keep it void of offence: which was *Pauls* exercise, *Acts* 24. 16. Take heed you offend not your consciences in duties of piety towards God, in your prayings, hearings, &c. no not in your callings, tarings, drinkings, liberties, recreations: Look alwayes to your consciences, that you offend them not, because they are ever with you. When two live ever together, they had need not offend one another; else there will be no quiet. You and your consciences must ever live together: if ye offend them, ye are like to have very ill lives. Better live with a curst scold, then live with an offended conscience: ye had better offend the whole world then offend Conscience. There are none whom ye are alwayes to live with; but Conscience ye are alwayes to live with. Ye are not alwayes to live with your husbands, nor alwayes with your wives, nor alwayes with

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your parents or masters; there is a time when you must part: but Conscience and you will never part: Therefore labour to keep it void of offence, 1 Cor. 6. 9.
And thus much of the first Proposition, *There is in every man a conscience.*

Proposition II.

The light that Conscience acteth by, is knowledge.

THis knowledge is twofold; 1. Of Gods law, 2. Of our selves. II Proposition.

1. The knowledge of Gods Law. To know Gods will, what is good, what is bad; what God commandeth, what he forbiddeth. Every man under heaven hath this Law of God in some measure writ in his Conscience. I confesse, Gods children onely know Gods law to purpose, as it is a light to guide them in the way of salvation: but all the world have some measure of knowledge, whereby they may gather that there is a God, and that he ought to be worshipped and obeyed, and that he hath power over life and death. All the world have knowledge in some measure what is good and what is not, what is to be done, and what not, what is according to Conscience and what not: All the world have this knowledge in some measure; I do not say, enough for salvation, but enough to make them inexcusable before God, for not following that light, and not living according to that knowledge which they have. If there were not some light in this behalf, some knowledge of the Law of God in every man, conscience could do nothing.

2. Knowledge of our selves: This also is the light that Conscience acteth by. There is in every man some measure of knowledge of himselfe, according to the measure of knowledge that he hath of Gods Law. Our Consciences look backward and forward; forward to Gods Law, and backward on our selves, Whether we be such as Gods law requireth, yea or no. First, ye may finde this in good men. This light did the Conscience of *David* go by: *I was upright before God*, saith his Conscience, *and I kept my selfe from mine own iniquity*. His Conscience had a light whereby he knew what he did. Secondly, ye shall finde this in wicked men. This light the Conscience of *Achan* went by: *I have sinned against the Lord God of Israel, and this and this have I done.*

These are the two lights that every mans Conscience goes by: It hath light in some measure to know the Law of God, what he should do, and what he should not do; and it hath light in some measure to know himself, what he hath done or not done, whether he hath done as he should yea or no. Now these two lights are necessary; as thus I prove:

First, the knowledge of Gods Law is necessary, For else Conscience cannot work. A drunkard might be drunk every day in the yeare, and yet Conscience could not trouble him, nor condemn him of sin, unlesse he knew the Law, That God hath forbid drunkennesse. And so the swearer. And so evil words and bad thoughts Conscience cannot accuse for, unlesse there be so much light as to know they are forbidden. And therefore Divines do all say, that the *Synteresis* is necessary to the exercise of Conscience. The *Synteresis* is this: When a man keeps in his minde the knowledge of the things contained in Gods Law; namely, That we must obey God, honour our Parents, not commit adultery, not kill, not steale, not lye, not curse, &c. Unless the knowledge of these be kept in mind, Conscience cannot work. And therefore when we would stir a mans Conscience, we appeal to his know-

Psal. 18. 23.

Josh. 7. 20.

knowledge; *Know you not, that the unrighteous shall not inherit the Kingdome of God?* As if he had said, Your own consciences may condemne you to the pit of hell if ye be unrighteous, because your *Scripture* can tell you that the unrighteous shall not inherit the kingdome of God. This is the reason why we say, that there is a naturall conscience, and there is an illuminated conscience; because some have no light, but onely the light of nature, some have besides the light of Gods word, which sheweth that which nature sheweth, and much more clearly, and teacheth many things more which nature cannot teach: And hence the conscience of the illightned condemneth for such things as the natural conscience never stirreth about.

1 Cor. 6. 9.

Secondly, the knowledge of our selves is needfull; else conscience cannot act neither. Though we know what Gods Law requireth and what not, what is good and what not, yet unlesse we know whether we go with it or against it, conscience cannot accuse nor excuse. As for example; A close hypocrite, he knoweth well enough that the Lord hath condemned hypocrites, and that hypocrites must have their portion in hell: yet if he do not know himselfe to be an hypocrite, his conscience can never condemne him for being one. And therefore both these knowledges are necessary, as well the knowledge of a mans selfe as of Gods Law. Many who had a hand in crucifying our Saviour, sinned grievously; yet they sinned not against knowledge, because they knew not what they did: *Father forgive them, they know not what they do.*

Luke 23. 34.

Thirdly, It is a contradiction to say, a blind conscience in act. The conscience cannot be blind, and yet actually condemne. Indeed the conscience it selfe may be blind, but it can never act and be blind: If it truly accuse or excuse, it must have some light. It is true, it may erroneously excuse or accuse, and yet have no true light: Seeming light is enough to do that: seeming knowledge is enough to make conscience erroneously excuse: As they who killed the Apostles, their consciences excused them, and told them they did God good service: they seemed to know it was good service to God, and therefore their consciences excused them, &c. Thus ye see that the light that conscience worketh by, is knowledge.

John 16. 2.

Use 1. The use of this point is first, to let us see the infinite necessity of knowledge. As good have no conscience at all, as conscience without knowledge: for it cannot act and performe its office. This is the reason why so many thousands go on in their sinnes without repentance, because being ignorant they have no conscience to prick them thereunto: as *Jer. 8. 6. No man repenteth him of his wickednesse, saying, What have I done?* Why, what was the reason that conscience did not prick them, and say, This thou hast done, and that? Thus ye have rebelled, &c. The text answereth in the next verse: *My people know not the judgement of the Lord. The Stork knoweth her time; and the Turtle, and the Swallow; but my people do not know their duties.*

Use 2. Another use is, to exhort us that we would labour to perfect the light of conscience, that it may be able to guide us, and direct us unto heaven. Our conscience hath knowledge enough by the light of nature to make us inexcusable, and to clear the justice of God, though he should damne us for ever: but there must be a greater light than that, that must guide us to heaven. O let us pray to Christ the true light, to set up this light in us, that we may never be at a losse in our way to happinesse, never step out of the right path, but our conscience may be able to put us in again; never go slowly, but our conscience may spurre us on faster; that our conscience may not be like the snuff of a candle in a socket, that flameth up now and then, and then is dark again, and again it flameth out, and is dark again: A man may see his book by it, but he cannot see to read; he may see his pen and ink

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by it, but he cannot see to write; a woman may see her needle and cloth by it, but she cannot see to work: so it is with some mens consciences: Their light is so dimme that they can see the duties, but they cannot see to do them; they can see the commandements of God, but they cannot see to obey them. O labour to perfect the light of your consciences, that ye may see to walk by them. And thus much also of the second Proposition, *The light that conscience affords by, is knowledge.*

Now I should come to the third Proposition which, as I first propounded them, was this, *The bond that bindeth conscience is Gods law*: But I will now a little alter the method, and make the other which was propounded last to be the third in the handling; and it is this.

Proposition III.

The office of Conscience is to beare witnesse, to accuse or excuse.

III. Proposition. The office of Conscience is to bear witnesse.

Conscience is put into this office by God himselfe. It is Gods officer; Not onely his Register-book that shall be opened at the day of judgement, wherein is set down our thoughts, words and deeds; but it is a preacher also to tell us our duty both towards God and towards man: yea, it is a powerfull preacher; it exhorteth, urgeth, provoketh: yea, the most powerfull preacher that can be; it will cause the stoutest and stubbornest heart under heaven to quake now and then; it will never let us alone till it have brought us either to God, or to the devil. Conscience is joyned in commission with Gods own Spirit to be an instructour unto us in the way we should walke; so that the Spirit and it are resisted or obeyed together, grieved or delighted together: We cannot sinne against conscience, but we sinne also against Gods Spirit; we cannot checke our own consciences, but we checke and quench the holy Spirit of God.

The office of conscience to our selves is, to beare witnesse: *My conscience beareth me witnesse*, saith *Paul*. Conscience is alwayes ready to do this office, if it shall at any time be invited unto it: For conscience looketh sometimes for inviting; sometimes it will not bear witnesse unlesse we invite it and call upon it so to do. But there will come a time when it will do it, and must do it, and shall do it, namely at death or at judgement: then it will beare witnesse whether men invite it or no. Now it may be suppressed and silenced and kept under from witnessing; but then it must beare witnesse, and shall, either excusing or accusing, acquitting or condemning, *when God shall judge the secrets of mens hearts*, as the Apostle speaketh. Rom. 2. 1.

The properties that are given unto conscience in the discharge of its office are four: 1. It is supreme; 2. It is impartiall; 3. It is faithfull; 4. It is privy. Four Properties of Conscience.

1. It is supreme: It hath highest authority; it is the most uncontrollable and ablest witnesse that can be: the greatest, weightiest witnesse in the world; better then ten thousand witnesses. Though all the world do condemne us, yet if our own consciences do not, we need not feare: And so on the contrary, if conscience do condemn us, it will be small comfort though all the world flatter and commend and excuse us. It is a supreme witnesse: Though all the Angels in heaven should come and beare witnesse, their witnesse is not so uncontrollable as conscience is. There is no appealing from the witnesse of conscience, we must be tryed by it. If conscience do accuse and condemn us, the Lord onely is greater then our conscience, 1 *John* 3. 20.

8. 20. and will give judgement with it when it doth its office. And if our conscience do not condemne us, we may be confident to stand before all the Judges and Kings in the World, yea, *we may have confidence towards God*, saith the text, 2. And as conscience is supreme in bearing of witnesse, so also it is supreme in commanding. All the commands of it are powerfull and supreme: it will not be slighted: it bindeth Kings and Princes: Nay, though God himself command the contray, yet can we not disobey conscience without sin. By this it appeareth, that when conscience doth witnes, its witnes is supreme; when conscience commandeth, its command is supreme.

2. Conscience as it is supreme in witnessing or commanding, so it is impartial in judging. It respecteth no persons, no estates, but accuseth the richest as well as the poorest, the greatest as well as the meanest. It made great *Belshazzar* so to quake *that the joynts of his loynes were loosed, and his knees smote one against another*, Dan. 5. 6. It made great *Felix* to tremble to heare *Paul* speak of righteousnesse and of judgement. *Felix* thought to scare *Paul*; but conscience scared *Felix*. So on the other side, it is impartiall in excusing. It will give evidence of the good works of the poorest in the world, as well as of the wealthiest. Art thou never so meane? thy conscience will be as ready to excuse thee if thou hast done well, as if thou wert the greatest. It is impartiall in its office: Others, it may be, dare not or will not accuse, but conscience spareth none, no not it self: Though its accusations do load and burden and torment it selfe, yet it will do its office.

3. Conscience also is faithful in its office and sincere. It alwayes speaketh of us as it thinketh: It may be deceived and mistaken for a time, but it never speaketh contrary to what it thinketh: It is a faithfull and sincere witnesse of our thoughts, words, actions, and courses, whether they be good or evil, so farre as it is illightned by Gods word. It ever giveth evidence aright; it never flattereth nor condemneth any without a cause: It is a faithfull and a very upright witnesse. Others may dissemble with us, and commend us and applaud us when we are naught, and call us good men and good women when we are nothing so: but this will tell us plainly how vile and sinfull we are; and if we say we are good when we are not, it will tell us plainly we lye. *He that saith I know him, and keepeth not his commandements, is a lyar.* Mark, though he say it, yet his conscience giveth him the lye. It is faithfull again in excusing. It beareth witnesse of every good duty we performe, and of whatsoever good is in us. Though all *Jobs* friends spake evil of him, and God himselfe by his outward judgements seemed to condemn him for a wicked man, yet still his conscience (like a faithfull witnesse) did not forsake him, nay, it offered to reason with God himselfe, *I would reason with God: I know I shall be justified, and I will never forsake mine innocency till I die.* Still his conscience stood for him and excused him. Thus on both sides conscience is a faithfull and sincere witnesse: it will not be corrupted to speak otherwise then it knoweth the matter is.

1 John 1. 4.

Job 13. 3.

4. It is most privy to what it doth witnesse. It is more privy to what we have done then all the world: It can say more for us or against us, then all the world. *Thou knowest all the wickednesse that thy heart is privy unto*, saith *Solomon* to *Shimei*, 1 *Kings* 2. 44.

Use. The use of all this is; Seeing conscience is so supreme, so impartiall, so faithfull, so privy, we should take heed how we do any thing that might give it advantage against us. If we were to appear before an earthly Judge to answer for our behaviour, and should have a companion present continually with us, marking every thing in us, telling us of every fault, and witnessing it against us unto the Judge, how carefull would we be of doing any thing that might give him advantage against us? Lo, we have conscience as a continual watch-man, espying out all our wayes, and setting down whatever

ever we do amisse, checking us for it for the present, and one day accusing us before God, and setting all things in order before our faces: Oh how should we then labour to get into Christ Jesus, that our consciences may be purged in his blood, and study all our life long to keep peace and friendship with them. Wo be to them who live in their sinnes! They will need no other witnesse to come against them to condemne them for ever, but this witnesse conscience which lieth continually in their bosomes.

This I have spoken for the office of conscience, which is to bear witnesse either with us or against us: Now the parts of this bearing witnesse are, first, its single witnessing; secondly, its judiciall witnessing. By *single bearing witnesse* I mean that conscience beareth witnesse what we have done, and what we do, and what we intend to do, and what we are: By *judiciall bearing witnesse* I meane, that conscience doth passe sentence on the same whether it be good or evil, whether it be concerning the action or the person.

First, therefore of the single bearing witnesse of conscience: And that is about three things: 1. What we have done; 2. What we intend to do; 3. What is the frame and bent of our heart. *Of conscience's single bearing witnesse.*

1. It beareth witnesse what we have done; what in our childhood, what in our youth, what in our riper age, what openly, what secretly. Those things which seeme to be forgotten, conscience will remember them to us: Like a writing in Marble, though it may be filled and choked with dust, and covered with rubbish, yet when that is done away, and the stone swept clean, then the writing will appear legible; so though mens deeds may for the present seeme to be forgotten, yet they are written in their hearts with a pen of iron, and the point of a diamond, as *Origen* observeth upon *Jer.* 17. 1. Now the thoughts and cares of this life put them out of our minds; but the time will come when all worldly businesse shall cease, and the onely businesse shall be to look into the records of conscience. We use to say, Conscience hath a very good memory. The chief Butler had forgot his promise unto *Joseph*; but his conscience remembred him of it two years after: *I remember my faults this day*, saith his conscience. *Adonibezek* had forgot his cruelty; but his conscience brought it to his minde: *As I have done, so God hath requited me*, saith his conscience. Gen. 41. 9. Judg. 1. 7.

2. Conscience beareth witnesse of what we intend and purpose to do, whether against God or man. It will testifie every purpose and project of the heart, though it be never acted, though it die in the heart and never come to light. Men little think of this: *Tush* (saith one) *I never did such a thing, though I once intended it, or had some thoughts about it*. Mark; those very thoughts will conscience bring forth and testifie what they were. Heare the Apostle, *In that day God shall judge the secrets of men, &c.* The most hidden things Conscience shall bring to light, and Christ shall judge them. Rom. 2. 16.

3. Conscience beareth witnesse of the bent and frame of our hearts, what we affect most and love most, and rejoyce and delight in most, and desire most and grieve for most, what our affections runne upon most, whether upon God or the world, whether upon heaven or the things of this life. Conscience bare witnesse to *David*, that his delight was in the law of the Lord, that God was his portion, that Gods statutes were his counsellours. Conscience bare witnesse to the false teachers in Christs time, that they affected vaine glory and the praise of men more then the praise of God. Conscience bare witnesse to *Demas*, that notwithstanding his faire profession, his heart was set upon the world. Conscience bare witnesse to *John*, that for all his seeming zeale, his heart was not upright. Psal. 119. 77.

Object. 1. But it may be objected, How can this be? *The heart is deceitfull above all*
Jer. 17. 9. *things: who can know it?*

Answ. *Who can know it?* That is, Who else can know it but a man himselfe? None under God can know the heart of man, but a mans own conscience, the spirit of man that is in him. I confesse, a man may be ignorant of some secret and particular deceit in his heart: but who knoweth not the generall standing of his own heart? or may know the chief bent of his own soul.

Psal. 30. 6. *David* in a particular deceit was ignorant: *I said in my prosperity, I shall never be moved*, never distrust God more, never be disquieted in my minde more. He was deceived in that particular; but he knew very well, the generall and cheife bent of his heart, that it was truly set upon God, and upon holinesse. 2. It is true, many men take it that their hearts are set upon God when they are not; but what is the reason? Not because they do not or may not know the contrary, that they love the world most: but because they will not know it, they are unwilling to believe it, they are loth to have any bad conceit of themselves. So that when *Jeremy* saith, *The heart is deceitfull above all things: who can know it?* his meaning is, What carnall man can abide to know the worst of himselfe? 3. It is not because they know it not, but because they will not heare the testimony of conscience; but when it telleth them truly how the case is with them, they gather all the rotten and broken pieces of arguments together to stop the mouth of conscience, and to perswade themselves to think well of themselves. 4. Men seeme not to know their own hearts, not because they do not know what they are, but because they are ignorant of Gods law, whereby they should judge of themselves. They know their hearts are set on the world, and that the bent and frame of their affections are placed on earthly things: but they hope an under-affection to God will be accepted, to love God in the second place will serve the turne. They know they are carnall; but they hope such carnallity may be in a man and yet he be right.

Object. 2. Yea, but a mans heart may say on the contrary side, that he loveth the world more then he loveth God, when he doth not: how then doth conscience bear right witnesse? I answer,

Answ. This ariseth either from the strength of corruption, and weaknesse of grace: We look into our selves, and see our corruptions violent, and our love to God small; and so we are deceived, not seeing the radicall power of this love of God, which in regard of its vitue is stronger then the other: As a foole, if he should see hot water, would conclude that there is no cold at all in it; whereas there is radicall cold in that water, such as will expell all that heat in a little space. Or else this ariseth from anguish of spirit, which so disturbeth the minde that it cannot see its owne condition nor so capable of the comforts belonging unto it; as it was with the Israelites, *Exod.* 6. 9. otherwise doubtlesse we may know our own hearts; and when our conscience beareth witnesse its witnesse is right.

Use 1. 1. Use, of reproof to those who stand out against the witnesse of their Conscience, and like hardhearted felons plead still, *Not guilty*, though never so much evidence come against them, though conscience ofttell them, this they have done, thus they do, such they are. Oh stop not your eare against Conscience, stand not out against it, but believe its testimony, and make use of it to repent of the evil it accuseth of, while mercy may be had before God himself cometh and joyneth with conscience to condemn for ever.

Use 2. 2. It serveth for singular encouragement to all to abound in good works. Conscience will beare witnesse of them all to our unspeakable comfort in the time of affliction, yea at death and judgement. *Job* felt it a sweet thing to have conscience give in testimony of his integrity and uprightnesse:

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When his friends proved *miserable comforters*, and God himselfe seemed to *write bitter things against him*, yet his conscience witnessed that he had been *eyes to the blinde, and feet to the lame*, he had fed the hungry, and clothed the naked, and comforted the fatherlesse. There is not a good thing that ever we do, but conscience will afford us the sweetnesse and comfort of it in our troubles: *Remember, O Lord*, saith *Hezekiah, that I have walked before thee in truth and with a perfect heart*. Isa. 38. 3.

We have spoken of Consciences single bearing witnesse: Now followeth its judiciall bearing witnesse; which is when it passeth sentence upon the morall of our actions, whether they be good or evil, whether blessed or cursed. This is performed by a Logicall discourse, by way of reasoning on this manner, The word saith, *Whosoever looketh on a woman to lust after her, hath committed adultery in his heart*: That is the *Syntheresis*. Now the assumption; *But I have had wanton eyes and lustfull lookings after a woman*: That is the single bearing witnesse of Conscience. *Therefore I have committed adultery in my heart*: That is the judiciary sentence of Conscience which it passeth on a mans selfe. So againe; *Whosoever crucifieth the flesh with the affections and lusts, he is in Christ*: But, saith conscience, *I crucifie the flesh with its affections and lusts*; *Therefore I am in Christ*. Though there be not the forme of this discourse in our consciences, yet there is the force of it: for when conscience doth judicially witnesse against any man, or for any man, it doth it by the word, and proceedeth in the way which is propounded. 2. *The judiciall bearing witness of conscience.*

The use of this is, First for comfort to the godly, who may hence gather the assurance of their salvation from the rule of Gods word, and the witnesse of their conscience, that they walk by this rule. The word saith, *He that hungreth and thirsteth after righteousnesse shall be filled*; *He that doeth these things shall never fall, &c.* Get the rule of your hearts and lives to meet, and ye have what ye desire. O what infinite mercy is this to all godly soules, that the Lord hath planted this Conscience in their bosomes, that they need not go farre for their comfort: their own consciences and the rule, may preach it to them. *Use* 1. Matth. 5. 6. 1 Pet. 1. 10.

Secondly, The wicked on the other side, if they continue as they are, may hence gather arguments for their own damnation. If the rule and conscience might be heard, they would speak bitter things against them, and give a fearfull sentence on them. It may be they can smother their consciences now for a time; but they will one day read them a fearefull lecture. I speak not now onely of those who drown their Consciences in their Cups, and sear their consciences by their grosse sinnes; but of those who would seeme godly, and performe good duties, but with hypocriticall hearts and carnall mindes. O that they would heare but Conscience argue a little in this manner; *To be carnally-minded is death*, that is, *is an evident signe of a man that is in the state of death and damnation*; *But*, saith Conscience, *I am carnally-minded*; or *we are carnally-minded: Therefore we have an argument about us of death and damnation*. And so also for all other sinnes; There is not a wicked man under Heaven, but he may argue out of his own miserable estate by his conscience, or he might, if it were awaked, as one day it will be. *Use* 2.

Thirdly, this may serve for instruction. No matter what opinions men have of us in the world: The question is, What is the judgement of our own consciences upon us? It may be thou art taken for a man of great knowledge, and a forward man in godlinesse; it may be the godly dare not judge otherwise of thee: but the question is, What is the judgement of conscience? Doth not thy conscience tell thee thou art but a proud foole, conceited of thy knowledge, and lovest to heare thy self talk? And so for thy *Use* 3.

performance of good duties; what testimony doth Conscience give of the
2 Cor. 1. 12. manner of doing of them? The testimoniall of Conscience is above all testimonials in the world: all the good opinions of the world are not worth a rush without this: If Conscience can say, that in our wayes we seek to please God, and allow not our selves in any evil way, this testimony is full and satisfactory, and onely this.

Yet further concerning this judicial witness of Conscience: It is either about things to be done or omitted, or things already done or omitted. The judicial witnesse of Conscience about things to be done or omitted is double: 1. To judge out of Gods Law whether it be good or evil. 2. To counsel out of our own judgements, either to do it or forbear it, according as the nature of the action is: If it be good, Conscience will counsel us to do it; if bad, to forbear it. The judiciall witnesse of Conscience about things already done is fourfold: 1. To approve; 2. To absolve; 3. To mislike; 4. To condemne. I begin with the first, the judiciall witnesse of Conscience about things to be done or omitted: where I shall consider, first, the Office of Conscience in this behalfe, *viz.* 1. To judge. 2. To counsel: and then the Adjuncts of Conscience in discharging this office.

1. Conscience judgeth. 1. Conscience judgeth of the thing to be done, whether it be good or evil, lawfull or unlawfull. As we try the weight of gold by a paire of balances, so Conscience trieth all our actions by Gods word. It is the Oracle of God: As the Jews went to Gods Oracle to enquire of the Lord, so our Conscience is Gods Oracle to enquire of, and to determine of things, whether they be good or evil: It is a judge in the bosome. When the question in *Corinth.* was, whether women should be uncovered when they pray, the
1 Cor. 11. 13. Apostle sendeth them to Conscience for judgement, *Judge in your selves*, saith he, *whether it be comely or no*; that is, Put it to the judgement of your own Consciences. So say the Disciples to the Jews, *Whether it be better to obey God or man, judge ye*; Put it to your own Consciences. Thus ye see it is the office of Conscience to judge of an action to be done, whether it be good or bad, lawfull or unlawfull.

2. Conscience counselleth. 2. The second office of Conscience is to counsel for the doing of that which is good, and forbearing of that which is evil. This is that faithfull friend in our bosome, that voice within us and *behinde us, saying, This is the*
Isa. 30. 21. *way, walke in it.* Mark the words there; ye see these two offices of Conscience. *This is the way*; there is the judgement of Conscience: and *walke in it*: there is the counsel of Conscience. Nay Conscience doth not onely give good counsel, but if it have leave, it will bring arguments to perswade to follow it: it will tell us the thing is well-pleasing to God, of good report, that which will bring peace to our hearts. And so on the contrary, if it be evil, Conscience will counsel us to forbear, yea bring arguments to dissuade; *O do it not; it will tend to the dishonour of God, and be offensive to others, and wound our souls*, &c. It was Conscience that withheld *David* from killing
1 Sam. 24. 10. *Saul*, and prest him from it by a strong argument, *O he is the Lords Anoynted.* It was Conscience that withheld *Joseph* from yeelding to the enticings of his Mistresse, and yeelded him an argument to dissuade him from it, *How shall I do this great wickednesse, and so sinne against God?* It was Con-
Nehem. 6. 11. science that dissuaded *Nehemiah* from flying; *should such a man as I flee?* And if one argument will not serve, Conscience will use more.

Use 1. The use of this may be first for Instruction. Hence we learne that natural men may have a Conscience urging to good, and restraining from evil. There is no man so evil or ignorant, but he hath naturally some light with him by which Conscience is set on work to advise, and to counsel, and to say, *This is very good; do it: This is very sinful, forbear it.* This therefore is no signe of grace in any man, to have his Conscience calling upon him to do

do good or diſſwading him from evil: The very heathen had ſo according to their light; yea and in many of them it was forcible to reſtrain them from many ſins which they were inclined unto. And ſo may many men be put upon many good duties, not for any love or liking of that which is good, but becauſe they would pleaſe and ſatisfie Conſcience, which otherwiſe will not ſuffer them to be quiet. It was Conſcience that kept *Abimelech* from defiling *Sarah*, and yet a carnal man.

Here then a queſtion may be asked, Whether a mere natural man can avoid ſin for Conſcience ſake. *Object.*

I anſwer, That this expreſſion, *for conſcience ſake*, may be taken two wayes: 1. For Conſcience of the commandment of God and love to it; and ſo none but Gods children do obey for Conſcience ſake: and ſo it is meant when *Paul* ſpeaketh of *being ſubject for conſcience ſake*, and *Peter* ſpeaketh of *ſuffering wrong for conſcience ſake*. Or ſecondly, *for conſcience ſake*, that is, when Conſcience it ſelfe inforced by fear compelleth one to do a thing or not to do it: As we ſay, *My conſcience will not ſuffer me*. Thus carnal men come to Church for Conſcience ſake, *&c.* that is, Their Conſcience driveth them to theſe duties, and will not be quiet without they performe them. *Anſw.* Rom. 13. 5. 1 Pet. 2. 19.

Secondly, Sith a mere nattral man may have a Conſcience ſtirring him up to good, as well as the truly godly, it will not be amiſſe to give you the difference. The difference is in three things; *Uſe* 2.

1. A godly mans Conſcience ſmiteth him and ſtirreth him very kindly, ſo that he melteth before God. When *David* had numbred the people, the text ſaith, *his heart ſmote him*. The word ſignifieth, it ſmote him kindly, gave him a loving blow, made him ſpread forth himſelfe before God. A wicked mans conſcience giveth him a dead blow, a churliſh and ſullen blow. 1 Sam. 24. 10.

2. A godly mans Conſcience ſtirreth him reciprocally: He ſtirreth up his Conſcience, and his Conſcience ſtirreth up him; he ſpeaketh to his Conſcience, and his Conſcience ſpeaketh to him: The ſtirring is reciprocall. *Commune with your own hearts. What haſt thou done, O my ſoul? Thus and thus have I done*, ſaith the ſoul. Whereas a wicked mans Conſcience ſpeaketh to him, but he cannot endure to ſpeak to his Conſcience: his Conſcience ſtirreth him, but he hath no will to ſtirre his Conſcience; nay, he doth all he can to keep it quiet: But the godly as his Conſcience ſmiteth him, ſo he ſmiteth upon his Conſcience: *I ſmote upon my thigh*, ſaith *Ephraim*. The godly, when Conſcience ſtirreth them, they ſtirre it and provoke it to ſpeak out all it hath to ſay. *Commune with your own heart, and be ſtill*: They are ſtill to give it full audience, and call upon it to ſpeak on; *What haſt thou more to ſay Conſcience?* Phil. 4. 4. Jer. 31. 19.

3. A godly mans Conſcience ſtirreth him to good; and he is reſolved to go to the utmoſt of what Conſcience ſtirreth him unto: that with *Job*, *his conſcience may not reproach him all his dayes* for not following it: Whereas it is otherwiſe with the wicked. Job 27. 6.

3. The third uſe is this; Seeing Conſcience is appointed by God to be our guide and our counſellour, it ſhould be our practice in every thing we do, to ask counſel of Conſcience whether we were beſt do it or no. I ſay, that Conſcience is Gods Oracle: Whatſoever we are to do, we ſhould (as *David*) enquire of Gods Oracle, May I go this way to work, or ſhall I take another courſe? *Heare counſel and receive inſtruction*, ſaith *Solomon*, *that thou mayeſt be wiſe at thy latter end*. Conſcience is a faithfull Counſellour; hear it. It is the great mercy of God that thou haſt ſuch a privy counſel: Thou canſt go no where but it is about thee to adviſe thee. Therefore as *Rehoboam* ſaid to his green heads, *What counſel give you?* ſo ſay thou to thy Conſcience, *What advice giveſt thou Conſcience, in this caſe? my carnall* *Uſe* 3. 1 Sam. 25. 2. Prov. 19. 20.

friends counsel me thus and thus; mine own carnall heart and lusts would have me go this way: but, Conscience, what counsel giveſt thou?

Uſe 4. 4. The fourth uſe is to reprove the cuſtome of moſt men, who with *Ahab* refuſe the counſel of that one true wholeſome Prophet, and have four hundred other Counſellours who will give counſel as they would have it: They regard not this good *Michaiah*; they ſlight the counſel of conſcience; their luſts and their carnall reaſon, and fleſh and blood are their counſelours; *The counſel of conſcience*, they ſay, *is not good at this time*; as he ſaid of *Achitophels*: They will heare conſcience at another time, but not now. But take heed; for if you reject the counſel of conſcience, it is becauſe the Lord hath a purpoſe to deſtroy you.

The Adjuncts of Conſcience, which ſhew themſelves in the diſcharge of this duty of judging and counſelling.

The adjuncts of conſcience, THe adjuncts are of two ſorts: 1. ſuch as reſpect conſciences ability to diſcharge its duty; 2. ſuch as accompany conſcience in the diſcharge thereof.

Of the former ſort are four:
1. An illightened Conſcience.
2. An erroneous Conſcience.
3. A doubting Conſcience.
4. A ſcrupulous Conſcience.

Of the latter ſort are two:
1. A faithfull Conſcience.
2. An unfaithfull Conſcience.

1. An illightened conſcience. Firſt, the illightened conſcience is ſuch a conſcience as is in it ſelfe rightly informed by Gods law, and doth direct and judge aright in matters both concerning our generall and particular calling, both towards God and towards man. And this illightened Conſcience is a great bleſſing of God: 1. becauſe it is the proper effect of the law of God; 2. becauſe it is a very great advantage to a man in the whole courſe of his life, when a mans conſcience is illightened to direct him in every caſe what he is to do.

Uſe 1. If an illightened conſcience be ſo great a bleſſing, then be thankfull to God for it if ye have it, and uſe it as a bleſſing. Some have it, and uſe it not as a bleſſing: The devils have it as a curſe; many wicked men have it as a curſe: It maketh their ſinnes the greater. Like as a colour, the more light ſhineth upon it the greater it is, green is more green, and white is more white, and red more red, &c. So it is with ſinne: the more light the conſcience hath, the greater is thy ſinne; thy drunkenneſſe is more heinous, and thy ſwearing, and the like, by how much committed againſt more light. Oh therefore make uſe of the light of thy conſcience, as *David* did: Pſal. 119. 105. *Thy word is a lamp unto my feet, and a light unto my paths*; What followeth? *I have ſworne, and I will perform it, to keep thy righteous judgements.* Mark; when his conſcience was illightened, he bound himſelfe to follow the directions thereof.

Uſe 2. 2. Is an illightened conſcience ſuch a bleſſing? O labour to get it; be not without it for a world. Thou wert better walk blindfold over narrow bridges and planks, better walk in the darke through a place full of downfalls and marle-pits, then walke without a conſcience illightened. *He who walketh in the darkneſſe knoweth not whither he goeth*, John 12. 35. O labour therefore to get a conſcience illightened. It is true, a man may have an illightened conſcience, and yet go to hell: but this is moſt certain; without an illighte-

illightened conscience a man cannot go to heaven. And if thy conscience be something illightened, yet labour for more light. It will prevent many a stumble, save thee from many a knock. Thou knowest not what case thou mayst be in, what difficult straits thou mayest be put unto: if thou hast not light in thy conscience to direct thee, what wilt thou do?

II. An erroneous Conscience.

SEcondly, an erroneous conscience is, when conscience not understanding Gods law, or misapplying it, doth judge amisse and direct amisse. So *Josephs* conscience for a while was in an errour when *Mary* was found with child: His conscience informed him that he must either make her a publik example or put her away privily. Here his conscience erred about this particular, untill the Angel had better informed him. There is a question here raised by Divines, and it is, Whether we ought to follow conscience erring or no? A question very necessary to be handled, partly because of mens ignorance in this kinde, and partly because of the frequency of the case. I answer thus; 2. *An erroneous conscience.* Matth. 1. 19. *Quest.*

First, we must not obey conscience erring or counselling to that which is evil; For our errour of conscience doth not make the transgression of the law to be no sinne; though an erroneous conscience lead us to transgresse it. 1. Because the law of God is above conscience; and therefore the commandment of Gods law standeth in full force though conscience command contrary to it. Suppose a man should think in his conscience he might not take an oath though never so lawfully called thereunto by the Magistrate, and in never so necessary a case, when as the word of God commandeth us to swear in truth, in righteousnesse, and in judgement; I must follow the commandment of God rather then conscience, because Gods law is above conscience. 2. Because if I follow my conscience when it is in an errour, I offend not onely against Gods law, but I offend also my conscience: For though for the present while conscience is erroneous it doth not take offence, yet when it cometh to see its own errour, then it will. Therefore this is our first answer, We must not obey conscience erring, or counselling to that which is evil. If our conscience should counsell us to tell a lye to help our neighbour, that is evil and against Gods law; and therefore if in doing it we do obey conscience, we sinne. *Answ.*

Secondly, we answer, That an erroneous conscience whatever it commandeth (though the law of God commandeth the clean contrary) yet we cannot disobey it without sinne. For this is is a constant rule, We alwayes sinne when we disobey conscience: If conscience erre not, then in disobeying it we sinne double, against the law and against conscience: if conscience do erre and we disobey it, we sinne too; for though we do not sin against the law, yet we sin against conscience, and so against the law too; not as though we were bound to obey conscience when it erreth, and yet sin if we disobey it.

Thirdly, Albeit it be alwayes a sinne to disobey conscience though it erre, yet it is not alwayes a sinne to obey conscience when it erreth. Let us consider three Propositions, and you shall see what I meane. First, If conscience think that to be commanded which is absolutely forbidden, or that to be forbidden which is expressly commanded, then we sinne which side soever we take: As if an ignorant man thinks in his conscience that he is bound to pray to Saints departed, which thing the Lord hath expressely forbidden.

bidden: if this man do pray unto Saints, he sinneth, because the Lord hath expressely forbid him to do it; if he do not pray unto Saints, he sinneth too, because his conscience telleth him he is commanded to pray unto them. The second Proposition is this, If conscience hold a thing indifferent to do or not to do, which yet is not indifferent, but absolutely commanded, then it is alwayes a sinne not to do it, but it is no sin to do it. The third Proposition is this, If conscience hold a thing necessary which God hath left indifferent, as if a man in conscience thought that he ought to pray four times a day (which thing yet God hath left indifferent) in this he is bound to obey conscience though it erre. And it is no sin to obey conscience thus erring; though it be a sin in conscience thus to erre.

Use 1. The use of this is, I. To let us see what a sacred sovereigne thing a mans conscience is. It is alwayes a sin to disobey conscience whether it erre or no, as it is alwayes a sin to disobey God. A man can never go against his conscience but he sinneth. 1. Because conscience is our guide: It is our inward and our inseparable guide; we can never come by any direction but by conscience; we can never let in the commandment of God, but only by conscience: and therefore the Lord hath made it a very sovereigne thing. 2. Because we break a commandment through the loyns of a sin, when we go against conscience. *Ajax* light upon a beast and slew it: his conscience thought verily it was a man; *Kill it not*, saith conscience, *it is a man*: he goeth against his conscience and killeth it. His conscience here was in an errour, yet he as truly guilty of murder before God, as if he had indeed slain a man, because he slew a man through the loyns of this beast: His bloody minde looked at a man, and smote at a man, and slew a man. So when conscience is erroneous, and thinketh this is a commandment of God; it is not so, but he thinketh it so in his conscience; if he do contrary, he breaketh a commandement though it be none, because the errour of his conscience made it one to him. Was not *Herod* truly guilty of the murder of Christ? He thought in his conscience that Christ had been among the Infants slaine at *Bethlehem*. Thus conscience is a sovereigne thing: It is alwayes a sin to go against it, erre or not erre: and if it be a sin to go against conscience when it erreth, what a sin is it to go against it when it doth not erre?

Use 2. II. This may serve for a word of exhortation, to exhort men to beware lest they sin against conscience; especially when conscience is in the right. Conscience is as Gods face in a man: when conscience looketh on thee, the Lord looketh on thee. It is true, the Lord looketh on thee alwayes: but thou mayest see the Lords looking upon thee when conscience looketh on thee: And therefore thou never sinnest against conscience, but thou provokest the Lord to his face, when not onely God seeth thee, but thou seest him. Thy conscience sheweth thee the Lord; it presenteth God before thine eyes, commanding or forbidding, *Wilt thou do the evil now? Wilt thou omit the good duty now?* When conscience findeth fault, thou dost now provoke the Lord to his face. If it be such a sinne to sinne against conscience in an errour, it is much more a sinne to sinne against conscience, it being in the right. Thus much of a conscience erring.

Isa. 65. 3.

III. A

III. A Doubting Conscience.

A Doubting Conscience is such a Conscience, as so hangeth in suspense that it knoweth not which way to take; it knoweth not which is the sinne and which not. If it goes this way to work, *It may be I shall sinne*, saith Conscience: If that way, *It may be I shall sinne too*, saith Conscience. Such a man sinneth which way soever he takesh. The reason is this, because he doubteth. *He that doubteth is condemned if he eat*, saith the Apostle: *for whatsoever is not of faith is sinne.* Suppose a man doubteth whether it be lawfull for him to do such a thing, and doubting also whether he may lawfully omit the doing it; in such a case, whether he do it or not do it he sinneth, because both wayes he doubteth. Yet here these rules are very usefull; 3. *A doubting conscience.* Rom. 14. 23.

1. *Rule*; When Conscience doubteth on the one part, and is resolved on the other, we must refuse the doubting part, and take that wherein we are certain and sure. As for example; When one doubteth of the lawfulnesse of playing at Cards and Dice; he is sure it is no sinne not to play, but whether he may lawfully play he doubteth; in this case he is bound not to play. So when one doubteth whether it be a sinne not to call his family together every day to prayer; Gods Ministers tell him he must or he sinneth: *I doubt of that*, saith he. Do you so? but you are sure it is no sinne to do it: Therefore you are bound to do it, because you are bound to decline the doubtfull part, and take that which is certain. And so of all other the like particulars. *Rule* 1.

2. When Conscience doubteth on both sides, which is the sinne and which not, then a man ought to do that which is most void of offence. As for example; Say an Anabaptist among us doubteth whether it be a sinne in him to bring his childe to Church to be baptized, or a sinne to refuse; here his rule is, That that which is most void of offence, and most agreeable to brotherly unity and concord, is to be taken, the balance hanging otherwise even; and the arguments to urge both the one or the other seeming of like weight, then this must be put into the scale and resolve the doubt. *Rule* 2.

3. It is lawfull to do some things when yet our Conscience doubteth of the lawfulnesse of them. For we must consider there are two kinds of doubting: there is a speculative doubting, and there is a practicall doubting. Speculative doubting is to doubt of the lawfulnesse of the thing it selfe to be done: Practical doubting is to doubt of the lawfulnesse of the doing of it. Now this latter is not alwayes a sin, but the other is: As for example; If a servant be commanded of his Master to attend on him on the Lords day, he knoweth not what his businesse should be, and perhaps doubteth it is not of such moment as to be done on that day; yet he hath no reason to deny his attendance: in this case though he doubt of the lawfulnesse of the thing done, yet he need not doubt of the doing of it, because he knoweth not what the businesse is, and hath no reason whereby he is able to justifie his refusall. And so much also of a doubting Conscience. *Rule* 3.

IV. A Scrupulous Conscience.

THe difference between a doubting Conscience and a scrupulous Conscience is this; A doubtful Conscience hangeth in suspence, and doubteth which is the sin, and which is lawfull; but a scrupulous Conscience inclineth to the lawfulnesse of the thing to be done, but yet not without many doubts scruples, because of some difficulties which it hath heard of, and 4. *A scrupulous conscience.*

which it knoweth not how to answer or resolve. The rule which here we must go by is this; When we incline to the lawfulnesse of the thing, we should labour to suppresse all difficulties and ambiguities which cause us to doubt. The Apostle includeth this rule in that word *fully*: *Let every man be fully perswaded in his heart*: Get all difficulties removed, all stumblings and stickings, and hoverings, and scruples taken away.

Quest. But how if that cannot be done? how if we cannot get all scruples removed?

Answ. If that cannot be done, then it is lawfull to follow Conscience notwithstanding the doubts and scruples of it. Observe that place well, *Deut.* 13. Deut. 13, 1, 2, 3, &c. 1, &c. the Lord commandeth, if a false Prophet should come amongst them to draw them from the truth, and should shew a signe or miracle to confirme his doctrine, and the signe should come to passe (which might put doubts and scruples into their consciences) nevertheless conscience inclining to the truth, they are bound to stand to that: for these doubts and scruples do not argue a want of faith, but onely a weaknesse of it.

Use 1. I. This sheweth what need we have to labour to have our consciences rightly informed. It is a comfortable thing for a Christian to have his conscience so fully illightened as that he can without doubting or scruple discharge the duties both of his generall and particular Calling: And it is a great disturbance to a Christians minde, when his conscience is so weak and ignorant that he cannot performe his duties without doubts and scruples whether he is right or no, especially in matters of greatest moment. It is a great misery to have our consciences blind, which should be our guides, and which it is a sinne to disobey. This is the reason why S. *Paul* doth so often speak, *I would not have you ignorant*, 1 Cor. 10. 1. and 11. 3. It is a very great misery that ones conscience should be ignorant what to do, what to hold, what to follow: I say it is a lamentable misery, that many who have followed the directions of conscience, should by it be led to death and damnation, to do things contrary to Gods word. What a misery was it for the Jewes to have zeal and not according to knowledge? &c.

Use 2. II. This should teach us to use the meanes truly to informe Conscience. Prov. 19 1. *Without knowledge the heart is not good*; that is, it is most profane. There be three meanes to get knowledge. *Means to get knowledge.* 1. Let us pray unto God that he would open our understandings; that as he hath given us Consciences to guide us, so also he would give our guids eyes that they may be able to direct us aright. The truth is, it is God onely that can soundly illighten our Consciences: and therefore let us pray unto him to do it. All our studying and reading, and hearing, and conferring, will never be able to do it: it Psal. 119. 73. is onely in the power of him who made us to do it. *Thy hands have made and fashioned me: O give me understanding, that I may learn thy Commandments.* He who made our Consciences, he onely can give them this heavenly light of true knowledge, and right understanding: and therefore let 2. us seek earnestly to him for it. 2. We must seek it in humility, alwayes suspecting our own knowledge. We are not too confidently and presumptuously to trust to our own judgement, and despise or neglect the judgement Psal. 25. 9. of others. *The humble God will teach*: Pride and selfe-conceitednesse blindeth exceedingly. 3. We must seek with sobriety, alwayes contenting our selves with that knowledge which is most necessary, and not be curious about vain and idle-brained questions, or solicitous to answer every objection that shall be raised up against the truth. A lover of the truth should not be ready to entertaine all objections against it, and never be settled till he can answer all that can be cast in; which will be never. It is not expected that there should be in every man such a ripenesse of judgement and such a measure of illumination as that he should be able to dis-

pute

pute with the most learned, or answer every objection that can be raised: But we must with that good Martyr say, *Though I cannot dispute for Christ, I can die for him*: We must be content with our measure, to be wise unto sobriety.

III. Those godly souls that have weak consciences must use them very gently: *Scrupulosi non sunt rigide tractandi*, Those that are scrupulous are not to be handled rigidly. When a mote is in the eye, it is not boistrously to be dealt withal; that will make it worse. The eye is a tender part, and so is the conscience. Again, we must take heed of offending weak consciences. It may be thou knowest thine own liberty, that thou mayst do this or that; but thy brother is weak, and he doth not know it to be lawfull: O take heed of giving offence: Consider the Apostles words, 1 *Cor.* 8. 12. *When ye sinne against your brethren, and wound their weak consciences, ye sinne against Christ.* Consider also the practice of the Apostle, and the resolution that he had; *If meat offend my brother, I will eat no flesh while the world stands*, vers. 13. It is a grievous offence to offend the conscience of the weak; and therefore beware of it. They are very unchristian speeches, *I know mine own liberty*: *If others be offended, what care I? why should I prejudice my selfe for them?* It is true, another mans conscience cannot abridge me of my liberty: but yet I in charity ought to suspend the act of my liberty, when I know the using it will give offence to the weak. *Use 3. Antonius.*

IV. To admonish our selves, if conscience be so tender a thing, to be carefull that we offend not our own consciences, Conscience is quickly offended; but it is not so soon pacified. Every notorious step into evil, or neglect in duty, offendeth conscience; and conscience will keep a grudge a long time, and will give many a secret wound, deading the heart to duty, making faith and confidence in God dull: we cannot pray with courage, nor come before God with boldnesse. *If our hearts condemn us not, we have confidence*, saith *John*. An erroneous conscience will defile you; a doubting conscience distract you; a scrupulous conscience unsettle you: but above all other, an illightened conscience, if it have any thing against you, will exceedingly disable you; this stabbeth at the heart your confidence towards God. Go then and labour to purge conscience, else conscience will hinder you; whether you pray, or heare, or receive the Sacrament, &c. it will deprive you of comfort. *If thou bring thy gift to the Altar, and there remembrest that thy brother hath ought against thee, leave there thy gift before the altar: first go and be reconciled to thy brother, and then come and offer thy gift.* The case is greater and more dangerous when conscience hath something against us: there is no offering will be accepted untill conscience be satisfied. If thou shouldst be about to pray, and conscience should stand up against thee as an adversary, and tell thee thou hast been vain, and loose, and carnal all this day, thou hast not set thy selfe to keep close to God this day, thou hast fallen into this and that sinne this day; thou art not fit to pray till thou hast reconciled thy self to conscience: Alas, thy conscience will secretly undermine all thy praying. First, therefore reconcile conscience by humbling thy selfe, and breaking thy heart, and resolving, *I have sinned, I will do no more.* When conscience can say thy sorrow, and repentance, and resolution for new obedience is sincere, then thou art fit to pray, but not before. So whatever other duty thou goest about, be sure to reconcile conscience; else all will miscarry. *Use 4. 1 John 3. 21. Matth. 5. 23.*

V. *A faithfull Conscience.*

THus I have expounded the adjuncts of conscience which shew themselves in the discharge of its duty, namely, such as respect con-

science's ability to the doing of it: Which, as ye have heard, are four: 1. An illightened conscience; 2. An erroneous conscience; 3. A doubting conscience; 4. A scrupulous conscience. Now followeth those which do accompany it in the doing of its duty: And they are two: 1. A faithfull conscience; 2. An unfaithfull conscience.

5. *A faithfull conscience.*

A faithful conscience is that which doth alwayes advise and counsel aright when need is. This is a very rare conscience: It is rare to finde a conscience every way faithfull. For, to say the truth, conscience is alwayes faithfull in it selfe; for it knoweth not how to deale deceitfully with any man: but yet I may say as *Solomon*, *A faithfull man who can finde?* so, *A faithfull conscience who can finde?* It is a very rare thing. Not for any deceit that is in Conscience it self, but because men commonly would have it unfaithfull; therefore a conscience that will not let men make it unfaithfull though they would, such a conscience I call a faithfull conscience: and I say it is rare. But such a conscience there is; and it hath three Properties: 1. It is watchfull; 2. It is rigid and severe; 3. It is importunate.

Prov. 20. 6.

Properties:
1. *It is watchfull.*

1. A faithfull conscience is watchfull, alwayes awake to apprehend every opportunity of doing and receiving good, or resisting evil. A when there is an opportunity to pray, to heare, to shew mercy, a faithfull conscience will remember us of it, and put us upon it; as also when there is any opportunity of quickning and edifying our selves or others. It was a watchfull conscience that made *David* say, *I will never forget thy precepts*: that is, I will never omit any opportunity to remember them to do them. It was a watchfull conscience that made *Paul* say, *I became all things to all men, that by all means I might save some*; that is, by taking all opportunities and advantages to do good. It was a watchfull conscience that made *Peter* say, *I will not be negligent to put you alwayes in remembrance of these things*; that is, I will neglect no opportunity. Again, a watchfull Conscience taketh notice of every motion and inclination to evil: it is awake to see when evil is conceived; to tell us of it, to oppose it, and to dissuade us from it: like a watchman on the top of a tower alwayes awake to see when any danger approacheth. It is Gods Minister with eyes on every side, to espy seasons of good, and sit up to make use of them; and of evil, and give warning to avoid them.

Psal. 119. 39.

1 Cor. 9. 22.

2 Pet. 1. 12.

2. *It is severe.*

2. As a faithfull Conscience is watchfull, so also it is rigid and severe. In every cause it delivereth its judgement: nothing can escape its sentence: it will not favour our lusts in any particular. If there be any opportunity of duty to God or man, it maketh us to heare of it; though it be such a duty as none other will call upon us for, or it may be dare not put us in minde of; as of love, and care, and help towards inferiours; yet Conscience will: It titheth mint and cummin, and will tell us of the least duty. And so on the other side, it will not swallow the least sinne. As it will not *swallow a camel*, so it will *straine at a gnat*. A faithfull Conscience is faithfull in the least. If *David* sinne but in the lap of a garment, conscience smiteth him for it. It made *Abraham* so precise to a thread or a shoe-latchet; he would not take so much as that of the King of *Sodom*. It made *Moses* strict to a very hoof: It made *Paul* finde fault with the *Corinthians* about their hair: It made *Augustine* condemne himselfe for an apple.

Luke 16. 10.

3. *It is importunate.*

3. As a faithfull Conscience is watchfull and severe, so also it is importunate in all its counsels. It doth not onely deliver its judgement, but doth with importunity urge the following of its counsel. It will have no nay, but will be obeyed. It leadeth us bound in the spirit to do it; as *Paul* said, *I go bound in the spirit*. See how importunate this faithfull conscience was with the Psalmist: *I will not give sleep to mine eyes, nor slumber to mine eye-lids, until I finde out a place for the Lord.* It will not take any nay, say we what we will: say we be sleepy, say we be busie, say we be loth and full of excuse,

Acts 20. 22.

Psal. 132. 4.

it will be importunate, and that with vehemency. It will follow a man, if he will not hear it, with a Hue and Cry of inward checks. It will sometime promise, sometimes threaten, urge us with hope, fear, danger, &c. *As we would be saved, we must do this, As we would escape the wrath to come, we must forbeare that.* Thus importunate is a faithfull conscience.

I. We see here what a great blessing it is to have such a faithful conscience, such a faithfull friend in our bosome, which will be carefull to tell us of all our duty, and perswade us to it; and of every evil, and dissuade us from it. It will not flatter us in any thing, but tell us plainly, *This ye should do; This ye should not do.* It regardeth not what pleaseth us; but what is good for us, that it looketh to, and that it perswadeth to, and that it urgeth. O what what a blessing is this! This blessing had those willing Israelites who gave so freely and largely towards the building of the Tabernacle. The text saith, that *their heart stirred them up*: and *their spirit made them willing*. Mark; *their heart* (that is their conscience) *stirred them up*: *Ye have bracelets*; *offer them*, saith conscience: *Ye have ear-rings and jewels*, &c. *part with them too*, saith conscience, *to further this pious work in hand. Their spirit made them willing*; their faithfull friend in their bosome, conscience, overcame them with arguments and strong perswasions. This is a great blessing, to have such a faithfull conscience: It will make a man part with all his lusts, pride, selfe-love, covetousnesse, carnall delights, for Gods glory and our own true good. *Use 1.* Exod. 35. 21.

II. It is a signe that God meaneth well to that man to whom he hath given a faithfull conscience. O this is an Angel keeper indeed. Did not Christ meane well to his Church in the *Canticles*, when he gave her such a conscience as carried her on wheeles unto him? *Or ever I was aware my soul made me like the Chariots of* Amminadab. *Return, return, O Shulamite; return, return. Return, return*, saith conscience; and again, *Return, return.* Hath the Lord given thee such an importunate conscience as will have no nay, will not let thee alone in omitting good or committing evil, will not let thee slumber and sleep in security, but continually joggeth and awaketh thee? Hath he given thee a severe, a precise conscience, that will not favour thee in the least evil? It is a most comfortable signe that the Lord meaneth well unto thy soul. *Use 2.* Cant. 6. 12, 13.

III. Labour to be a friend unto conscience, that it may continue faithfull unto thee. True friends will deal faithfully and plainly one with another, and will be importunate to do one another good: Conscience will not deal thus with thee unlesse thou be a friend unto conscience. Now then are we friends unto conscience when we do what conscience requireth. As our Saviour said to the Disciples, *Ye are my friends if ye do whatever I command you*: So I may say of conscience. For conscience if it be truly illightned will command nothing but what Christ commandeth. If we deale so in our constant course with conscience, be willing to hearken to it, and be ruled by it, then if we be out of the way now and then, conscience wil be true to us, and be importunate with us for our good. *Use 3.* John 15. 14.

IV. Be sure thou stand not out against conscience when once it is importunate. It is a great sinne to stand out against conscience though it be not importunate; but it is a sinne a thousand times greater to stand out against it when it is importunate. The greatest standing out against conscience is the greatest sinne: it is a sinne which cometh neareſt that against the holy Ghost, which accompanied with some other adjuncts, is the greatest standing out against conscience. There is no sinne that doth more harden the heart, then to do evil when conscience is importunate to dissuade from it. This sinne was the cause why *Saul* was rejected of God; *I forced my selfe*, saith he: He forced his conscience, his conscience was importunate *Use 4.* *Maxima violatio conscientiæ est maximum peccatum.* 1 Sam. 13. 12.

to have him stay according to the commandment of God, but he forced himselfe to the contrary. I confesse, if conscience be importunate to the utmost, as it is with Gods children, men cannot with any force put it by, it will have no nay. Sometimes it is so with the wicked in some particular thing: but often conscience in them is importunate, and yet will suffer it self to be born down. Now to bear conscience down is a very high sinne, and exceedingly hardeneth the heart: therefore take heed of it.

VI. *An Unfaithfull Conscience.*

6. An unfaithfull conscience.

THus I have handled a faithfull conscience. The second affection now followeth; which is an Unfaithfull Conscience. I do not meane such an one as is overtaken with evil (for the best conscience hath its failings) but such a conscience as so giveth in, that it suffereth a man to forsake God, and to serve the devil and his own lusts: This is an unfaithfull conscience; and it also hath three Properties: 1. It is a silent conscience. 2. It is a large conscience. 3. It is a remisse conscience.

Properties thereof.

1. It is silent.

1. A silent conscience, that conscience which knoweth how to judge, how to counsel, how to direct, yet is silent and saith nothing, is an unfaithful conscience; that knoweth what duties we owe to God and man, yet putteth us not upon them, nor is importunate for the performance of them; and so for sinnes, what we ought not to do, telleth not of the evil, dissuadeth not from it, urgeth not arguments to cause forbearance; this is an unfaithfull conscience. It is like to a sleepy careless Coachman, who giveth the horses the rains, and letteth them runne whither they will: So this unfaithful conscience leaveth the rains on a mans neck, and letteth him runne whither he will, into any danger, any mischief, that he may *do evil with both hands*. Mich. 7. 3. Do ye not think *Ahabs* conscience was fast asleep, which let him sell himself to work wickednesse? and so *Manasseh's* conscience?

2. It is large.

2. A large conscience; which maketh conscience it may be of some great duties, but taketh liberty in other, which it counteth lesser. Thus *Doeg's* conscience would not suffer him to break his vow, to depart on the Sabbath day; but yet it suffered him to accuse *David*. *Jehu's* conscience 2 Kings 10. 29. made him zealous in Gods cause against the house of *Ahab* and the Preists of *Baal*; but it suffered him to maintain the high places which *Jeroboam* had set up. Thus *Gamaliel's* conscience made him speak well for *Paul*, and yet continue (it seemeth) in much other evil. This conscience will restrain from great staring sinnes, or from such sinnes as the man hath no naturall propensity unto; but others which seeme of a lower nature, or which are suitable to a mans particular desires, these conscience will swallow without remorse. As civil people, that cannot swallow down couzenage and injustice, and yet neglect of prayer, and other religious duties never troubleth them. And so some Professours, who cannot omit hearing Sermons, and talking of Religion, and yet can rest without the power thereof.

3. It is remisse.

3. It is remisse; that is, though it doth counsel and direct, yet it doth it with such coldnesse and remissenesse, that it is easily answered and put off. Thus it was with *David*. It cannot be thought but his conscience said, *Plot not against Vriah's life*: But he would, and so conscience let him do it. This conscience will be answered with every slight and idle excuse: As when conscience telleth one, *Your prayers are not good: I wish you to repent, and make your peace with God*; it may be the man answereth, *Yea so I meane to do: but I cannot yet intend it: when I have dispatched such and such businesse*

then

then I will do it. If Conscience speak again, *Yea, but you were best to do it now*; *True*, saith he, *I know it, I know it. If God would give me repentance, I would repent: It is his gift; of my selfe I cannot do it.* Or when it telleth him of family duties, it may be he answereth, *I have no leisure; so long as I goe to God by my selfe, I hope it will serve turn.* Or when it telleth him of his wickednesse, it may be he answereth, *Many worse then I have found mercy; and I hope so shall I.* This is the Conscience that letteth a mans heart say, *I shall have peace.* Now Conscience being remisse and cold, it is easily put off and answered with these idle and foolish excuses, or with some other pretenses like these, and so letteth the man go and live as before. This Conscience is like *Eli*, which said, *Ye do not well, my sonnes*, but exercised no severity to cause them to do otherwise. Deut. 29. 19.

Use. By this we see the dangerous estate of those men who have such a Conscience. There be many who live in many sinnes, in carnall courses, some in company-keeping and drunkennesse, some in hatred and variance, some in chambering and wantonnesse, some in covetousnesse and love of this present world: your Consciences, no question, can say, *Ye should do well to be more godly, to look more after Christ and after heaven, and ye should do well to get the truth of saving grace*; yet it may be they say nothing, or nothing to the purpose in this behalfe. Therefore is these mens case so dangerous, because their Consciences are so silent and so remisse. They have lost the most sovereigne remedy, namely, Conscience. Conscience is the most sovereigne means (under God and his holy Spirit) to work repentance in men, that can be; and is it not dangerous to have it prove traiterous and unfaithfull? What good can the Ministery of the Word do unto you when every idle and false excuse or pretence which the wisdom of the flesh can devise, can stop the mouth of your Conscience when it calleth upon you to do what the word requireth? It must needs be dangerous, and so much the more, because it is so pleasing unto you: ye take delight in such silent, and large, and remisse unfaithful Consciences; ye love not to have your Consciences too busie with you; ye like not that your Consciences should be too clamorous and importunate with you; ye would have them not too rigid and vehement against your sins. It fareth with you as with many young men who have sold themselves unto folly, and think none their friends but parasites that flatter them, or those who connive and wink at their folly: but such friends will soon prove foes, and so will such moderate and quiet Consciences. It is a dangerous thing to have such a silent Conscience; to want the cheif means under God of doing a man good. It was Conscience that told the lepers, *We do not well to hold our peace*: It was Conscience that never would let the prodigall son be quiet till he returned to his father, and said unto him, *I have sinned against heaven and before thee, and am no more worthy to be called thy son*: It is Conscience that is the most powerfull meanes under God to quicken a man up to repentance and obedience; and therefore they are in a miserable case that want this great help. 2 Kings 7. 9.

Quest. But what are the Causes why mens Consciences be so evil and unfaithful?

Answ. The Causes hereof are chiefly these four:

1. Ignorance is one cause why a mans Conscience is unfaithfull, when we do not labour to have Conscience throughly illightened and informed. Who are more careleſſe and negligent of their duties both to God and man? who can with more freedome lye, steale, cover, sin, *&c.* then those that are ignorant of the law of God? They know not that they do so much hurt to their own souls as they do. An ignorant minde hath alwayes an evil Conscience. It is impossible Conscience should be faithfull where it is not illightned: and hence it cometh to passe that Conscience is so negligent and unfaithful, because we have been so careleſſe of informing it. Thy conscience 1 Pet. 2. 15.

must

must needs be silent as long as thou art ignorant. Ignorance is soone put to silence.

2. A second cause is often slighting of conscience. It may be conscience speaketh not, or but coldly and remissely, because when it hath advised, and counselled, and admonished, thou hast neglected it and disregarded it from time to time. Though it judge and counsel, yet thou wilt not listen: Like *Cassandra* the Prophetesse, who though her Predictions were true and certain, yet were they never believed: so though conscience speaketh true, yet men follow it not; and therefore it becometh silent when it is not regarded, but all its counsel, and advice, and perswasions slighted and neglected. Hence, Pray, it cometh to passe that for want of imployment it is still and falleth asleep, till the time come that it must be awaked.

3. The third cause is that violence that is often offered unto it. Many times when conscience perswadeth to any good duty, or dissuadeth from any evil course, men will do against it and withstand it violently, and put off the wholesome advice of it: hence it cometh to passe that conscience having so many injuries offered unto it, beginneth to provide for its own ease, and so either it is silent and saith nothing, or else is soone answered and rebuked; as it was with *Moses*: When *Pharaoh* would never hearken unto *Moses*, but still fell to excuses, and at last to deny all, he would not let Israel go notwithstanding all that *Moses* could urge, but said to *Moses*, *Get thee from me; take heed to thy selfe; see my face no more*; *Moses* then answered, *Thou hast spoken well: I will see thy face no more*. So it is with conscience; When men have been obstinate, and have refused to heare it, and would have it speak no more, *Thou hast well spoken*, saith conscience: *henceforth I will trouble you no more, but let you alone to take your course: I will advise you no more; or if I do, I will not be any more importunate.* Exod. 10. 29.

4. A fourth cause is, that men do wilfully stop the mouth of conscience: If it beginneth to speak, presently they busie themselves about other things; or if that will not do, they runne into company, and there spend their time, that the howlings of conscience may not be heard; and if still it be loud, they strike up the Drumme, and ring all the Bells, that the voice of it may be utterly drowned: and so conscience at last is content to stand by, to hear, and see, and say nothing. By this meanes many times it falleth out, that those who have had very turbulent and clamourous consciences not suffering them to be quiet, have at last tamed them, and put them quite to silence; or if they do speak, it is so coldly and remissely, that they care not whether they be obeyed or no. Oh these are damnable and devilish devices! Whoever ye be that do thus, ye are in a dangerous estate, and ye carry the brands of hell and damnation upon you. If ever you desire to avoid this dangerous estate, then shun the cause: Labour to have your conscience throughly illightened and informed by the word of God, that it may read you your duty. A friend that knoweth but little, can give but little counsel. Again, give heed evermore to the counsel of conscience. You know *Achitophel* took it ill that his counsel was not followed; therefore he made away himselfe in displeasure: So conscience will take it very ill if its counsel be not followed: it will strangle it self, and smother it self; you shall heare no more of it. Especially take heed you do not reject conscience, nor offer violence to it: If you do, you will make it unfaithfull and remisse; and then you lose the best means under heaven of your good: Then deadnesse of spirit succeedeth, and hardnesse of heart taketh place, and you deprive your souls of all possibility of cure. As long as a sick-man hath any possibility of cure, he is still under hope; but if ever he lose that, he is gone: Conscience is the possibility of the soul to amendment; and therefore if you dull conscience, and make conscience remisse and unfaithful, you take the ready

way

way to deprive your selves of all possibility of rising again. Consider these things, and have a care of your Consciences.

And thus we have handled the office of Conscience about things to be done and omitted, with its adjuncts, affections, and properties, in that behalfe. I come now to consider the office of Conscience about things already done or omitted, together with the affections of Conscience in the discharge of that office.

The office of Conscience about things already done or omitted.

THis hath four parts: 1. To approve; 2. To absolve; 3. To mislike; 4. To condemne; according to the good or evil of our actions or omissions. The judgement is not onely of the things, what they are; but whither they tend, and what they will produce.

I. An approving Conscience.

FIrst, when that which is done is good, Conscience approveth it: as *Paul* saith, *This is our rejoycing, the testimony of our conscience*, 2. Cor. 1. 12. When he had lived uprightly and sincerely, his Conscience approved of it: so when he had great sorrow and heavinesse for his brethren, his Conscience approved it; *my conscience bearing me witnesse*, saith he. So at his latter end, we may see how his Conscience approved the whole course of his life: *I have finished my course, I have kept the faith*, &c. there is conscience approbation of him: *from henceforth* saith he, *is laid up for me a crown of righteousnes*: there is Consciences judgement concerning the issue of it. Conscience so approveth every particular good action done by a faithfull man, that by it he may gather a testimony of the uprightnesse of his heart: as *Hezekiah*; *Remember, Lord, that I have walked uprightly before thee. Hereby we know that we are translated from death to life, because we love the brethren.* Mark; Love to Gods children is a sufficient testimony not onely of our uprightnesse in that particular act, but also of the simplicity of our hearts in the generall, and that we are translated from death to life. So when good old *Simeon* had now even finished his dayes, see what an approbation his Conscience gave of him; *Lord, now lettest thou thy servant depart in peace according to thy word.* His Conscience here gave a threefold blessed approbation of him. 1. That he had been Gods faithfull servant; *thy servant.* 2. That he had walked in the wayes of true peace and comfort; *depart in peace.* 3. That the promise of Gods word was his in particular; *according to thy word.*

Rom. 9. 1.

2 Tim. 4. 7, 8.

1 John 3. 14.

Luke 2. 29.

II. An absolving Conscience.

THe second part of the office of Conscience is to absolve and acquit. Thus *Samuel* pleading his innocency, had his conscience testifying for him, *Whose oxe have I taken? or whom have I defrauded?* and his conscience absolved him as cleare and free from those sinnes. Thus also *Job*; *If I have lifted up my hand against the fatherlesse, when I saw my help in the gate; If I rejoyced because my wealth is great; If I have not given my bread*

1 Sam. 12. 3.

to the hungry; or if I have rejoyced at the misery of mine enemy: then let it be thus and thus to me. His conscience absolved him as clear of those sins. Nay, the conscience of a childe of God doth not onely absolve him from the guilt of those sinnes which he never committed, but also from the guilt of those sins which he hath committed against God or against man. It can tell him he hath truly repented, and truly been humbled, and truly got pardon. Ye know, *David* had committed divers sins: yet when he had humbled his soul before God, and obtained pardon, his conscience telleth him as much and absolveth him, *Psal.* 103. 3. *Blesse the Lord, O my soul,* &c. *who forgiveth all thy sins.* Nay, though a childe of God have many infirmities daily and hourly, yet his conscience doth absolve him: *It is no more I that do it,* saith his conscience, *but sin that dwelleth in me. If I distrust, it is no more I; for I fight against it: If I be overtaken by any weakneſſe, it is no more I; for I laboured against it, and do bewaile it.*

III. *A Misliking Conscience.*

THe third part of consciences office in things done, is to mislike if we have done ill. There be imperfections in the best obedience of Gods dearest servants: *What I do I allow not,* saith *Paul:* His conscience misliked something done by him. But that mislike of conscience which now I speak of, is of things that are ill done, that is, not done in truth and sincerity. Thus it is in all that are not renewed by the holy Ghost: The office of their conscience indeed is to mislike what they do: When they have prayed, their conscience can mislike it, and say, *I have not prayed with a heavenly minde, a holy heart:* When they have been at a Sacrament, conscience can truly mislike it, and say, *I have not been a fit guest at Christs table* &c. When they are crossed and tempted, their consciences truly mislike their carriage, and say, *I do not fight and resist, but readily and willingly yield to every invitation to evil.* Do ye not think that *Jeroboams* conscience misliked his altering Gods worship, his innovating Religion, his making Israel to sin? do not ye think his conscience misliked him for these things? Do not ye think that *Nabals* conscience misliked his griping? and *Doegs* conscience misliked his slandring? and *Pashurs* conscience misliked his opposing and misusing *Jeremiah*? and the old Prophets conscience misliked his lying? Who would have thought but *Balaam* said well, *Whatsoever the Lord saith unto me, that will I speak,* and, *I cannot go beyond the Commandment of the Lord to do less or more; no, not for* Balaks *house full of gold*? who would have thought but that this was well said? yet his own conscience could not choose but mislike it, being not spoken in sincerity. Many a man hath gone for a Christian twenty or thirty years, and every one liketh him; and yet it may be his conscience hath disliked him all the while.

Rom. 7. 15.

IV. *A Condemning Conscience.*

THe fourth part of consciences office in this behalfe is to condemne if we have done evil and contrary to Gods Law. Conscience hath an office not only to mislike us, but also to condemne us: nay, it will hasten more to condemne us then God. We see it in *Adam*: When *Adam* had sinned his

Gen. 3. 7.

his conscience condemned him before God did: he knew he was naked, that he had made his soul shamefully naked; his conscience condemned him for an Apostate, before the Lord came to passe sentence upon him. Nay, it condemneth us oftner then God; God will condemne a sinner but once for all, *viz.* at the last day; but conscience condemneth him many thousand times before that. Many men and women who do seem godly in the worlds eyes, God knoweth how many of them have condemning consciences in their bosomes, for all their civilities, and formalities, and crying God mercy, and patched up hopes; many who would say that man were uncharitable who should condemn them for such and such, who (it may be) finde conscience within so uncharitable, and saying plainly, *To ace so*; like the conscience of *Pauls* heretick, who is said to be *condemned of himselfe*. Tit. 3. 11.

I. This serveth for the praise of the justice of God: That he may be just when he judgeth, the Lord needeth no other witnesse against us but our own consciences: they make way for the just judgement of God. Ye may see this in this portion of Scripture which we have in hand; wherein is shewed both that God hath appointed a day wherein he will judge the world, vers. 16. *In the day when God shall judge the secrets of all men according to my Gospel*: and then in the verse going before, the Apostle sheweth that now in the mean while every mans conscience maketh way for this just judgement of God; *their conscience bearing witnesse, and their thoughts in the mean time accusing or excusing one another*. At the last day every man shall be judged according to his conscience; a childe of God according to his; a carnal man according to his. The Lord shall absolve all his children, and their own consciences shall absolve them. The Lord shall condemne all the rest, and their own consciences shall condemne them. This is the book that every mans life is set down in. Every passage of conversation both of the godly and the wicked, is recorded daily in this Book: And according to what is written therein will the Lord judge every soul at the last day, as *Rev.* 20. 12. *The dead were judged out of those things which were written in the Book according to their works*. The Apostle there speaketh prophetically, and putteth the past time for the future; *they were judged*, that is, they shall be judged. So that ye see that by the judgment of conscience way is made for the just judgment of God. *Use* 1. Rom. 2. 15.

II. This should be a means to keep us from sin, and to keep us in a holy life: for according to our works so will be the evidences of our consciences, whether they be good or evil. We had need to take heed what we write in our consciences; for according to what is written there, so shall we be judged. Therefore if any sin standeth upon record in our consciences, we had need get it blotted out by the blood of Christ. Repent, be humbled, beg for pardon, rest not till thou seest this debt-book, conscience, crossed, and thy sinnes stand there cancelled and discharged. *Use* 2.

THus I have shewed you the offices of conscience about things heretofore done. Now let me shew you the affections of conscience in the discharge of these offices. Ye have heard that conscience hath four offices in things heretofore done; 1. An office to approve; 2. An office to absolve; 3. An office to dislike; 4. An office to condemne. The two former when we have done well and lived well; then the office of conscience is to approve and absolve: The two latter when we have done ill and lived ill; then the office of conscience is to mislike and to condemn. Now followeth the affections of conscience in the discharge of these offices; and they are four: 1. A tender conscience; 2. A sleepy conscience; 3. A benummed conscience; 4. A seared conscience.

First, a tender conscience; that is, a conscience touched with the least sin, and checking us for the least sin; as for vain thoughts, exorbitant passions, idle *A tender conscience.*

Sam. 24. 5. idle words, and the like. Such was *Davids* conscience, which smote him for cutting off the lap of *Sauls* garment. Such was *Zacheus* his conscience, which troubled him for supposed sinnes: *If I have wronged any man*, saith he. He did not know; but his conscience was so tender that it made him carefull of *Ifs*. This tender conscience is a singular blessing of God: And if we desire to attain unto it, we must labour to see the odiousnesse of sinne, yea the malignity and exceeding evil there is in the least sinne: this will make us tender of it. Secondly, we must labour to mourn for every sinne though it seem little: this also will keep our consciences tender. And we have great
1 Sam. 6. 19. cause to prize a tender conscience. What got the Bethshemites by not being tender in conscience? They looked into the Ark, and because they durst venture upon it, the Lord smote fifty thousand of them at once. What
Num. 15. 32, 36. got the man that gathered sticks on the Sabbath for not being tender in conscience? He was stoned to death. Conscience should tender the least commandment of God, and so be tender of the committing the least sin. This conscience is a great blessing.

2. *A sleepy conscience.* The second affection of conscience is sleepinesse. A sleepy conscience is not so quick in smiting us as it ought: either it checks not, or else with such faintnesse that it worketh not upon us; it maketh us never the more watchfull against sin. This we see by many who can commit such sins without trouble or disquiet, as would bring others on their knees and make them walk heavily long after. This sleepy conscience is very dangerous: it maketh men as ready to fall into the same sins to morrow as to day, and next day as to morrow: it letteth them see their faults, but amendeth none; because this is such a conscience as doth not cause men to feel the burden of their sins. A man can never come to Christ as long as he hath a sleepy conscience; because it doth not cause sin to be burdensome. They who have this conscience can sleep for all it, and eat and drink and be merry for all it: Now a man can never come to Christ that is not burdened with his sin, that he cannot beare it, cannot be quiet for it, cannot sleep for it: then Christ calleth him, *Come unto*
Matth. 11. 28. *me, all ye that are weary and heavy laden, and I will ease you.*

3. *A benummed conscience.* A benummed conscience; that is, such a conscience as is in a deep sleep. This differs from the former in degree. You know there is a lesse sleep, and there is a greater sleep: There is a lesse sleep, when onely the outward senses are bound; and there is a sleep when the inward senses are bound too. Now a benummed conscience is a conscience that is in a deep sleep; Preach to it, it mourneth not; cry to it, it listeneth not: This is a benummed conscience. Nor the greatnesse of sinne, nor the wrath of God denounced against it can move it. Men can know themselves guilty of such and such sinnes, and yet not lay them to heart: conscience never telleth them about it. Thus
Rom. 1. 32. the Apostle speaketh of those *who knew the judgement of God, that they which commit such things are worthy of death, yet not onely do the same, but have pleasure in them that do them:* Their consciences though informed, and in some measure knowing the evil of their courses and the severity of Gods judgement, yet let them go on still, and not onely commit the evil themselves, but delight to see others as bad as themselves. Such are our swearers, and drunkards, and company-keepers, &c. This is a very wretched conscience: the Lord deliver us from it.

4. *A seared conscience.* Fourthly, a seared conscience; that is, such a conscience as speaketh not a jote; *seared with a hot iron*, as the Apostles phrase is. 1 *Tim.* 4. 2. a senselesse conscience, a past-feeling conscience: when men can swallow down sinne like drink, oathes, contempt of God, his word and worship, mockage of Gods servants, hating to be reformed; such as sinne without any remorse. This kind of conscience is in four sorts of men: 1. In dissolute and profligate persons; who like common strumpets have their souls lie open to every sin

that

that cometh by. 2. In obstinate sinners, such as, like *Ahab*, have *sold themselves to work wickednesse in the sight of the Lord*. 3. In Scoffers and Jeerers; who *speak evil of them who runne not in the same excesse of riot* with themselves, and nicknatne the godly. 4. In Apostates and Backsliders; who *speak lyes through hypocrisie*, and have fallen from the profession of the truth: All these men have a conscience seared with a red-hot iron. This is a great judgement of God: greater then this there cannot be: No outward judgement that can fall upon us is like unto it: not the plague, nor shame, nor beggery, no nor any curse besides hell it selfe is equall to it. By this the onely meanes under God of repentant is taken away. Such may come to repent; but it is a thousand to one if ever they do. It is like a gravestone lying upon their consciences, which keepeth them under untill the day of judgement: at which time God will awaken their consciences, and then they will be more furious in tormenting then the very devils themselves.

Ye that are not yet fallen upon this wretched conscience, I beseech you take heed that ye never do. But ye will ask me, *How may we avoid it?* Avoid it? alas, ye may avoid it if ye be carefull: for conscience never seareth it selfe: If ever it be seared, it is ye your selves that do seat it. Indeed the minde of man may blind its own selfe; and the heart of man may corrupt its own selfe; and the affections of man may defile their own selves: but conscience never corrupteth it selfe, never seareth it selfe. But you will say, *What must I do to avoid this searing of conscience?* *Use.*

First, listen to conscience well, that whatever it saith to thee from God, thou mayest do it. This was the course of the Psalmist: *I will hearken what the Lord God will say in me* (so some translate it.) Heare then and listen what the Lord God will say in thee, what thy conscience illightened saith in thee, and do it.

Secondly, when ever this conscience is quick, follow it. Nothing more seareth conscience then suffering quicknings to die. Blow the coles, if they do but smoke. As the Apostle saith, *Quench not the Spirit*; so quench not conscience.

I have hitherto shewed you that every man hath a conscience, and the reasons why God hath given us a conscience, the light that it acteth by, the offices of it, and the affections of it. Now from all these proceed two other adjuncts of conscience: 1. A quiet conscience; 2. An unquiet conscience.

A Quiet Conscience.

COncerning a quiet conscience three things are to be considered: 1. What a quiet conscience is; 2. How it differeth from that quiet conscience which is in the wicked; 3. The examination whether we have this quiet conscience or no.

1. For the first, What a quiet conscience is; It is that which neither doth nor can accuse us, but giveth an honourable testimony of us in the course of our lives and conversations ever since we were regenerate (I put that in too: for 1. we do not begin to live till we be regenerate, and 2. we can never have a true quiet conscience till then.) Such a quiet conscience had good *Obadiah*; *I fear the Lord from my youth*, saith his conscience: This was a very honourable testimony that his conscience gave him. Such a quiet conscience had *Enoch: Before his translation he received this testimony, that he pleased God.* *Haymo* saith, this testimony was the testimony of Scripture, *Gen.* 5. 24. where it is said that he *walked with God*. This is true; but this is not all: The text saith not, there was such a testimony *given of him*, but *he had it*: and that *before his translation*; but the testimony of *Moses* was after his translation: 1 Kings 18. 12. Heb. 11. 5. *Dicunt scripturam inquit ille.*

Therefore it was the testimony of his conscience that bore witnesse within that he pleased God. So that this is a quiet conscience, which neither doth nor can accuse us, but giveth an honourable testimony of us in the whole course of our life and conversation. Now to such a quiet conscience there be three things necessary; 1. Uprightnesse. 2. Purity. 3. Assurance of Gods love and favour.

First, uprightnesse is when a man is obedient indeed. Many will be obedient, but they are not obedient indeed, not humbled indeed, not reformed indeed. What it is to be obedient indeed ye may see *Exod.* 23. 22. *But if thou shalt indeed obey his voyce, and do all that I shall speak, &c.* Mark; that is obedience indeed, when we do all that God speaketh, and are obedient in all things. This is an upright conscience, when the heart is bent to obe-
Acts 23. 1. dience in all things. An example we meet with in *Paul*; *I have lived in all good conscience before God untill this day.* His conscience could not accuse him of any root of wickednesse and corruption allowed and cherished in him: That is an upright conscience. Hast thou such a conscience as this? *My conscience can truly beare witnesse there is no sinne I favour my selfe in, allow my selfe in, but condemne all, strive against all.* Thus *David* proveth that his conscience was upright; *If I regard iniquity in my heart, the Lord will not hear my prayer.* The regarding of any iniquity will not stand with uprightnesse.

A second thing required to a true quiet conscience is purity. Though our heart be upright and stand generally bent to the Lords will, yet if we be guilty of some particular sinne, this will hinder the quiet of our con-
1 Cor. 4. 4. science. Therefore saith *Paul*, *I know nothing by my selfe*; that is, nothing to accuse me; no corruption, no root of unbelief reigning in him: Infirmities he had many, and frailties he had many, and he knew them, but he knew nothing to accuse him. Whatever was amisse in him, his conscience told him he used all holy means against it. If thy conscience can truly say thus also of thee, then hast thou a truly quiet conscience.

Thirdly, Assurance of Gods love, favour, and pardon. Though we have fallen into great sins, yet our consciences may have quiet, if we can be truly assured of Gods love and favour in the pardon of them. The Apostle
Heb. 10. 2. proveth that the *Sacrifices* of the Law could not *purge away sinne*; but only Christs blood can do it. His argument to prove it is this, Because those Sacrifices could not free a man from *having conscience of sinne*; they could not purge the conscience: but Christs blood can. After assurance of pardon in Christs blood conscience can no more condemne for sin, how many or how great soever the sinnes were which have been committed. These are the three things required to a true quiet conscience.

Furthermore a quiet conscience implieth two things: 1. A calmnesse of spirit: 2. A chearfull, merry and comfortable heart. These two I meane when I speak of a quiet conscience.

1. A calmnesse of spirit, or a quietnesse of minde, not troubled with the burden of sinne nor the wrath of God, nor terrified with the judgements due unto sinne. This quietnesse and calmnesse of spirit is promised to all
Prov. 1. 33. them that truly hearken unto Christ and obey him; *Who so hearkeneth to me shall be quiet from fear of evil.*

2. A chearfull, merry and joyfull heart. When our conscience giveth a comfortable testimony of us, it cannot but make our hearts joyfull.
2 Cor. 1. 12. *This is our rejoycing, the testimony of our conscience*, saith *Paul*: The comfortable testimony which his conscience gave of him made him to rejoyce. A wicked man cannot truly rejoyce: no, though he be merry and joviall and laugh, yet his carnall estate is a *snare*, he can have no true joy; *but the righteous sing and rejoyce*, *Prov.* 29. 6. No mirth like the mirth of a good con-

conſcience. All other joy is but outſide, painted, ſeeming joy: That is onely true joy, that is rooted in the comfortable teſtimony of an upright good conſcience, which telleth a man his peace is made with God, and that whether he be in ſickneſſe or in health, God loveth him, *whether he live or die he is the Lords*. Thus ye ſee what a quiet conſcience is.

How a quiet Conſcience in the godly differeth from the quiet Conſcience that is in the wicked.

THe ſecond thing propounded to be conſidered about a quiet conſcience, is, How it differeth from that quiet conſcience which is in the wicked. 1. I confeſſe that the wicked ſeem to have a very quiet conſcience: Many thouſands of carnal people ſeem to live and die in quiet. Look into alehouſes, lewd houſes, into all places; who ſo merry and brisk, and heart-whole (as they ſay) as they who have no ſaving grace? Yet 2. this quiet conſcience in them muſt needs differ from the quiet conſcience of the children of God. Job. 21. 23. Certainly the Lord will not *give the childrens bread unto dogs*; neither will he ſmile upon their ſouls; neither doth he pardon the ſinnes, nor accept the the perſons of the ungodly: And therefore if they have a quiet conſcience, it muſt needs differ from that in the godly. Muſt not copper needs differ from gold? And we who are the Lords Meſſengers muſt teach you the difference: *They ſhall teach my people the difference between the holy and the profane*. Ezek. 44 23. Now the queſtion is this, Wherein lieth the difference between the quiet conſcience of the righteous, and the quiet conſcience of the wicked? *Anſw.* The difference between them lieth in four things: 1. In the thing it ſelfe; 2. In the cauſe; 3. In the effect; 4. In the continuance.

I. In the thing it ſelfe. The quiet conſcience in the godly is double; not onely apparentiall and nominall, but reall and ſubſtantiall: It is quiet and quiet too, peace and peace too: *I create the fruit of the lips, peace, peace*. Iſa. 57. 19. Mark; *peace* and *peace* too; peace in appearance, and peace in truth and ſubſtance alſo. But the peace and quiet of conſcience which the wicked have is not ſuch peace: It is peace and no peace; peace in appearance, but no peace in truth. Their god is the god of this world, and he perſwadeth them they have peace: But *my God*, ſaith the Prophet, ſpeaketh otherwiſe; *There is no peace to the wicked, ſaith my God*. They talke of a good Verſ. 21. conſcience ſometimes, and boaſt they have a good conſcience; but the truth is, they cannot have true peace within: for ſaith the Prophet, *The wicked is like the troubled ſea which cannot reſt, whoſe waters caſt up mire and dirt*. So doth a wicked mans conſcience ſecretly caſt up mire and dirt in his face: His peace can onely be outward and apparentiall.

II. There is a difference in the Cauſe. The quiet of a good conſcience ariſeth from one Cauſe, and the quiet of a bad conſcience ariſeth from another.

1. The quiet of a good conſcience ariſeth from a diſtinct knowledge of the word of God, and of the precepts and promiſes conteined in it: But the quiet of an evil conſcience ariſeth from ignorance: When men know not God nor his holy word, which ſhould bind conſcience, they feare nothing, becauſe they ſee nothing; they know not the danger of ſinne: Like a blind man ſtanding before the mouth of a Canon, he feareth no danger, becauſe he ſeeth none: ſo carnall men fear not, becauſe they know not what cauſe they have to feare. Their very *prayers* that they make are *an abomination to God*, and they know it not: their good duties they do are all like

like *cockatrices egs*, and they know it not: they know not that they are *in the bond of iniquite*, in *the snare of the devil*. Their Consciences are quiet because they know not what cause they have to be otherwise. This is one difference; The quiet and peace of a good Conscience ariseth from light and from knowledge; the quiet and peace of an evil Conscience, from darknesse and ignorance.

Heb. 10. 22. 2. The quiet of a good Conscience ariseth from a due examination of our selves by the word, and purging of our Consciences. Conscience never can be good without purging and sprinkling; no, nor without a due examination: the quiet of a good Conscience ariseth from this. Whereas the quiet of a wicked mans Conscience ariseth from want of this: He never examineth his Conscience, but letteth it sleep till God awake it with horrour. I say, a wicked mans Conscience sleepeth, and that maketh it quiet, and he is not troubled nor molested with it. Like a Bailif or Sergeant fallen asleep by the way; the desperate debtour whom he lieth in wait for, may passe by him then, and finde him very quiet, and not offer to arrest him: or like a curst dog fallen asleep; a stranger may passe by him then and not be meddled with: Such like is this quiet evil Conscience.

3. The quiet of a good Conscience ariseth from a good ground, from the works of Gods Spirit, from true saving grace, from righteousnesse. *Rom.* 14. 17. we read of *righteousnes* and *peace*: True peace of Conscience ariseth from righteousnesse: Whereas the false peace of the wicked ariseth onely from vain hopes and conceits; *They are not guilty of such and such great sinnes*; or, *They are not so bad as some others*: As the Pharisee's Conscience was quiet; why? *God, I thank thee, I am not as other men are, no drunkard, extortioner, nor like this publican.* Or perhaps from this ground their peace ariseth; *The Lord is very mercifull*; and, *The Lord Jesus died for sinners.* Or perhaps this is their plea, *They are good comers to Church; They have prayers in their families; They have been Professours of Christ Jesus so many yeares:* From hence they dream of peace upon false grounds, when as *the way of peace they have not known.* When Conscience shall be awaked, then it will tell them how they have by flattery deceived their own souls, and that having no true righteousnesse they could have no true peace.

4. The quiet of a good Conscience ariseth from tenderneſse and from life. Therefore the Apostle joyneth together, *life* and *peace*, *Rom.* 8. 6. True peace of Conscience ariseth from life: whereas the quiet of a wicked Conscience ariseth from searednesse and benummednesse and deadnesse, when men being past feeling of sinne are not troubled at the committing of it. Thus ye see the second thing wherein the difference lieth, namely in the Cause.

III. They differ in the effect. First, The effect of the quiet of a good Rom. 5. 1. Conscience is comfort and rejoycing: *Being justified by faith, we have peace with God through our Lord Jesus Christ.* What followeth? *By whom we have accesse by faith, rejoycing*, &c. Mark! The peace of Conscience bringeth forth Rom. 15. 13. rejoycing. And so in other places *peace* and *joy* are joyned together. But Gal. 5. 22. the evil Conscience, though quiet, wanteth this rejoycing. If carnall men had no more mirth then what the quiet and peace of their consciences doth help them to, they would not be so merry as most of them be. Secondly, Another effect of true peace of Conscience is, It sanctifieth the soul, it purgeth the heart, purifieth the life, and reformeth the whole man. It is the instrument whereby God sanctifieth his people more 1 Thess. 5. 23. and more: *The God of peace sanctifie you wholly.* Observe the title which the Apostle there giveth unto God, when he sanctifieth his people, he calleth him *the God of peace*; he sanctifieth his people by peace: It maketh them

think

think thus, *We must not do thus or thus as others do; we shall lose the peace of our conscience if we do.* This maketh them strive against time, deny their own wills and carnall appetites; *If I should not do so, I should have no peace.* This peace sanctifieth: But the peace which carnall men seeme to have doth not sanctifie the soul: they are never the more holy for the same. Again, another effect of the peace of a good conscience is, to put life into us in the performance of good duties: it maketh us with gladnesse and delight performe the duties of our generall and particular Callings: But the false peace of an evil conscience suffereth the wicked to be dead and dull to good duties. The true *peace keepeth* our *hearts* and our *mindes*: We should lose our mindes in the things of this life, but this peace doth keep them upon God; we should lose our hearts upon our profits and pleasures and affaires in the world, but the peace of conscience doth keep them upon heaven: *Phil.* 4. 7. *The peace of God which passeth all understanding, shall keep your hearts and minds.* This doth the peace and quiet of a good conscience: but the quiet of a wicked mans conscience doth not do thus; it keepeth not his mind in this manner, but it is upon earthly things for all that.

IV. They differ in respect of duration and continuance. The quiet of a good conscience is settled and grounded in the godly; it never faileth them nor forsaketh them: the other peace is fading. Let a feeling Sermon come and rifle carnall men, it taketh away their peace from them; their consciences then flie in their faces, and then they see they are not right: Let losse of outward things come and light upon them, or any other affliction, it taketh their peace from them; conscience then breaketh out upon them, and sheweth them how they have deceived themselves with false peace, especialy at their death, then an evil conscience (that hath been quiet before) in stead of comforting will affright and amaze them. But if we have the quiet of a good conscience, it will make us heare the word with comfort, and not be troubled and disquieted by a searching Sermon, or the threatnings of Gods judgements: Nay, if we be in trouble, this will quiet us; if in affliction, this will comfort us: It will endure all our life, and be present at our death; then especially it will shew it selfe a friend unto us, in standing by us to cheare and refresh us. *Great peace have they which love thy law, and nothing shall offend them*, saith *David*: nothing shall offend them or take away their peace: it is an eternall and everlasting peace. Thus you have seen how the true and false peace of conscience differ. Psal. 119. 165.

But here cometh a question to be answered, and it is this; Have all Gods children this peace of conscience? I dare say some of you look for this question, and long to have it answered. I answer therefore, No; they have it not alwayes. *Job* seemed one while not to have it: *I have sinned*, saith his conscience: *What shall I do unto thee, O thou preserver of men?* *David* seemed one while not to have it: *Mine iniquities are gone over my head as a heavy burden; they are too heavy for me, Psal.* 38. 4. His sinnes lay heavy upon his conscience for a fit. *Hezekiah* one while seemed not to have it: *Behold, for peace I had great bitternesse.* And therefore I say, the children of God have it not alwayes. But let me tell you; They might have it alwayes. 1. It is possible they should have it alwayes: Their sinnes of ignorance and infirmity do not break the peace of their consciences: cannot; for if they could, then no man should have true peace of conscience at any time. Nothing but willing and witting sinnes, sinnes against conscience, can break the peace of conscience: and as it is possible for the children of God to live without these, so it is possible for them alwayes to have peace; yea, they may have daily more and more peace. 2. As it is possible for the children of God alwayes to have peace, so they are commanded to keep their peace alwayes; and it is their own fault if at any Job 7. 20.

Job. 22. 21. time they lose it: *Acquaint thy selfe with God, and be at peace*, saith *Eliphaz*.
Col. 3. 15. So, *Let the peace of God rule in your hearts, unto which ye are called.* We are not onely commanded to *have peace in our hearts*, but also that it may *rule* there, that no corruption perk over it to hinder it: we are *called* to this peace, and commanded to have it; and therefore as it is a sinne in the Common-wealth when one breaketh the peace, so it is a sinne in the spirit to break the peace of conscience: we are all bound to the peace. 3. If the children of God have it not alwayes, then they feel the want of it: and in the want of that comfort, nothing else will comfort them. It is not all the peace and prosperity of the world that can comfort their hearts as long as they have not this peace; not all the mirth in the world can content them untill they enjoy this peace again, the peace and quiet of a good conscience: they faint for it, and long after it, they can have no strength without it;
Psal. 29. 11. *The Lord will give strength unto his people; the Lord will bless his people with peace.* It is not so with corrupt hearts: they can be without peace, and yet never faint; they can eat and drink for all that, and sleep and be merry for all that, yea and go about their profits and their earthly businesses as roundly as ever for all that: But the children of God, if they want the peace of conscience, they have no strength to do any thing almost, they faint till they have it again. 4. The godly alwayes have the seeds
Psal. 97. 11. of it in them: *Light is sown for the righteous, and gladness for the upright in heart.* Mark; it is sown in their hearts, and it will spring up at one time or other, to cheare them and to comfort them. As it is with the wicked; they may seem now and then to have true peace, but they have the seeds of horrour alwayes in them, which will sprout forth at last, and then they shall finde the worm of an evil conscience again: so on the contrary side, the godly may seem now and then to have no peace, but yet they have alwayes the seeds of true peace in them, which will in time shew themselves, and solace their souls for ever. 5. They never want peace as the wicked do want it: The wicked want it, and have no possibility of having
Isai. 59. 8. it: they go in such *paths* as wherein they shall never *know peace*, such paths as will never lead them unto it: still their conscience is able to say, they are not right, they are carnall and not spirituall; they know no true peace of conscience, neither can they: But the children of God walk in such wayes as will bring them to true peace of conscience ere they have done.

By this ye see what a good and quiet conscience is. It cannot be but that all must like it, and wish; *O that we had it!* Beloved, let us labour to get it and the assurance of it. No blessing under heaven is like it: It is a heaven upon earth. Happy are they who can shew they have it; and miserable are they who have it not. *Dulce nomen pacis*, Sweet and pleasant is the very name of peace, especially of the peace of a good conscience: If ye have it, no misery can make you miserable: and if you have it not, no happinesse can make you happy. It is Christs Legacy which he bequeathed to his
John 14. 27. Church; *Peace I leave with you; my peace I give unto you.* It is glorious and honourable: Beest thou never so meane in the world, thou art glorious if thou hast this peace: beest thou never so despised and disgraced among men, thou hast honour enough if thou hast this peace: *Rom.* 2. 10. *To every one that doth good, glory and honour and peace.* Mark how it is accompanied; namely, with glory and honour: But shame and confusion and dishonour is upon all them that have it not.

III Examination, Whether we have a quiet Conscience.

COncerning a quiet Conscience I propounded three things: 1. What it is; 2. How it differeth from that quiet Conscience that is in the wicked; 3. The examination whether we have this quiet Conscience yea or no. The two former we have handled already: namely, What a quiet Conscience is; and, How it differeth from that quiet Conscience which is in the wicked. Let us passe on now unto the third, namely, to an examination of our selves, whether we have a true quiet Conscience yea or no.

A quiet good Conscience is such a marvellous blessing, that it cannot possibly be but we must like it, and wish, *O that we had it.* Let us then examine our selves and see whether we have it or no. Many have peace and quietness (as hath been shewed already) arising from false grounds: they have peace of Conscience because they know not what belongeth to trouble of Conscience; or if they know that a little (as some of the wicked do) yet they do not consider that sorrow which one day will burst in upon them and sink them utterly: Let us try then our peace by these notes.

I. If the quiet of our Consciences be good, it is such as we have carefully sought for at the mercies of God in the blood of Jesus Christ, when being pinched with the burden of our sins we did fly to the promises of God to seek comfort, to the blood of Christ, to finde ease and to get assurance of Gods favour. If our peace come not this way, it is naught, and we were better to be without it then have it. It may be we speak peace to our selves; but doth the Lord speak peace to our Consciences? *I will hear what the Lord will speak: for he shall speak peace to his people, and to his saints: but let them not return again to folly* (for that will break all their peace.) O go to God then, and hear whether he speaketh peace to your Consciences; whether it be *God in Christ reconciling the world to himselfe*, that speaketh it to you. It is not true peace without we have sought for it at the throne of grace, without it be peace of Gods making. Now the Lord speaketh peace to his people who come to him for peace, three ways. 1. He speaketh peace to them by his word. This speaking is thus; When the word promiseth peace to those who walk by such a rule, and they walk by that rule, then Gods word speaketh peace to their souls. The rule is set down *Gal. 6. 15, In Christ Jesus neither circumcision availeth any thing nor uncircumcision, but a new creature:* and then followeth, *As many as walk according to this rule, peace be upon them.* 2. God speaketh peace to his people in their Consciences. This speaking is thus; When the Conscience can say, *I am in Christ, I am engrafted into Christ*, then the Lord speaketh peace by the Conscience, *peace be with you all that are in Christ Jesus*: so also when the Conscience can say, *I hunger after righteousness, I truly mourn for sin, I desire in all my wayes to please God.* 3. God speaketh peace by his Spirit. This speaking is thus; When the word hath spoken peace by the promise, and when the Conscience speaketh, *I am thus and thus qualified, and therefore I have peace*, then the Spirit of God cometh in and witnesseth, *Yea, you say right; peace belongeth unto you indeed, and I say Amen to it.* When the Spirit of God doth say thus, then the Lord speaketh peace to the soul. *The fruit of the Spirit is love, joy, peace.* Peace is the fruit of the Spirit: it speaketh it to the soul, breedeth it in the soul. Now, beloved, examine your selves: Is your peace of this stamp? do ye seek it of God, and get it in the blood of Christ Jesus? do ye get it by the word, and by your true-speaking Conscience, and by the holy Spirit of God? If ye get it on this wise, then it is true peace of Conscience indeed. If ye get it by your own vain hopes and by your good meanings, &c. this peace will not hold alwayes: when your Consciences come to be awaked, your peace will all vanish away and be no more. This is the first note to try and examine your selves by.

Psal. 37. 8.

1 Pet. 3. 14.

Gal. 5. 22.

II. If our quiet and peace of Conscience be good, it is accompanied with such a life as is agreeable to the will of God; it avoideth sinne, as the thing that disturbeth the peace. How can any man have true peace of Conscience, when his life doth not please God, but provoketh his wrath against him? It cannot be that he should have true peace, who in his heart doth regard sinne: *There is no peace to the wicked, saith my God.* No, wheresoever true peace of Conscience doth inhabit, it dwelleth with godlinesse of life and unblamablenesse of conversation; as the Apostle *Peter* joyneth them together, 2 *Pet.* 3. 14. *Wherefore, beloved, seeing ye look for such things, be diligent that ye may be found of him in peace without spot and blameless.* Marke the words; *In peace, without spot and blameless.* If ever we would be found in true peace, we must live without spot and blamelesse. A wicked mans Conscience may seem to have peace, and tell him he hath served God; *This day I have paid my vowes,* saith the Conscience of the whore: but this is a rotten and deceitfull peace. True peace of Conscience is ever accompanied with such a kinde of life as is agreeable to the will of God in his word. P. Pr. 7. 14.

III. If our peace be good, it will make us endure to heare any point in Gods word with joy and delight. A wicked heart can heare points of mercy and comfort with joy: so long his peace lasteth: *Every man that calleth upon the name of the Lord shall be saved; If we confesse our sinnes, God is just to forgive us our sinnes; If any man sinne, we have an Advocate with the Father, Jesus Christ the righteous; Whoever shall confesse that Jesus is the Sonne of God, God dwelleth in him and he in God:* Such points as these a wicked heart can read with delight (though if they were truly opened and expounded, they would yeild him cold comfort, yet he can heare them with delight in the lump:) But if a searching point or some terrible point cometh, he is afraid to heare that. *Ahab* had a quiet Conscience but onely when *Michaiah* did preach. *Felix* had a quiet Conscience no doubt; yet he *trembled* to heare *Paul* preach of *death* and of *judgement*, *Acts* 24. 25. One would have thought that *Paul* (a prisoner) should rather have been afraid: but *Paul* had true peace of Conscience, and therefore he could think and speak of death with great comfort, and of judgement with joy; So could not *Felix*. Beloved, this is a strong signe of a false peace, when some points of Gods word lay us flat and bereave us of our hold. Ye shall have many say, *O they have such peace, and they have such a good Conscience, as quiet as can be, and as heart-whole as can be:* By and by a sound searching point cometh and ransacketh them to the quick, and they are gone. I confesse they go and get some untempered morter or other, and dawb up their Consciences again; but they are gone for the time; This is a strong signe of a rotten peace. But a childe of God can hear any point, hear of death, of judgement, of any thing contained in the word, with delight and comfort. It is true, he may be amazed thereat: but he is glad at heart that he heareth it, and will make use of it, be it mercy or judgement. Sweet or bitter points all are welcome to him; even the bitterest points are sweet to him, because God and he are at peace; and therefore he knoweth there is no news from God but it is good.

IV. If our peace of Conscience be good, it will heal that base fearfulnesse which is in many, who dare not be in the dark, dare not go through a Church-yard in the night. Some will quake at the very shaking of a leaf, as the wicked in *Job*: which is nothing but a guilty Conscience. I grant this fearfulnesse is naturall to some; yet I say, the true peace of Conscience will cure it. I do not say this is a reciprocall signe of true peace of Conscience; for many wicked men may be bold enough: but I say, true peace of Conscience will cure this immoderate fearfulnesse in the godly. Job 15. 21.

But here two questions are to be asked. 1. Whether every true childe of God

God that hath true peace of Conscience can think of death with patience, and be desirous to die.

Answ. 1. Peace of Conscience doth not take away naturall feare. It is the nature of every living creature to be very fearfull of death. The Philosopher calleth death *ἀφόβητον φοβερῶν, the fearfullest thing of all fearefull things.* *Bildad* calleth it *the King of terrours.* Nature loveth its own preservation; and therefore feareth the destruction of it. Peace of Conscience doth not take away all this feare. Iob. 18. 14.

2. Besides, peace of Conscience doth not take away alwayes all degrees of slavish feare of death. The reason is, because peace of Conscience may be weak, mixed with much trouble of Conscience. For as faith may be very imperfect, so peace of Conscience may be in some very imperfect. Good old *Hilarion* was very fearfull to die; He cried out to his soul when he lay on his death-bed, *Quo exis anima, egredere, &c. Goe out my soul, hast thou served Christ these fourescore years, and art thou now afraid to die?* Again, a mans love may be very imperfect. *Perfect love* indeed *casteth out feare*, but imperfect love doth not. *Hezekiah* had peace of Conscience: *Remember Lord*, saith he, *I have walked before thee in truth, and with a perfect heart.* Mark; He had the peace of a good Conscience; his Conscience told him he had a sincere heart, and that his wayes pleased God: yet he was afraid to die: I do not think it was onely because he had no issue, though that might be some reason of it. 3. When a childe of God is afraid to die, it is not so much for love of this life, as out of a desire to be better prepared. This made *David* cry out, *O spare me, that I may recover strength, before I go hence and be no more.* And so *Iob*; *Let me alone, that I may take comfort a little, before I go whence I shall not return.* These good men were then something unwilling to die: They might have many reasons; most likely this was one: That they might be better prepared, and more fit and ready for their departure. 4. Some of Gods people; as these, *Iob* and *David*, at other times; I say, some of Gods people have such marvellous peace with God, as that, if it were Gods will, they had much rather die then live; *I desire to be dissolved*, saith Paul, *and to be with Christ, which is farre better.* It may be in regard of the Church, or the care of their Children and Charge God hath laid on them, they could be content to remain still in the body: nevertheless, they account their state after death much better; and were it put to them whether to die or to live longer here, they would choose death rather of the twain. Nay, *Elias requested for himselfe that he might die: It is enough, Lord: take away my life.* Not that they love death it selfe; for death is evil in its own nature, contrary to nature, a badge of sinne: but for the love they have to, and the assurance they have of, eternall life after death. 5. Nay there is no childe of God but may truly be said to love death, and to love the day of judgement, and the appearing of Christ Jesus. Divines use to put this as a signe of Gods children: Nay, the Apostle maketh this as a property of Gods children, *to love Christs appearing: I have fought a good fight*, saith *Paul*, *I have finished my course:* There he telleth us of his own peace; and then he telleth us of his reward; *From henceforth is laid up for me a crown of righteousnesse, which the Lord the righteous Judge shall give me in that day; and not to me onely, but to them also that love his appearing:* that is, to all his children: For all the children of God love the appearing of Jesus Christ to judgement. Though all do not desire it with the same strength of faith, yet all desire it with faith. They believe that Christ hath *destroyed him that hath the power of death, which is the devil*; they believe Christ hath taken away *death's sting, which is sinne, and swallowed death up in victory*; and may all say, *Thanks be unto God, who hath given us victory through our Lord Jesus Christ.* Neither do they so much question this, as their faith to believe it; saying, Phil. 1. 23. 1 King. 19. 4. 2 Tim. 4. 8. Heb. 2. 14. 1 Cor. 15. 56, 57.

Lastly, help our unbelief. 6. Gods children have good reason to do so, and to check their own hearts whenever they doe otherwise. Whenever any distrust comeths, they should check it down again: whenever any feare ariseth, they should say, *What? I feare Death, which is a thing so precious? Precious in the sight of the Lord is the death of his Saints.* It Psal. 116. 15. *doth perfume, and shall I be so unlike to it as to feare it?* Thus ye see an answer to the first question, Whether every childe of God that hath peace of Conscience can be desirous to die.

II. *Quest.* Whether a wicked man that hath no peace of Conscience may not be desirous to die too? *Answ.* 1. The horror of Conscience may make a wicked man desirous to die. He may have so much horrour of Conscience as that he may think, certainly hell cannot be worse: (Hell is Matth. 27. 5. *infinitely worse*; but he may not think so.) Thus *Judas* was desirous to die, when he went and hanged himselfe: Thus many in despair do make away themselves. I confesse, some in despair may be fearfull to die: as *Cain* was fearfull to die; it was feare of death made him speak thus unto God, *It shall come to passe that every one that findeth me shall slay me, Gen.* 4. 14. The reason was, because, though he were in despair, yet he was not so sensible of his horrour as *Judas* was: for *Cain* could go and build for all this, and train up his children in Musick and the like for all this; but *Judas* was in a case more sensible of his misery. 2. Dolour of pain may make a wicked man desire to die. Thus it was with *Saul*: *Saul* had received his deaths wound, and was in most grievous pain: he could not die presently, neither could he live; but lying in very great pain between both, desired the Amalekite to stand upon him and slay him, 2 *Sam.* 1 o. 9. (though *Osiander* think the Amalekite lyed unto *David* to curry favour with him, but *Josephus* and others think he spake the truth.) Sure it is, that many wicked wretches having no peace of Conscience to sweeten and allay their torment, have been desirous to die: nay some have hastened their own death. 3. Malcontentednesse, and shame, and disappointment of their aims may also make wicked men desirous to die, and, if death come not soone enough of it selfe, to dispatch away themselves with cruel self-2 Sam. 17. 23. murder. Thus it was with *Ahithophel*: when he saw his counsel was not followed, he haltered himselfe: He had no peace of Conscience to comfort him against all his dumps and discontents; and therefore he was desirous to die. 4. Wicked men, being vexed at something for the present, may seem to be desirous to die; and yet if death should come indeed, they would be of another minde, and be content death should be further off. Nay, *Jonas* (that strange man of a good man) O for a fit he would be dying, yea that Jon. 4. 3. he would, *Lord, take my life from me: for it is better for me to die then to live.* I suppose if God had taken him at his word, he could have wished his words had been in again. But thus it is often in the mouthes of wicked people; *I would I were dead*; and, *I would I were out of the world*: not for any paine of Conscience they have, nor for any desire of death, but onely for a moment any pang. If they were to die indeed, they would be loth enough to it. Like the man in the Fable: who being wearied with his burden of sticks, lay down and called for Death; but when Death came indeed to take him, and said, *What saist thou? I do many times call for thee*, said he, *help me up with my burden of sticks.* When he was to die indeed, then he would rather have his own wearisome burden. It is but a fable; but this is the fashion of many. 3. When wicked men are desirous to die indeed, sometimes not out of discontent or any such like reason, yet it cannot be out of any true peace of conscience: They may go away like lambs, as we say; but it is in a fools paradise. It may be whilest they lived they thought to go to heaven: but *when they die, then all their thoughts perish*, as the Psalmist speaketh in another case.

To

To return therefore where we left; O beloved, is there any of you that want the peace of a good conscience? and do ye know what ye want? what a great benefit and blessing? That ye may see this, and fully know it, and by knowing it earnestly desire it, consider,

First, that it is the very head of comforts. A worthy Divine calleth it *Abrahams bosome to the soul*: Ye know what a blessing it was unto *Lazarus* to be taken from his sores into *Abrahams* bosome: The peace of a good conscience is like this bosome of *Abraham*: Who would not gladly lie in it? Such a man who hath it can never look upon another mans comfort, but a good conscience will say, *Yea, and I have my comfort too.* When *Paul* was commending of *Timothy*, see how his own conscience spake of himselfe at the same time: *He worketh the work of the Lord, as I also do.* Mark; his conscience would be putting in comfort for himselfe: *Doth* Timothy *worke the Lords worke? yea and so do I too*, saith his conscience: It is *Musculus* his observation upon the place. 1 Cor. 16. 10.

Secondly, A quiet conscience maketh a man to taste the sweetnesse of things heavenly and spirituall; It maketh the word to be to him, as to *David*; *Sweeter then hony, yea then the hony-combe: I have not departed from thy judgements, O Lord*, saith he (thus saith his conscience:) now what followeth next? *How sweet are thy words unto my taste! yea, sweeter then hony unto my mouth.* A good conscience maketh a man taste sweetnesse in prayer, when his conscience telleth him he prayeth aright: It maketh him taste sweetnesse in a Sabbath, when his conscience telleth him he sanctifieth it aright; so also in the Sacrament, when his conscience can witnesse he receiveth aright. What is the reason so few of you taste sweetnesse in these things? The reason is this; Because ye have not the peace of a good conscience: It would finde sweetnesse in every good duty, in every good word and work. Psal. 119. 103.

Thirdly, A good quiet conscience maketh a man taste sweetnesse in all outward things, in meat, in drink, in sleep, in the company of friends: it putteth a *Better* upon a very *morsel*, *Prov.* 17. 1. Brown bread and a good conscience, there is a *Better* upon it then upon all the costly fare of the wealthy without it. *Bernard* calleth a good conscience *a soft pillow*: Another calleth it *a deare bosome friend*: *Solomon* calleth it *a continuall feast*. It maketh a man taste sweetnesse in every outward thing. The healthy man onely can take pleasure in recreations, walks, meats, sports and the like: they yield no comfort to those that are bedrid, or sick, or half-dead. But when the conscience is at peace, the soul is all in good health; and so all things are enjoyed with sweetnesse and comfort.

Fourthly, It sweeteth evils to a man, as troubles, crosses, sorrows, afflictions. If a man have true peace in his conscience, it comforteth him in them all. When things abroad do disquiet us, how comfortable is it to have something at home to cheare us? so when troubles and afflictions without turmoile and vexe us and adde sorrow to sorrow, then to have peace within, the peace of conscience, to allay all and quiet all, what happinesse is this? When sicknesse and death cometh, what will a good conscience be worth then? Sure more then all the world besides. If one had all the world, he would then give it for a peaceable conscience. Nay, what think ye of judgement and the tribunal of Christ? Do but think what a good conscience will be worth then? When *Paul* was accused and hardly thought of by some of the *Corinthians*, this was his comfort; *I know nothing by my selfe*, saith his conscience: *I count it a very small thing to be judged of you.* Nay, he goeth further: His conscience telleth him he *hath the Lord Jesus* (who justifieth him) *to judge him*; he hath a sweeter Judge then his own conscience, even his Saviour, to judge him. O there 1 Cor. 4. 3, 4.

is

is no created comfort in the world like the comfort of a peaceable conscience. The Heathen *Menander* could say, ἡ συνείδησις θεὸς, *Conscience is a little petty god.* We may not give it such a big title: but this is most certain; The conscience is Gods echo of peace to the soule: in life, in death, in judgement it is unspeakable comfort.

Exhortation. Is there any then that want this? Let them above all things labour to get it: It is more worth then all things else. Whatever we neglect, let us not neglect this. It is safer to neglect body, health, meanes, maintenance, friends, and all that ever we have in the world, then to neglect this. The more we have the worse it is for us, if we have not this. Had we all this worlds good, it is like a Stone in a Serpents head or a Toads head, or a Pearl in an Oyster: not our perfection, but our disease.

Again, you who have a peaceable conscience, 1. Labour to maintaine it. Be often in communion with God, be not strangers to him, the light of whose countenance is the peace of your souls. It is the walking with God that breedeth true peace and preserveth it. It is said of *Levi*, that *he walked with God in peace.* Mal. 2. 6. O let us stirre up our selves to walke close with God, that so we may have peace; No sweet peace but in so doing. 2. We must take heed we do not trouble nor disquiet it, that we do not resist it, or offer violence unto it by committing sinne against the peace of it, but endeavour to maintaine the peace of it by obeying the voyce of it. Get the feare of God, which is wisdome; and to depart from evil, which is true understanding: *All her paths are peace, Prov.* 3. 17. We cannot walk in any one path of true wisdome, but we shall finde in it peace: There is peace in humility, and peace in charity, and peace in godlinesse, and peace in obedience, &c. Break any of these things, and ye break the peace. Ye heare what an admirable thing the peace of conscience is: O then, if ye have it, make much of it: nay, if ye have it, ye will for certain make much of it. Every having of it will teach you the worth of it, and learn you to prize it, and make you above all things unwilling to leave it. And thus much of the first, *viz.* a quiet conscience.

An Unquiet Conscience.

I Have already handled a quiet conscience, I come now to speak of a troubled and unquiet conscience: Concerning which I shall shew you three things: 1. What it is; 2. The degrees of it; 3. The difference of the trouble that may be in a good, and that may be in a bad conscience.

What it is I. What a troubled conscience is. It is a conscience accusing for sinne, and affrighting with apprehensions of Gods wrath. And here I would have you consider two things: 1. What are the causes of it; 2. Wherein it consisteth.

First, The causes of it are these five. 1. The guilt of sinne: When a man hath done evil, and his conscience doth know it, then doth the conscience cry guilty: *when he knoweth it*, saith the text, *then he shall be guilty.* Lev. 5. 4. This is it which woundeth and pierceth conscience; this is the sad voice of conscience. Like *Judas*; *I have sinned in betraying the innocent blood:* Like *Cain*; *My sin is greater then can be forgiven.* Gen. 42. 21. So the brethren of *Joseph*; *We are guilty* say they, *concerning our brother.* It is like the head of an arrow sticking in the flesh, or like a dreadful object continually presenting it selfe before our eyes: *My sin is ever before me*, saith *David.* Psal. 51. 3. When we have transgressed Gods Law, and our conscience can cry guilty, when the guilt of sin lieth upon conscience, this is one cause of the trouble of it.

2. Another

5. Another cause is the apprehension of Gods wrath for sinne: When knowing that we have sinned and offended God, we apprehend his wrath in our minds, and behold the revenging eye of his justice against us. This is a very grievous thing, so terrible that no man or angel is able to abide it: As we see the Kings and Potentates, the mighty men of the earth, *call for the mountains to fall upon them, and the hills to cover them from the wrath of God*, Rev. 6. 15, 16. When we have incurred Gods displeasure and our consciences see it, when his anger resteth upon us and our consciences feel it, this is another cause of the trouble of conscience.

6. A third cause of the trouble of conscience is the feare of death and of hell: When we know we have offended Gods law, and we know also what our sinnes do deserve, namely death and judgement and damnation for ever; this doth most trouble and disquiet conscience, when it fastneth on the apprehension of it. The Apostle calleth it *a fearfull looking for of judgement*. When conscience looketh for nothing else but for hell and damnation, this must needs trouble conscience.

4. Another cause is privative, want of supportance; when God doth withhold from conscience the help of his Spirit. Ye know the Spirit can inable conscience to undergo all its troubles; the Spirit can prompt it with mercies and the promises of God, and hold it up: but when the Lord bereaveth the conscience of this help, and doth not at all support it, this must needs also trouble conscience.

5. When God doth fasten on the conscience such thoughts as may affright and terrifie it; as thus, *God doth not love me; Christ will not own me; I have sinned, I am a reprobate, past hope*, &c. When such thoughts as these fasten on the conscience, it cannot choose then but be troubled. Thus I have shewed you what are the causes of the trouble of conscience.

Secondly, This trouble of conscience consisteth in two things: First, in want of comfort: It cannot apply to it selfe neither the promises of this life, nor of that which is to come: Conscience crieth, *This belongeth not to me: This mercy, this comfort is not my portion*. Secondly, In a terrour and anguish of minde from these three heads: 1. From the guilt of sinne; 2. From the apprehension of Gods wrath; 3. From feare of death, and of judgement. This is the three-stringed whip wherewith conscience is lashed. These ye shall finde upon the conscience of *Adam* and *Eve*, when they had sinned against God. Their conscience was whipped 1. With the guilt of sinne; *they saw they were naked*, Gen. 3. 7. 2. With the apprehension of Gods wrath; *they hid themselves from the presence of God*, vers. 8. 3. With the feare of some vengeance which they began to look for; *I was afraid*, saith *Adam*, vers. 10. This three-stringed whip ye may see also was upon the conscience of *Cain* after he had slain his brother: His conscience was whipt 1. With the guilt of sinne; *My sinne is greater then can be forgiven*: 2. With the apprehension of Gods wrath; *From thy face, O Lord, am I hid*: 3. With the expectation of death and of judgement; *It shall come to passe, that every one that findeth me shall slay me*. Thus I have shewed you what a troubled conscience is.

The Degrees of a troubled Conscience.

II. THe next thing I promised to shew, is the Degrees of a troubled Conscience. A troubled conscience hath divers Degrees: For some consciences are more troubled then other some are. The first degree is such a degree as may be in Gods children, and doth not so much from the apprehension of Gods wrath as from the guilt of sinne. Their

consciences grieve and are troubled to think that they have sinned and offended the Lord God. Thus we see *David* could not be at quiet: Although *Nathan* had told him from God that his sin was forgiven, yet his conscience still troubled him: *Against thee only have I sinned, and done this evil in thy sight*, saith he. Psal. 51. 4. I grant, the consciences of Gods children are troubled at the apprehension of Gods anger, but then it is his fatherly anger, not the anger of an enemy. Though for a fit they may seeme to apprehend that too, yet mostly it is for that they have provoked their loving Father to anger against them. A father may be angry with his childe out of love; and so the Lord may be with his dear children. *The Lord was angry with me too*, saith *Moses*, *Deut.* 1. 37. *O let not my Lord be angry*, saith *Abraham* the father of the faithfull. Psal. 80. 4. *O God of hosts, how long wilt thou be angry with thy people that prayeth?* saith the Psalmist. Sometimes the Lord is angry with the prayers of his people; but it is in love, because he would have them pray better, and obey better, and look to their standing better. Now the consciences of Gods people are very much troubled when the Lord is thus angry with them.

2. The second degree of trouble of conscience is such as is in the wicked, and yet not altogether without hope. The conscience is troubled, but yet so as it conceiveth hope: *God is mercifull*; and, *Christ died for poor sinners*, &c. Thus many a wicked man is troubled and affrighted in conscience, not for sinne, but for the wrath of God against it; yet he conceiveth for the present that the sinne is pardonable and may be forgiven: *Christ may forgive; God may pardon.* It is indeed but a poor ground of hope and comfort upon possibilities: but yet this lightneth the trouble in the meane time, and it may be within a while shaketh it quite off: Like the wicked Jews, *Isa.* 57. 10. who were wearied and wearied most grievously; *yet they said not, There is no hope.* There may be much horrour and disquiet in these consciences for a time: but there is a higher degree yet, a worse troubled conscience then this.

3. The third degree of a troubled conscience is: when it is for the present altogether hopelesse; such a conscience as is swallowed up in despair: when men thinking of their manifold sinnes, of the direfull wrath of God, of the dreadfull torments of hell for ever, their consciences make them despair of all hope or possibility of avoiding this; bringing such thoughts as these, *What a deale of time have I spent in sinne, wherein I might have made my peace with God, and have prevented all this? What a great and incensed God have I offended? What an infinite Judge have I provoked, who is able to revenge himselfe on me, and who will be my foe to eternity?* conscience also bringing in thoughts of the torments and unsufferable paines to be endured in hell, and such swallow up in despair without all hope for the present or the future. Like the wicked man which *Eliphaz* speaketh of, *He believeth not that he shall returne out of darkenesse*, *Job* 15. 22. So these have no hope of escaping, except to perish as *Spira*; O, saith he, *I envy Cain and Judas: I would I were in their cases: They are damned; but I shall be more for evermore.* Now though to these all hopes be gone for the present, yet some of these troubled consciences scramble up againe with vaine hopes, and some do not. *Cain* got up againe, it should seeme: but *Judas* did not. Those that never get up againe, either 1. they live in intolerable horrour and vexation of spirit, as if they had a devil in them to put them to anguish, and often (being weary of their lives) do make away themselves, and so leap quick into hell: or else 2. they runne desperately into all [illegible] courses. Their consciences telling them, there is nothing to be expected but damnation, they give themselves desperately to commit [illegible] with them in *Jeremiah*, *There is no hope*; [illegible] *I have loved strangers, and after them will I goe*, *Jer.* 2. 8, 12. Or else 3. they grow

Desperatio est homicida animæ, Aug.

Desperare est in infernum descendere, Isid.

grow senselesse of it. They see they are wrong, but they are not sensible of it. It may be they pray and read and heare; but their consciences secretly whisper, *All is to no purpose.* Conscience eateth and eateth like a worm, and they *pine away in their iniquities*, as the Prophet speaketh. A kinde of sorrow they have, but they cannot mourn; a kinde of sad dolour, but they cannot weep: *Ye shall not mourn nor weep, but pine away in your sinnes*, saith the text. I confesse there be more presumers in the world, who promise themselves that all shall be well with them; but yet there be despaires too, and very many, whose consciences are troubled with secret despair; though it may be not apparently to others. Ezek. 24. 23.

Now the causes of these despairing consciences are these. 1. The greatnesse of sinne; when the heart thinketh secretly thus, *Certainly the Lord cannot finde in his heart to forgive me.* As it was with *Cain*: When he had lived in earthly-mindednesse, and then in formality, and then in discontent and in hatred, and then in hardnesse of heart, the Lord rebuked him, and yet his heart was so hard that still he went on in evil; then he murdered his brother; and lastly he despaireth; *My sinnes are greater*, saith his conscience, *then can be forgiven.* He thought God could not finde in his heart to forgive him. So when men sinne and sinne, and the Lord doth rebuke them, and yet they do sinne, and their consciences do check them, and yet they go on, at last they come to have secret despairs in their heart, that God now will not look towards them; whereas if yet they had a minde to stoop to Jesus Christ, they might be forgiven. 2. A second cause of despairing is multitude of temptations. Indeed the godly should not be so apt to think themselves forsaken of God by reason of temptations as sometimes they are: they should rather *count it joy*, as *James* speaketh, chap. 1. 2. But yet many of the wicked despair finally by this meanes: Because they do so often fall into temptation, therefore they conclude they are forsaken of God. 3. Ignorance of Gods word. When the guiltinesse of sinne meeteth with mindes not instructed in the doctrine of free grace and reconciliation by Christ; this is a cause of despair. 4. So also inured custome of sinning is another cause. When men are often quickned, and grow dead again; then quickned again for a fit, and then hardned again: in the end they fall to despair. These and the like are the causes of despairing consciences. And thus I have shewed also the second thing propounded to be handled, namely, the sundry degrees of troubld consciences. Gen. 4. 13.

III. The third thing is the difference between the troubled conscience in the godly and in the wicked. The consciences of Gods children may be troubled, and are many times; and the consciences of the wicked they are troubled too: now the question is, How do they differ? I answer,

1. That trouble in the conscience of wicked men is accompanied with impenitency, and sometimes with blasphemy: *I would I were able to resist God*, saith *Francis Spira*: like those in the *Revelation* who *blasphemed God because of their torments.* Sometimes it is accompained with cursings, as *Isa.* 8. 21. sometimes with infinite murmurings. But in Gods children it is not so: When their conscience is troubled, they justifie God, and cleare God, and give him the glory of all and submit under his hand, and subdue their hearts unto him: as *David* in his trouble did not fret and murmure against God, but saith he, *If God have no pleasure in me, lo, here I am: let him doe with me what seemeth him good.* So that the trouble of Conscience in the children of God and in the wicked doth much differ in this first respect. 2 Sam. 15. 26.

2. The trouble of conscience in the wicked ariseth onely from the apprehension of Gods wrath and feare of judgement for sinne, not for the sinne it selfe and from the love of holinesse: But that in Gods children

ariseth chiefly for sin, and the want of the apprehension of Gods love unto them: *How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me?* Psal. 13. 1. Mark, whence the trouble of the Psalmist came: This was his trouble, that God did hide his face.

3. Trouble of Conscience in the wicked never maketh them part with sin, never breedeth a hatred of sinne in them; but that in Gods children doth. True it is, that a wicked mans troubled Conscience may make him vomit up his sinne, like a dog that vomiteth up his troublesome meat: but he doth not vomit up his stomack to that meat; for when the trouble is over, he returneth to his vomit again. So a carnall man returneth to his deadnesse of heart again, and to his security again, when the trouble is over. *Pharaoh*, whilest his Conscience was troubled at the sense of Gods judgements, O then saith he, *I have sinned: I pray* Moses, *let me have your prayers; and I will let you go.* If the children of Israel could have packed up and departed while this trouble had lasted, they might have been gone. But *when he saw there was respite, he hardened his heart again.* Mark; His trouble of Conscience did not make him part with his sinne: But that in Gods children doth.

Exod. 8. 15.

4. That in the wicked driveth them from God: They have little heart to come unto him: They see nothing but wrath; and they rather go about to seek ease in other things then to seek his favour: as *Saul* sought ease in musick, and *Cain* in building Castles and Cities, and *Judas* in a desperate course. Their trouble fetcheth them not to God. But the trouble in Gods children worketh otherwise: In the midst of trouble of Conscience they rest upon God: as *Heman* crieth, *O Lord God of my salvation*, in the midst of the troubles of his soul. The eyes of Gods children are still towards heaven; they think still they should have some help from God: They pray and cry, and though God seemeth to neglect them, yet they cannot give over: They will not be beaten off from waiting on God, when he will speak comfort to them.

Psal. 88. 1.

5. That trouble that is in the wicked maketh their heart sullen; but that in the godly melteth their heart: *My soul is like melting wax*, saith *David* in his troubles of Conscience. His soul melted before God, and was even poured out before him, *Psal.* 22, 13. This is a kindly working. Thus ye see the difference.

Uses.

Use 1.

1. BY this we see what a miserable thing it is to have such a troubled Conscience. It is the greatest misery that can be: it is even a hell to men here upon earth: it is like a dismall ghost to terrifie the soul: it is like a burning Furnace in the bosome: it maketh the life bitter. In a word, the spirit of man is not able to beare it: *The spirit of man will sustain its infirmities: but a wounded spirit who can beare?* As long as a mans spirit is sound, it will beare any thing. Some have borne agues, fevers, stones, colicks, convulsions, rackings, torturings: as long as a mans spirit is sound he is able to beare any of them, all of them: *but a wounded spirit who can beare?* Never was there man that was able to beare a wounded spirit. We may see by many of Gods children how heavy it is: *David roared with the anguish of it*: a strange phrase. *Heman* was ready even to runne out of his wits with it: *While I suffer thy terrours*, saith he, *I am distracted*, *Psal.* 88. 15. *Moses* putteth himselfe into the number, *We are even consumed by thine anger*, *Psal.* 90. 7. *Ethan* complaineth that it was like a burning fever: *How long, O Lord, wilt thou hide thy face? for ever? shall thy wrath burne like fire?* *Psal.* 89. 46. If it be thus with Gods children, what may we think

Prov. 18. 14.

of

of the wicked? If we could search into the bosomes of some wicked men who are enemies to God, then we might see and understand the true weight and burden of this troubled Conscience. *Cain* crieth out of *more then he can beare*. *Judas* thought to finde more ease in hell then in his own heart: So terrible was the torture of his troubled Conscience, that he murdered himselfe, thinking verily that hell could not be worse.

2. See here what an infinite misery every sinner shall one day be in. *Use* 2. Though he be not troubled with this harpye for the present, though he be not yet gastered with this furious hag; yet the day will come when he shall: I say, the time will come when all ye that are wicked shall be haunted with this hellish agony of a troubled Conscience; either here before ye die, or when ye die, or at the furthest when your souls are departed out of your bodies: This is unavoidable to all that live and continue in sinne. Though for a while ye live in mirth, and pleasure, and security, and Conscience letteth you alone; though like *Nabal*, to day ye feast and make merry; yet there is a Conscience within you, an *Abigail* which to morrow will tell you of it, and then your hearts will *die within you and be like stones*, as cold and as heavy as a stone within you. As *Samuel* met with *Saul*; *Because thou hast forsaken the Lord, the Lord also hath forsaken thee*: so Conscience will finde you out. However for a while ye slight and neglect it, or else perhaps suppresse it, yet it will finde you out; as *Eliab* did *Ahab*, and then ye will say as he did, *Hast thou found me, O mine enemy? yea, I have found thee: Thou hast sold thy selfe to work wickednesse in the sight of the Lord: thou hast been a profane beast, thou hast runne against heaven, and against God and Christ; and thy life hath been full of rebellions, &c. now I have found the out.* The day will come when thy Conscience shall be like *Iobs* Messengers. Ye know what news the Messengers brought *Iob*; first news of one great evil, and then of another greater, and then of a third worst of all; cattel and goods taken away, servants dead, sonnes and daughters dead, *I onely am left alive to tell thee*: So, I say, the time will come when Conscience shall thus report, *Thy pleasures are dead; thy profits are dead; thy comforts are dead; thy heart is dead; thy soul is cursed, and must die for ever; and I onely am left alive to tell thee*: And then he shall cry out, *Cursed was I that ever I was borne: and cursed be the womb that bare me, and the paps that gave me suck.* Then shalt thou mourn at the last, when thy flesh and thy body are consumed, and thy Conscience shall say, *How have I hated instruction, and my heart despised reproofe? I have not obeyed the voice of my teachers, nor enclined mine eares to them that instructed me.* Such dolefull messages Conscience will bring in one day; and then it shall hisse like a snake in thy bosome, *Know now that for all these things thou shalt come to judgement.* And so thy Conscience shall bray thee like a foole in a mortar, as it were with a pestill, and it shall pounce thee and beat thee and distresse thee for evermore. This is the moth that getteth into the cloth, and doth eat it: *When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away, like as when a moth fretteth a garment.* This will make thy face gather blackenesse, and thy spirit be overwhelmed for evermore.

1 Sam. 25. 37.

1 Sam. 15. 26.

1 Kings 21. 20.

Psal. 39. 11.

I must adde another Use yet: For all this is the Law: and untill ye be in Christ ye are all under the Law, the curse of it, the rigour of it: And we are bound to tell you how ye shall finde it, if ye do not submit to the righteousnesse of Christ. But though we do preach the Law, yet we do preach it *in the hand of a Mediatour*, saith *Paul*, *Gal.* 3. 19. a terrible killing Law, but yet in a mercifull hand, in the hand of a Mediatour, to drive us to seek for mercy: and therefore

The third Use shall be, to call upon you to be humbled, and to see that *Use* 3.

there is no living for you in your sinnes. Go and stoop to Christ Jesus, who onely can purge your guilty consciences by his blood. I beseech you, consider, ye who yet abide in your sinfull estates and are yet in the flesh: I beseech you, consider what the event will one day be. If ye will not look out, your consciences will finde you out at the last, and then wo be to you. Your consciences will make all things grievous and bitter to you, even those things which in themselves are most sweet and good: When ye heare of heaven, of mercy, of the blood of Christ, these will but encrease your misery: conscience will say, *You have no part in them.* When you heare the word, any promise or comfortable passage in it, your conscience will say, *Yea, this is my misery, I have no share in these things.* This will be a hell unto you, and will torment you before your time. This will also make all outward good things bitter unto you: When you see wife, and children, and friends, then conscience will whisper and say, *I shall not have these long: ere long I shall have none but damned company.* When you see your goods, estate, and the like, conscience will mutter, *Alas, ere long I shall be in a place where a drop of water shall not be afforded me to coole my tongue.* When you see the light and other comfortable objects, *O wo is me; I shall shortly be in a place where I shall see nothing but darknesse, utter and everlasting darknesse.* Conscience will make your afflictions intolerable, your sicknesse intolerable, your death-bed intolerable, the face of death intolerable. I beseech you, brethren, consider these things, you that have not felt a troubled conscience untill this houre. Ye hardly know yet what it is: ye will know it to your sorrow, if ye doe not consider it. There is a phrase in *Ezek.* 30. 24. where God saith he will mak *Pharaoh groane with the groanings of a man deadly wounded*: So it will be with you, if you will not hearken and submit to Jesus Christ; conscience will make you groane with fearfull groanes; *O wo is me, I am undone, without hope, without remedy.* Consider this therefore, and be wise, before the things which concern your peace be hidden from you.

Exhortation. And let me the rather exhort you to this, in regard of the danger of the times. The Lords wrath is gone out, and his judgements do flie through the earth, and his plagues do fall on every side of us: What will your guilty consciences do now? oh you can never endure them. Ye had need of purged consciences now lest ye be quiet comfortlesse in the day of visitation. How miserable is their case who want the peace of conscience in the time of distresse? When troubles and afflictions are without, then how grievous is it to want peace and comfort within? When Gods mortall arrows are in your bodies, then to have the arrow of his wrath sticking in your soules, this will adde sorrow to sorrow, and make your estate much more uncomfortable and unsupportable. Beloved, peace of conscience is good at all times; but it is most precious when calamities fall on us: Then to have the peace of a good conscience that may bring us good news from Heaven, that all is well within, all peace there, this is such peace as all the world cannot give nor sell nor buy. Never more need of the peace of conscience then now. *M. M.* As one said of the books of faith, *There be abundance of Bookes written of faith: buy them all up*, saith he; *ye will need every one of them ere long*: So may I say of whatever may forward the peace of conscience; Buy it, purchase it, get it, as much peace as you can possible, ye will have need of it all ere long. Take heed of troubling your consciences or clogging them with guilt, lest the Lord cast you off, and lest ye be hardned, and so ye perish from the righ way. Do not think thus, *O we are believers, and have no need of such threatnings.* He who is certaine of his salvation knoweth assuredly he should be damned, if he should go on in sinne without repentance; This *If* is true enough;

If

If the righteous forsake his righteousnesse, all his former righteousnesse shall be forgotten. And, *woe is me*, saith *Paul*, *if I preach not the Gospel.* In the state of innocency there was use of threatnings: so is there now in the state of grace. The Lord threatned *Adam* in innocency, *If thou eat thereof, thou shalt die the death.* *Job* was awed by threatnings not to lift up his hand against the fatherlesse, *for*, saith he, *destruction from God was a terrour to me.* *My flesh*, saith *David*, *trembleth for feare of thee, and I am afraid of thy judgements.* *Let us have grace*, saith the Apostle, *whereby we may serve God acceptably with reverence and godly feare.* Why? *for our God is a consuming fire.* For be it that Gods children (that is, all believers) shall never fall finally away; yet this threatning is one of Christs instruments whereby he keepeth them from falling: and they also may tast of much bitternesse if they grow indulgent to their corruptions. O therefore take heed of this curse, that your consciences may not dog you with the guilt of sinne and the apprehension of Gods wrath. You will never be able to beare it, much lesse in the time of affliction. O it is good being in a dry house when a great tempest is up: and it is safe being in a good harbour when a storme beateth hard. A good conscience is good at all times; but O how sweet then! When *Jonah* fell into affliction, the want of peace in his conscience made him look upon his affliction as upon hell, as though he had been in the belly of hell: *They who follow lying vanities, forsake their own mercies*, saith he. Mark; his conscience dogged him with his fleeing from God, and forsaking his own mercies; Ye see he was miserably distressed by it, till the Lord did deliver him. Be chary then of conscience, and get it purged, that it may speak peace to you in trouble.

Ezek. 18. 26. 1 Cor. 9. 16. Job 31. 23. Psal. 119. 120. Heb. 12. 28.

Four Questions.

NOw I have declared unto you, What a troubled conscience is; What is the cause of it, and wherein it consisteth; How many degrees there be of it; How the troubled conscience of the godly differeth from the troubled conscience of the wicked; The misery of a troubled conscience; and, What a deal of mischief it doth one, especially in affliction: Now I should leave this point, but that there be sundry questions to be answered about it.

I. Suppose a man be rid of this trouble, and have peace of conscience, how shall he maintaine it, and keep out troubles from it?

II. Whether and how the peace of our conscience dependeth upon our care and obedience?

III. What manner of obedience it is that peace of conscience doth depend on?

IV. If a man have no peace, but onely a burdened conscience, what must such a man do to be freed from it, and to attain true peace?

I. Question; *How a man may keep peace of conscience.*

I begin with the first: Suppose a man have peace of conscience, what must he do to keep and maintain it? I answer,

First, We must labour to prevent troubles of conscience by taking heed that we do nothing contrary to conscience. We must not be drawn by friendship, or credit, or the love of any lust, to do that which conscience forbiddeth. Nothing should be so deare unto us as the peace of conscience: nothing for the love of it should make us do ought against our conscience. How miserable are those comforts, delights, satisfactions, which we get to our selves in such courses as our own hearts do condemne! However they seem comforts for a while, and consolations for a while, and delights for a while,

while, yet at last it will appear that miserable comforts are they all. Nothing that we get in any evil way will chear and comfort us in a time of need. What said *Francis Spira* at the time of his death, when seeing his wife and children about him, and thinking on the goods and estate which he had got for them by denying the truth which he had before maintained against the Romish errours? he cryed out in the horrour of his conscience, *How terrible is the sight of these unto me!* However before they had been comforts to him, yet now he could not endure the sight of them. *O*, thought he, *I recanted for your sake; I yielded to superstition, and it was long of you:* Therefore he abhorred now the sight of them. Wretched is he that alloweth himself in any course which his conscience findeth fault with. It is a good rule the Apostle giveth, *Blessed is he that condemneth not himself in that which he alloweth*: that is, Blessed is he that hath not a condemning conscience, that alloweth not himself in any course wherein his conscience doth condemn him. So that if we have peace of conscience, and desire to maintain it, let us never allow our selves in any course that our conscience may condemne us in. That is the first answer.

Rom. 14. 22.

Answ. 2. Secondly, If we will maintain our peace, we must labour to have our hearts grounded in the assurance of the love of God: alas, it will fail us else, and leave us in trouble and perplexity in time of greatest need. Observe how the Apostle joyneth love and peace together, 2 *Cor.* 13. 11, *The God of love and peace be with you.* If he be the God of love to us, it is sure enough he will be the God of peace also: If we know once that God loveth us, then we may set our hearts at rest: As long as we doubt of his love our conscience can never have true peace: And therefore if we would maintaine true peace of conscience, let us labour to be assured of Gods love.

Answ. 3. Thirdly, We must use the exercise of faith in applying the blood of Christ; we must labour to purge and cleanse our consciences with it. If we find that we have sinned, we must run presently to the blood of Christ to wash away our sin. We must not let the wound fester or exulcerate, but presently get it healed. As there is a fountain of sin in us, so there is a fountain of mercy in Christ, *set open for Judah and Jerusalem*, and for every poor soul to wash in. As we sin daily, so he justifieth daily, and we must daily go to him for it: As every day we run into new debt, so the Lords prayer teacheth us every day to beg forgiveness: We must every day eye the brazen serpent. Justification is an ever-running fountain, and therefore we cannot look to have all the water at once. A fountain ever runneth anew; so justification ever floweth anew, and we must go to it. Christ is a *Priest for ever after the order of Melchisedec.* O let us sue out every day a daily pardon of course! Let us not sleep one night without a new pardon. Better sleep in a house full of adders and venemous beasts then sleep in one sin. O then be sure with the day to clear the sins of the day: Then shall our conscience have true peace. But how if I have relapsed? what shall I do then? I answer, Every man that falleth doth not fall on all four as we use to say; he doth not fall quite. There be degrees of falling. As in a sick man, though he be ill, yet he is not by and by dead; some life remaineth still, which will look out towards health again; so there is so much life in justification as to recover thee again. Be constant therefore in this course; Ever go to Christ, ever wash in this fountain, ever bring thy soul hither to be cleansed; and then thy conscience ever shall have peace.

Zach. 13. 1.

Object. Sol.

Answ. 4. Fourthly, If we would maintain our peace, then let us labour to be constant in obedience to Jesus Christ. *Whosoever keepeth his word, in him verily is the word of God perfected; and hereby know we that we are in him,* 1 John 2. 5. Mark; hereby our conscience may tell us that we are right, and speak peace to us, if we keep his word.

II. Question; *How the peace of conscience doth depend upon our care and our obedience.*

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The reason why I raise this question is this, Because as our justification is only in Christ, so our peace is only in him; how then doth the peace of our conscience depend on obedience? The place of Scripture that occasioneth the doubt is, 1 *Pet.* 3. 21. *The answer of a good conscience towards God by the resurrection of Jesus Christ.* It is by Christ; how dependeth it then on our obedience?

Answ. 1. A good conscience doth not depend upon our obedience as the principall cause of it, but upon justification which we have by Christ, if we be in him: *Rom.* 5. 1. *Being justified by faith we have peace with God through our Lord Jesus Christ.* Ye see then that our peace is grounded upon our justification as the principall cause of it. If we should seek for peace from our works and obedience, alas, they are sinfull and defective; there is no peace to be found in them: Our conscience would be troubled at our best duties, at our weaknesse in prayer, our frailties in hearing, our slips in every holy service: There is nothing we do but our conscience might finde fault with it, and pick a hole in it; and therefore we had need to flie unto Christ for true peace. No wonder then that Papists have not true peace, but professedly say, that every man must doubt, and no man can be sure of his salvation. They must needs doubt indeed who trust to their own works: which can never bring true peace. The conscience must ever be quarrelling and finding of fault, and be without peace, if we trust to the best works. So that this is the first answer, All true peace dependeth upon justification by faith in Christ as the principall cause.

Secondly, We answer, That our peace dependeth upon our obedience in this sort, that we can have no peace except we be given to obedience. Those men that can sinne and yet be at peace, were never justified in their lives. A childe of God when he sinneth; as for example, if he should be tempted to lye, or to omit a good duty, which he knoweth he is bound to performe; yet this would much trouble his conscience; his soul would be ashamed, his heart perplexed, he would not know how to look the Lord in the face; *I have sinned: what shall I do unto thee, O thou preserver of men?* When *David* had sinned against God, *I am troubled*, saith he; Psal. 38. 6. *and I go mourning all the day long.* And therefore peace of conscience doth depend thus farre on obedience, as that a man cannot have peace unlesse he be obedient, and take heed of sinne, and labour in all things to be upright before God. Now if you ask me, But how doth our peace depend upon our obedience? I answer, It dependeth upon obedience as the removing cause: It removeth that which would hinder our peace. Sinne would interrupt our peace: now obedience removeth sinne. To this purpose the Apostle speaketh 1 *John* 3. 18, 19. *My little children, let us not love in word and in tongue, but in deed and in truth: For hereby we know that we are of the truth, and shall assure our hearts before God:* Hereby we shall assure our consciences that we are in him, if we take heed of hypocrisie: If we love in truth, and be obedient in truth, we shall thereby remove all our doubts and our feares, our troubles and perplexities of conscience. So that peace doth depend on obedience as the removing cause: It removeth that which otherwise would hinder peace. This is the first. Againe, our peace of conscience dependeth upon our obedience as the witnessing cause of it. Obedience is one of the witnesses of true peace; it witnesseth that we have peace with God. *This is our rejoycing, even* 2 Cor. 1. 12. *the testimony of our conscience, that in simplicitie and godly sincerity we have had our conversation in the world.* See here, it is the witnessing cause of it: *Paul* had peace of Conscience; his conscience was able to make him rejoyce: How? Because it gave testimony that his conversation was godly and simple and gracious. Though we be in Christ, yet we can

Dub. *Sol.*

have no peace unlesse holy obedience doth witnesse the same. Obedience is not the cause of the peace of our conscience before God, but it is the cause of our perceiving the same: We know we have peace by reason of
1 John 2. 29. our obedience: We know that *every one that doeth righteousnesse is borne*
1 John 4. 13. *of God*: *We know we are passed from death to life, because we love the brethren*;
1 John 3. 14. *Hereby we know that we dwell in him and he in us, by the spirit that he hath given us*. Mark; we come to know it by obedience and by the fruits of obedience. Take away obedience, we can never know peace. *They*
Gal. 6. 16. *that walk by this rule, peace shall be upon them and upon the Israel of God*, saith the Apostle. Thirdly, our peace of conscience dependeth on our obedience as the confirming cause: Christ confirmeth our peace to us by making us walke close to him and obedient unto him. *Paul* sheweth how it preserveth peace, as a shooe preserveth the foot: ye know if we should walk without shooe, barefoot, our feet would be in danger of pricking and hurting: So doth obedience to the Gospel preserve our
Ephes. 6. 15. peace: *Stand*, saith the Apostle, *having your feet shod with the preparation of the Gospel of peace*. Mark; he compareth it to a shooe, which he would have us shod with; and then it will be the Gospel of peace to us, and our peace shall be in safety. Fourthly, our peace dependeth upon our obedience, not onely as a signe of true peace, nor onely as a guard to it, but as a thing pleasing to God, without the which we displease God. For though God be pleased with his children alwayes in Christ, yet he is not
1 Thess. 4. 1. pleased that any in Christ should be disobedient to him. *Ye have received of us how ye ought to walke and to please God*, saith the Apostle. When Gods children walk in obedience, that is pleasing unto God. So that peace of conscience doth greatly depend on obedience: For otherwise conscience will be troubled; *O I do not please God*; *This is displeasing unto God*; and, *This doth provoke God*. Not as though there were any such perfection in our obedience that can satisfie any tittle of Gods Law; but because when our persons are pleasing to God in Jesus Christ, then our obedience to God is pleasing too in Iesus Christ, and conscience will say it. Thus much shall suffice for answer to the second question.

III. Question; *What manner of obedience it is that peace of conscience dependeth upon?*

The reason of this question is this; Because it should seem there is no such obedience in this life as any peace of conscience should depend on. Doth not *James* say, *In many things we sinne all?* Doth not our Saviour say, *When ye have done all that ye can, say, We are unprofitable servants?* If our conscience can still say that we are unprofitable, and that we do sin in every thing that we do, yea in many things, in all the duties we go about; if our consciences can say thus, How can any peace depend upon obedience? What obedience do you meane that peace of conscience dependeth upon?

I answer, 1. Absolute perfection in obedience is not required unto evangelicall peace. For if it were, no man could have peace; no not *Paul*, nor *Abraham*, nor any of the holiest of Gods children: and therefore absolute perfection is not required. *If we say we have not sinned, we make Christ a lyar, and his word is not in us*, 1 *John* 1. 10. Our conscience can still say we have sinned; and it can still say our obedience is imperfect: A halting leg can never go perfectly. A *Jacob* is called he that halteth; and every godly soul halteth; Though he do not halt between two, as wicked people do, yet he halteth in following after God. What purblind eye can see perfectly? or thick eare heare perfectly? He that hath these imperfections of body, can neither go nor see nor heare perfectly; So the best of Gods children have imperfections of heart and spirit and minde: their faith is imperfect, their love is imperfect; and therefore their obedience must

must needs be imperfect. But absolute perfection is not required to true peace of conscience; and therefore this doth not hinder it. 2. Though absolute perfection is not required to peace, yet such obedience is required as may be acceptable to God. So saith the Apostle, *We labour that whether present or absent we may be accepted of him.* 2 Cor. 5.9. Such obedience we must shew as may be accepted of him, or we cannot have true peace. If our endeavours be not acceptable, our conscience will quickly heare of it, and tell us so: If we pray coldly, or heare unprofitably, or live loosely, if we do not do that which is acceptable to God, our consciences will soone complaine. Nay though we do do the duties, if we do not do them in an acceptable manner, conscience will have matter against us still. 3. This acceptablenesse of obedience lieth in this, when our obedienc is sincere, universall, and totall, and proceeding from the spirit of Christ Jesus dwelling in us. The Apostle giveth it this phrase, *When we walk not after the flesh, but after the Spirit,* Rom. 8. 4. That is our fulfilling the Law, when Christ hath fulfilled the Law for us, and maketh us sincerely to walk by it, not after the flesh but after the Spirit: when we do not favour our selves in one lust, nor suffer our selves in any beloved sinne; but whatever it be that is evil, our conscience can say we truly do hate it and labour to avoid it; whatever it be that is commanded us, be it never so contrary to our nature, yet our conscience can say, we sincerely set our selves to do it. So walking not after the flesh, but after the Spirit, this is sincerity of obedience, and this is required unto peace. 4. This sincerity of obedience maketh us to bewail our very infirmities, and to be humbled for them: not onely to be humbled for greater sinnes, but also to be humbled for our infirmities. If we be not soundly humbled for our very infirmities also, they will hinder the peace of our conscience: We can have no peace except our conscience can witnesse that our infirmities do humble us, and drive us to Christ, and cause us to sue out a pardon. If conscience have not a pardon sealed for infirmities also, it will not be at peace. Christ bare our very infirmities: therefore we must be humbled for them, and go to him for pardon of them too, or conscience will not be at peace. Thus I have answered also this third question. Matth. 8. 17.

IV. Question; *How if a man have a burdened and troubled conscience, what must he do to be freed from it?*

The reason of this question is this; Because men are ignorant about it. When men are troubled in conscience and burdened a little that way, presently they daub all with peace, and go a wrong way to work. This course the Lord doth complaine of in the false Prophets, who preached too much peace; *They have healed the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.* Jer. 8. 11. And so they do more hurt then good: Like a Chirugion that skinneth the wound before he giveth searching salves to kill the matter of it: afterwards it breaketh out worse, and it is a hundred to one but it will cost the patient his life: So it is with many men: A man cannot roar a little for his sinnes, *I have been a sinner, and what shall I do? I have been a beast,* &c. But, O, say they, *believe man, Christ died for thee, and the promise is to thee, and God will pardon thee.* Thus they heale him slightly with *Peace, peace,* and it may be there is no peace to him yet; he had need to be searched more deeply: they skinne the wound, and it is a thousand to one but it loseth the mans soul, by giving a cordiall where a corrosive was necessary. And therefore great reason that this question should be answered, If a man have a burdened troubled conscience, what must such a man do to be freed from it?

I answer, 1. Let him take heed that he meddle not too much with the secret will of God, what his decree and purpose is from eternity. As soon as an arrow is shot into the conscience, and the conscience cometh to be humbled,

commonly the heart layeth about it, *And how if God have reprobated me? and what if he have appointed me to wrath? how then?* Beloved, ye must take heed of this: If your hearts fasten upon reprobation, that will marre all; that will quite discourage a poor soul from going to God.

2. Understand the word right. Do not think that because God hath not in particular named thee, therefore he hath excluded thee. Gods promises are made in generall to all that believe; and they are to be applyed in particular to all them that believe: why then shouldst thou exclude thy self when God doth not exclude thee? Wouldst thou have Christ? Christ to justifie thee? Christ to sanctifie thee? Christ to rule thee? Wouldst thou be under Christs regiment, and live at his will? Come and welcome: no soul
Rev. 22. 17. is excepted. *Whosoever will, let him take of the water of life freely.* Ye see there is a *Quicunque vult*, Whosoever will. Indeed if thou hast not a will to be in Christ; but thou wilt do thus and thus, and thou wilt have thy will, and this lust, and that friend, and such a course, and, *Tush, this is too strict*; nay, if you be there, thou art not for Christ: I have nothing for thee but hell and damnation. But if thou wouldst have Christ indeed, and be in Christ indeed, thy heart in Christ, thy will in Christ, thy whole self in Christ; then arise, he calleth thee. Thus understand the word right, the Gospel doth not exclude thee, whosoever thou art.

3. Thou must not for feare of shame or losse, &c. keep from restitution whersoever thou hast done wrong, or satisfaction whersoever thou hast cozened, or reformation whersoever thou art accustomed to any evil, or the doing any thing that may procure ease and quiet to thy conscience. It may be one is troubled in conscience for his wronging his neighbour in twenty pounds, and if he would make restitution he might have soul peace: but he will not; no, he daubeth up his conscience some other way. Another it may be suffereth disorders in his family and foul abuses, which if he would redresse, he might have peace: but he will not. Another, if he would down with his pride; another, if he would be acquainted with Gods servants, or if he would take any paines in good duties, be more diligent for the work of repentance, &c. but these things will not be done: Men plaister up their consciences (I know not how) some other way, and so go to hell for not taking the right way. But if any of you be troubled in conscience, keep back nothing, hold back nothing that may make for your true peace and quiet.

4. Thou must wait on God: Cast thy self at his feet, humbly desire him to give thee the true peace of conscience. But wait Gods leisure, knowing thou hast deserved to be utterly deprived of it: and thus doing thou
Isa. 30. 18. shalt finde it to thy great comfort at last. *Blessed are all they that wait for him*; That is, when the Lord will be mercifull. He will do it with judement; he will do it when it may do thee the most good, when it may bring himself most glory: therefore it is fit thou shouldst wait for his time of comforting. Now because many do misconstrue this waiting Gods leisure, (As for example, one is dead to all good duties, *O*, saith he, *I wait the Lords leisure till he quicken me: My heart is much hardned*, saith another; *but I wait the Lords leisure till he be pleased to soften it.* Thus men are lazie in the meane while; and yet they think they wait the Lords leisure. O beloved, this is not the waiting the Lord meaneth; this will not stay conscience; conscience is guilty for all this waiting) therefore I beseech you consider what waiting I meane. 1. *Wait upon the Lord, and keep his way*; thou dost not wait else, unlesse thou keep praying, and striving, and meditating, and enquiring, and watching thine own heart lest it should slip aside. 2. Thou must wait as a servant waiteth upon his Master: If his Master calleth, he cometh; if he sendeth, he goeth; if he beckeneth, he
Psal. 123. 2. taketh notice: So thou must wait. *As servants wait upon their Masters,*

so

so our eyes wait upon the Lord till he have mercy upon us. Be obedient in the meane time: go when he sendeth; come when he calleth; observe when he beckeneth; be diligent to be doing his pleasure. 3. Thou must wait onely upon God, not upon thy lusts too, and upon other things too; but thou must wait onely upon God: *My soul, wait thou onely upon God*, saith *David*, *Psal.* 62. 5. If thou wait upon any thing else, this is not to wait upon God. One waiteth a time to be revenged; another waiteth a time to satisfie this or that lust: this is not to wait upon God at all. 4. Take heed of healing thy selfe, and comforting thy selfe, or daubing up thy conscience thy selfe: If thou dost so, thou dost not wait upon God to do it: If thou dost it thy selfe, and snatchest at comfort thy selfe before he do give it, then thou dost not wait til he give it. Suppose a man hath done thee an injury; the Lord he will right thee if thou wilt wait: but if thou go and recompense evil for evil, and right thy self, thou dost not wait upon God, as *Solomon* adviseth, *Say not thou, I will recompense evil; but wait on the Lord and he will save thee.* Mark; thou must not save thy selfe, thine own credit, &c. by revenging, but wait on God for all. So here if thy conscience be troubled, thou must wait upon God to comfort it: If thou goest and daubest up the matter thy selfe, and criest, *Peace, peace*, to thy selfe, thou dost not wait upon God. Thus I have answered the last question, How if a man have a burdened and troubled conscience, what must such a man do to be freed from it? And hitherto we have spoken of the two last adjuncts of conscience, a Quiet conscience, and an Unquiet conscience; What they be, and, How they differ: and we have resolved and answered the questions and difficulties about them. Prov. 20. 22.

Conscience beareth witnesse of our persons.

Concerning the witnesse of conscience, I told you that conscience beareth witnesse of two things: 1. It beareth witnesse of our actions; 2. It beareth witnesse of our persons. The former hath been declared unto you at large; I come now to the latter: Conscience beareth witnesse also of our persons, whether we be good or evil, whether in Christ or in sinne: And here I will shew you four things:

1. That every mans conscience may inform him what state he is in, whether of salvation or damnation, whether of grace or of nature.
2. How conscience doth it.
3. When conscience doth it.
4. How it cometh to passe then that so many thousands mistake and are ignorant and deluded about their estates.

1. For the first, That every mans conscience may inform him what estate he is in, whether good or bad: (I speak especially of such as live under the light of the Gospel of Christ.) There are two rules: the one is Gods word, which pointeth out both estates; and the other is every mans conscience, which is privy to the frame and standing of every mans own heart, and which of these estates his state is, conscience is privy to this. I will instance in some sorts of men. 1. The Jews, who contented themselves with formality: they sacrificed, they offered, they payed their tithes, they did that which *Moses* commanded them, for the letter of it: now ye shall see their conscience could tell them that they were not perfect nor upright with God: All their duties, and formalities, and gifts, and sacrifices *could not make them that did the service perfect, as pertaining to the conscience,* 1 *Every mans conscience may inform him in what state he is.*

conscience, *Heb.* 9. 9. Mark; Their consciences could say they were not upright for all this. As they were not upright, so their conscience could tell them they were not upright. 2. Another instance we have in the Scribes and Pharisees: When they would have condemned the woman taken in adultery, their own conscience was privy that they were sinners themselves, *John* 8. 9. So also it is with a childe of God: His conscience is able to in-
1 Tim. 1. 3. form him that he is a child of God, and that he doth truly serve God. *I thank God*, saith *Paul*, *whom I serve with a pure conscience.* His conscience told him he was a true servant of God, and that he was Gods: *whose I am*, saith he. So *Davids* conscience; *I am thine; save me: for I have sought thy commandments.* So the Church; *My beloved is mine, and I am his.* Ye see then how conscience can inform and tell us what estate we are in, whether we be godly or carnall, whether our conversation be in heaven or on earth, whether we be in Christ or out of him. The spirit of man knoweth what is in him. It is easie to know what our great thoughts of heart are upon, what our greatest purposes and projects and studies be; whether about God or the world: the spirit of a man must needs know it. And therefore every man may draw out from conscience a true conclusion how it is with him. The reasons are these:

1. The first is taken from the nature of conscience; The nature of conscience is such that it must needs be able to know what is with a man. Now his well-doings or his ill-doings are with him: he was with himself when he did them. When thou art proud, or impatient, or careless in any duty, thou art with thy self when thou art so: All thy ill-doings are with thee: and therefore thy conscience must needs know what thou art. *Our trans-*
Ps. 59. 12. *gressions are with us; and as for our iniquities we know them.* Take a curser;
Eccles. 7. 22. and, as *Solomon* saith, *Thine own heart knoweth that thou hast used to curse others.* So it is with a godly soul: Thine obedience is with thee, and thy self-deniall is with thee, and thy care to walk before God, all is with thee; and therefore thou must needs know it. This is the nature of conscience; It is privy to what is with one.

2. The second reason is taken from the equity of Gods judgements on the wicked. The Lord he will judge none to hell, but his conscience shall confesse he was one that walked in the way to hell and death. Ye may read it in the man that had not on a wedding-garment: When Christ did charge him with his not having on a wedding-garment, and did condemne him
2. to utter darknesse, the text saith, *he was speechlesse*; that is, his conscience confessed that Christs judgement was just: *I have not on a wedding-garment*, saith his conscience; *and it is my fault that I have none; and I am rightly condemned.* Thus his conscience did know it; otherwise he could not have been speechlesse in his own defence. As *Festus* told *Agrippa* that he answered
Acts 25. 16. the Priests, *It is not the manner of the Romans to deliver any man to die before that he who is accused have his accusers face to face, and have licence to answer for himself concerning the crime laid against him:* So may I say, that the great Judge of quick and dead will not judge any man to hell, but he will have his accusers face to face, and if he can answer for himself, he may. Now if conscience be not privy to what estate soever a wicked man is in, his conscience could never accuse him face to face at the last day, nor justifie the Lord Jesus, and make the sinner stand speechlesse before God. He might answer, *Lord, I do not know any such thing as is laid to my charge: I am not convinced that the case is thus and thus with me, that I am in such an estate as I am accused of.* No wicked man shall be able to say thus: Therefore conscience can inform a man in what estate he is.

3. The third reason is taken from the Lords manner of judging the godly. He will judge them and absolve them *secundum allegata & probata*,

as we say, according to the word and their own consciences. Ye may see the true forme of judgement which the Lord will go by, *Matth.* 25. Where the Lord convinceth the whole World who were righteous, and who were not, who to be judged to punishment, and who to life for ever; at last he concludeth, *The wicked shall go away into everlasting punishment, but the righteous into life eternall.* As if he had said, *Your consciences can say ye are wicked: ye did not feed, nor clothe, nor visite me: Go your wayes to hell.* So for the righteous; *Your consciences can say ye are righteous: Go ye to heaven.* Thus the Lord will do. Now this could not be if conscience could not informe every one that is godly, that he is so: If conscience could not witnesse what estate they are in, this could not be. Thus ye see the truth of the first thing.

II. The second thing that I promised to shew you is, How conscience doth this. Ye have heard that it is able to informe every one what estate he is in before God: Now it followeth to consider, How conscience doth it. This it doth by comparing the word of God with our hearts, and our hearts with the word: As for example; *They who have respect to all Gods Commandements shall never be ashamed*, saith the word: *But*, saith conscience, *I desire to know all my duty to God and man, and to performe all that I know: and therefore I shall not be ashamed. To him that soweth righteousnesse shall be a sure reward*, saith the word, *But*, saith conscience, *I plough up my nature and all the fallow-ground of my heart, and I sow righteousnesse: and therefore to me shall be a sure reward.* So, *To be spiritually-minded is life and peace*, saith the word; *But*, saith conscience, *I am spiritually-minded; my minde is set upon things that are spirituall: therefore I have life and peace.* So conscience also judgeth of the state of sinne. *Those that live after the flesh shall die*, saith the word: *But*, saith conscience, *my life is led after the flesh and the lusts of it: therefore I shall die. He that believeth not is condemned already*, saith the word: *But*, saith conscience, *I do not believe: therefore I am in the state of condemnation.* The word saith, *A good tree bringeth forth good fruit, and a corrupt tree bringeth forth corrupt fruit: But*, saith conscience, *my works and my courses are corrupt and naught: therefore so is my heart.* Thus ye see that conscience doth it by reasoning: And this conscience can very well do; 1. Because conscience hath a very good judgement. It is a very wise and judicious faculty in the soul of man. Some make it an act of judgement. We do not take it so: It is not an act of judgement, but it is a reflexive faculty of the soul, having a very good judgement. *Whether it be right to obey you rather than God, judge ye*, saith *Peter*, *Acts* 4. 19. appealing to their own consciences to judge in the point. So that conscience is a faculty of a good judgement. Now if it be judicious, it must need be able to reason and to argue about our estate, and finde out whether they be good or no. It is the judgement of a man that is able to argue, and able to hold an argument: *We thus judge*, saith the Apostle, *that if one died for all, then are all dead*, 2 *Cor.* 5. 14. Mark: His proposition he would prove was, *That all the Believers in Christ are dead to themselves, and alive unto God.* Now ye may see how his judgement maketh here an argument; *If Christ died for them all, then they are all dead: but Christ died for them all: therefore they are all dead.* Judgement is able to make arguments; and therefore if conscience be a reflexive faculty that hath a very good judgement, it must needs be able to frame arguments, and so make out what our estates are. 2. Because there is naturall logick in every mans conscience: It can frame syllogismes, thus, *As many as be led by the spirit of God, are the sonnes of God*, saith the word: *But*, saith a godly mans conscience, *I am led by Gods Spirit, and I am carefull to follow the leading of Gods holy Spirit: therefore I am one of Gods sonnes.* And so on the other side.

2. *How conscience doth this.*

Psal. 119. 6.

Prov. 11. 18.

Rom. 8. 6.

Rom. 8. 13.

Iohn 3. 18.

side. Ye will say, How can a Country-mans conscience make syllogismes? It is onely of Scholars and such as have studied Logick in the Schools to make syllogismes. I answer, It is true; Artificiall Logick is onely among Scholars: But there is naturall Logick in conscience, which doth not stand upon forms. The godly people at *Rome* were never brought up at University: yet the Apostle telleth them they had Logick enough to argue themselves to be dead unto sinne and alive unto God through Christ; *Likewise also*, saith he, *reckon ye your selves to be dead indeed unto sinne, but alive unto God through Jesus Christ our Lord.* The Originall is, τὸν λογίζεσθε, *Exercise so much Logick in your selves; Like good Logicians prove your selves to be dead unto sinne and alive to God.* So that ye see there is naturall Logick in conscience: and therefore conscience is able to frame arguments about our estate, and to inform us what it is.

Rom. 6. 11.

3. *When conscience doth this.*

III. The third thing I propounded to consider is, When conscience doth this. This is a very necessary point: and indeed so they are all; but this more especially. I have shewed that conscience is able to informe us what estate we are in, whether of grace or nature: but when doth it performe this? I answer, I need not so much speak of the godly, because they do mark conscience. But let me speak of such as are foolish, disobedient, serving divers lusts, who never had yet the washing of regeneration nor the renewing of the holy Ghost: I answer about them; 1. Their conscience must needs have a time when to do it. *I do remember my faults this day*, saith *Pharaohs* Butler, *Gen.* 41. 9. His conscience did informe him; and there was a time when his conscience did informe him. 2. Conscience would choose a time by it selfe: it would informe a wicked man solemnly and punctually of his rotten and curst estate he is in. I say, it would have a solemne time by it selfe for this, if it could have it: but a wicked man taketh an order with his conscience that it shall not tell him solemnly how it is with him; neither will he finde a time to suffer it: As it was with *Felix*; When his conscience began to grumble against him, when *Paul* had told him of righteousnesse and of judgement, he trembled; his conscience began to stirre, and would then have solemnly dealt with him indeed: but he shuffled it off, and would not find time; *Go thy way at this time*, saith he to *Paul*; *I will hear thee at a more convenient time.* And so he said to his conscience too. Conscience would take a solemn and set time to inform men what their estates are; but men will not suffer them: and therefore conscience is faine to take such sudden times as it can get. Ye will ask, What times be they?

Acts 24. 25.

Conscience interlineth.

I answer, First, when conscience interlineth: As for example, in the hearing of the word: While men are hearing the word, it may be the preacher preacheth of holinesse, and a wicked man heareth it; *But I have it not*, saith his conscience. Mark; his conscience interlineth. It may be the preacher is preaching how desperately careless men are of their souls, how they look to every thing more then to them; conscience interlineth, *This is my case.* It may be he is preaching against adultery; *This sinne I have committed*, saith a guilty conscience: or against rushing upon Gods Ordinances without preparation; *This is my constant course*, saith an evil mans conscience. It may be the preacher is preaching of conversion and becoming a new creature in Christ; *This I am yet to seeke in*, saith conscience. Thus conscience interlineth: Though the man heareth on, and it may be taketh little to heart, yet conscience interlineth a sudden information of his wretched estate. Like a bird that flieth by, or like a swift-shot arrow, that is presently out of sight, so it may be a man taketh very little notice of it. Like the forenamed *Felix*: as *Paul* was preaching of righteousnesse and temperance, *I have it not*, saith his conscience; and of judgement

Acts 24. 25.

judgement to come, *What shall I do then?* saith his Conscience. Thus Conscience interlined and made him tremble on a sudden, like a sudden shivering of a cold, or a sudden startle of a man affrighted, and away it was gone quickly. I beseech you observe your own bosomes. Do ye not feel this now and then at a Sermon, when ye heare it? do not your Consciences interline our Sermons, and put in parentheses now and then? When you hear such and such a sinne reproved, condemned, *And this is my sin*, saith conscience: when ye hear these and these graces commended, *And I never had these*, saith Conscience: when ye hear these and these marks of a carnall estate, *And these, or some of these, are in me*, saith Conscience: do not your Consciences interline in this manner? As *Paul* was speaking to the Shipmen concerning God, his Conscience did sweetly interline thus, *There stood by me this night an Angel of God, whose I am*, saith his Conscience. And as he was writing to the Romanes, *God is my witnesse*, saith he, *whom I serve in my spirit*. But do not your Consciences interline otherwise with you? If they do, I beseech you consider it: Your Consciences do then truly inform you of your rotten estates: listen to them. Acts 27. 23. Rom. 1. 9.

Secondly, when Conscience falleth a choking. As for example, in prayer: a wicked man prayeth; *But I do not pray right*, saith his Conscience. *I humbly beseech thee, O Lord: Nay, but I do not beseech humbly*, saith his Conscience. *I desire to be sanctified and purged from my sinnes: Nay, but I do not hunger after any such thing*, saith Conscience. *I do not confesse my sinnes right, nor beg for grace right*. Do your Consciences choke you thus? Now your Consciences inform you of your estates. Peradventure ye hardly perceive this choking at all: It is done in a moment, and it presently ceaseth, because ye are not willing to heare it: and therefore it may be Conscience doth it by sudden flashes. It is said the Lord *spake suddenly* to *Moses*: so often Conscience speaketh suddenly to men, a word and away. As *David* saith of the wicked, *God shall shoot an arrow at them, and they shall be wounded on a sudden*: So Conscience shooteth a quick arrow, and it woundeth men in the twinkling of an eye, and it is gone. *Lord have mercy upon us*, said one: *But I should not say so vainly and in ordinary talke*, saith Conscience. *I do not hate this man for his holinesse and strictnesse: But you do*, saith Conscience. And so when men are defending evil by arguments; *But this is false*, saith Conscience. Thus Conscience choketh on a sudden, and is gone. I confesse, generally the men of the world mark not these things: They are such sudden sparklings of Conscience that men for the most part do not heed them: But these are Gods witnesses; and men shall know one day they were truly informed of their estates by these instantaneous *Items* of Conscience. *Conscience choketh.* Num. 12. 4.

Thirdly, when Conscience shooteth like a stitch in a mans side. As for example; Sometimes when men are about their Callings and their worldly businesse, then cometh Conscience like a sudden stitch in ones side, and giveth them a twitch, *O how worldly am I!* saith Conscience: *Shall I never get this worldly-mindednesse cured?* Many times Conscience speaketh while men are working, or playing, or eating, or buying, or selling.

Fourthly, so likewise when Conscience commenteth upon the judgements of God. Let an adulterer fall sick; *Yea, this is for mine adultery*, saith his Conscience. Let a Company-keeper be in want of outward things; *Yea, this is my drunkennesse*, saith Conscience: *This is my wickednesse, my way, my doings which have procured me these things; this ague, this poverty, this shame, this discomfort*. Thus I have shewed you how Conscience doth inform the wicked of their wretched estate; and when it doth it. It remaineth now that I speak something of the fourth point. Jer. 4. 18.

4. *Why many are deluded about their estate.*

IV. How cometh it to passe then that so many thoulands mistake, and are ignorant

ignorant and deluded about their eſtates? The reaſon of this doubt is this; Seeing conſcience is able to inform every one what his eſtate is, whether it be bleſſed or curſed; and ſeeing alſo that conſcience doth it; and doth it by argument; and hath its time when it doth it: a man now would wonder that any ſhould be ignorant of his eſtate, when his own conſcience doth tell him how it is with him. For anſwer I will explain unto you two things: 1. The reaſons why men are miſtaken; 2. The reaſons why they are miſtaken though conſcience inform them.

Reaſ. 1. First, they build upon falſe grounds which are not in Gods word. Some are ſo fooliſh that they build upon outward things, as health, peace, proſperity, ſucceſſe, and the like. They proſper, and all things go well with them, and therefore ſure God is at peace with them: This is not ſo; but they thinke ſo though. Some againe build upon grounds which men of corrupt mindes do give them, or which they take from the common opinion of moſt, thinking that to be faith and repentance which the moſt take ſo to be, or which a teacher fit for their palate taketh ſo to be. On the contrary ſide, weak Chriſtians oftentimes miſtake themſelves by judging their eſtates to be bad, becauſe God letteth them be poor and meane and comfortleſſe in the world: Therefore they conclude God is angry with them, or that they are not that which they ſeem to themſelves to be, becauſe they are ſo croſſed in all outward things. This is the firſt reaſon of errour in this kinde.

Reaſ. 2. 2. A ſecond reaſon is the not-right underſtanding of Gods word: As when men judge of themſelves by ſuch places of Scripture as were not intended to be rules, and to be of uſe to ſuch ends as they apply them: as *Whoſoever calleth upon the Lord ſhall be ſaved, Rom.* 10. 13. Hence the wicked may falſely conclude, *I call upon the Lord, and I pray unto him; therefore I ſhall be ſaved.* And ſo on the contrary, a weak Chriſtian who findeth not in himſelfe thoſe degrees of grace which ſome places of Scripture ſeem to require, concludeth from thence againſt himſelfe, *Therefore I have no grace at all.* This is a ſecond cauſe of miſtaking.

Reaſ. 3. 3. A third cauſe is the not trying and examining our own hearts. Some are loth to trouble themſelves about it: They are loth to think ſo bad of themſelves as that they are in ſuch a courſe as wherein God will not love them. Nay, they cannot endure that others ſhould diſcover their hearts unto them: They had as lieve they ſhould ſhew them the pit of hell as ſhew them themſelves. They look to ſome common gifts and graces that are in them, ſuch gifts and graces may be in a reprobate, but they will not think ſo; as illumination, knowledge, the gift of prayer, of temperance, &c. Theſe they look to, and theſe they ſpeake of, though they have reigning luſts within in their hearts: As *Jehu*; *Come, ſee my zeale*, ſaith he, 2 Kings 10. 16. He doth not ſay, *Come, ſee my pride and hypocriſie:* but, *my zeale. Jehu* looked at his zeale, and ſo thought he was right. So on the contrary, weak Chriſtians may ſometimes look onely at their ſinnes and infirmities, and take no notice of Gods graces that are in them, and ſo may miſtake their own ſelves, and conclude amiſſe of their eſtates. Thus I have ſhewed you the reaſons why men are miſtaken about their eſtates. Now I will ſhew you the reaſons why men are miſtaken though conſcience do tell them.

1. Becauſe the ſpeeches of conſcience in the wicked many times, yea moſt times, are low ſpeeches. The gnawings of conſcience whereby they are told they are in a bad and a damned eſtate are like the gnawings of a very little worme that a man can hardly feel. *Where their worme dieth not:* The word in the Originall, תולעת, ſignifieth a very little worme that breedeth in ſcarlet, that a man can very hardly ſee

Iſai. 66. 24.

of

or perceive: so men sometimes do hardly see or perceive the condemning and gnawing of conscience. Again, conscience biteth suddenly, as I told you; it giveth a little nip, and away: Like a sparrow that flieth by: it flieth so fast by a mans eye, that he can scarce tell whether it be a sparrow or no: So it is not easily perceived whether it be a condemning conscience or no: it giveth such sudden nips, and away, that men seldome take notice. Beloved, there is never a wicked man under heaven; unlesse he be delivered up absoluely to a reprobate sense, but hath a thousand of these sudden momentany nips every day in the yeare. Had he the heart to observe them (but he hath not) he might see his wretched estate, to trouble him, and provoke him to Christ, and to be converted that God might heal him; I say, had he a heart he might see it: but these nips are so secret and sudden that he doth not. So likewise it is with the godly in regard of true comfort: Their conscience suddenly flasheth in comfort, and they many times do not observe it. As *Job* speaketh of God, *Lo, he goeth by me, and I see him not: he passeth on also, and I perceive him not:* So doth the Lord go by his children in the sudden flashes of comfort in their conscience, but many times they see him not, perceive him not. Job 9. 11.

2. Because the devil blindeth mens eyes, therefore they do not see what their consciences do shew them. Ye may read this of the wicked people in *Corinth*: St. *Paul* saith he *commended himself and the Gospel to every mans conscience in the sight of God*; that is, He did so preach, and so live, that every mans conscience could not choose but say, *Certainly Paul preacheth the truth, and Paul liveth right, and we must live as he speaketh and doeth.* He made their consciences say thus, and to tell them they were not right if they did not. But mark what followeth: Some did not see this: Why? *The god of this world*, saith he, *hath blinded their eyes.* So the god of this world blindeth the eyes of the wicked, that what their consciences shew them they do not see it nor observe it. So for Gods people; Though they be in a good and a blessed estate, and their consciences can say it, yet Satan oftentimes hindereth them, that they do not perceive their own comfort. 2 Cor. 4. 2.

3. Men do not love conscience. We should love conscience better than the deerest friend we have under heaven. We would do much for a friends sake: but we should do a thousand times more for conscience sake: Obey Magistrates for conscience sake; suffer disgrace, reproaches, any thing, for conscience sake. It is better than all the friends in the world. But the wicked, they do not love conscience: let conscience speak, they care not to heare it. They will heare friends, but they will not heare conscience. Let their lusts call, and their profits and pleasures call for this and that thing, they heare all: but they love not to heare conscience. Nay, many wicked men are angry to heare talke of it. When *Paul* had made mention of conscience, *Ananias* commanded he should be smitten: *Men and brethren*, saith *Paul*, *I have lived in all good conscience before God untill this day. Smite him on the mouth*, saith the high Priest *Ananias*. He was angry to heare him talke of a good conscience. This is most certain; men do not love conscience, nor to be curbed by conscience, nor informed by conscience: They had as lieve see the devil, as that their consciences should inform them of their estates, and tell them thus and thus they are. They are told rightly, and yet they are mistaken, because they do not love to heare conscience of that Theme. Rom. 13. 5. Acts 23. 8.

Of a good and bad Conscience.

YE have heard concerning the witnesse-bearing of conscience about our estates. The next thing to be spoken of is that wel-known distinction of a Good and a Bad conscience. This distinction we read of in Scripture: Concerning a good conscience see *Heb.* 13. 18, *We trust we have a good conscience.* Concerning a bad conscience see *Heb.* 10. 22. *Having our hearts sprinkled from an evil conscience.* There be both the members of the distinction. Of them both briefly and in order; and first of a good conscience.

Concerning a good conscience. The goodnesse of conscience is twofold; naturall, and renewed. 1. The naturall goodnesse of conscience consisteth in those reliques of goodnesse which it retaineth since the Creation. Ye know, man depraved and corrupted his conscience by his fall: yet there be some reliques left, as reason, and knowledge, and reflexion. I do not meane reliques of any spirituall goodnesse in conscience: For as there is no spirituall goodnesse left in the other faculties of the soul, so neither in conscience. But the naturall goodnesse which I meane is nothing else but the veracity of conscience, whereby it is inforced according to the knowledge it hath, to tell the truth. Thus every wicked man hath a good conscience: Their conscience is good in that sense; their conscience hath this naturall goodnesse, that it telleth them the truth how it is with them. Nay, it is essentiall to conscience to be good in this sense. It is the essentiall property of conscience to speak according to its knowledge. It is the best faculty a wicked man hath: it is better than his minde, or heart, or will. There is more goodnesse in a wicked mans conscience than in any other of the powers of his soul: His conscience speaketh more for God than himself doth, and standeth more for God then himselfe will. Not but that as all the powers of the soul are desperately corrupted by sinne, so conscience is desperately corrupted as well as any of them: but I speak of the essentiall goodnesse of it, which can never be lost. The devils in hell have not lost the goodnesse of their essence: Nay, their essence is better than the essence of Gods Saints: their essence must be good, because that is Gods creature; nay, better then any mans essence, because the Lord made them a degree above man. And as man is a degree above beasts, so Angels are a degree above man: so conscience is a degree above other powers of the soul in its natural goodnesse. That conscience hath such a naturall goodnesse in it, see it in those cursed Scribes and Pharisees, hypocrites, who brought the woman taken in adultery to Christ: Their conscience
John 8. 9. was good; *they were convicted of their consciences:* their consciences dealt honestly with them, and told them the truth, that they were wicked sinners themselves. This is the naturall goodnesse in conscience.

2. A renewed good conscience. I call it a renewed good conscience, because when a man is renewed, all the man is renewed; all his minde and the spirit of it is renewed, *Ephes.* 4. 23. *That ye may be renewed in the spirit of your minde.* If the man be renewed, all the minde must be renewed; and therefore the conscience must be renewed too; for the minde and the conscience ever go together: nay, conscience is mainly seated in the minde; and therefore if the minde be renewed, so is the conscience; and if the
Tit. 1. 15. minde be defiled, so is the conscience. *To them that are defiled is nothing pure, but their mindes and consciences are defiled.* Mark; When they are defiled, they are defiled together: so when they are washed and renewed, they are washed and renewed together. Now this renewed conscience is either perfect or defective.

defective. 1. Perfect; I meane not perfect in every degree of goodnesse: For so no mans conscience in the world is perfect: But I meane perfect in every part and condition of goodnesse. 2. A defective good renewed conscience is that which faileth in some conditions of goodnesse. We call it a *weake conscience*, which is apt to be polluted and defiled again. 1 *Cor.* 8. 7. *Their conscience being weak is defiled.* This is a defective good conscience, a conscience renewed, but imperfectly renewed.

1. To a good conscience that is soundly renewed five things are necessary. *A firme conscience.*

1. Knowledge of Gods will, and that which doth follow the true knowledge of his will, namely true humiliation and feare. By nature the conscience is blind and sturdy and venturous; and therefore it is necessary that it should be illightened to understand the will of God and to presse it: and again it is necessary that the heart should be humbled, or else it will not stoop to Gods will: and it is necessary also that this holy feare should fall upon the heart, that it may not dare to transgresse. S. *Peter* being to speak of a good conscience, premiseth all these as necessary thereunto: First he adviseth that Christians have *knowledge* to be able *to give a reason of the hope that is in them*; and then that they should have *meeknesse* and *feare*, for to do it: *with meeknesse and feare*, saith he, *having a good conscience*. Mark; Knowledge and meeknesse and fear are required to make a good conscience; without them the conscience cannot be good. By nature we are all blind, and stubborn, and fearlesse of sinning: and therefore till we be cured of these evils, our consciences cannot be good. 1 Pet. 3.15,16.

2. The second thing is a watchfulnesse and warfare against sin: This is required too to a renewed good conscience. By nature we are drowsie, and careless, and secure, and do not stand upon our guard to wage war against our lusts and the desires of our flesh; and so long our consciences can never be good: and therefore this spirituall watchfulnesse and maintaining war against sin is required to the having a good conscience: *That thou mayest war a good warfare*, saith *Paul* to *Timothy*, *having faith and a good conscience*, 1 *Tim.* 1. 18, 19. Some who seemed to have a good conscience, because they did not maintaine this holy warfare against sin and the flesh, they have lost it: Therefore this is another requisite required to a good conscience.

3. The third is tendernesse of conscience. By nature our hearts are seared, and dead, and unclean: and therefore we must get us tender and pure hearts, if we would have good renewed consciences. *The end of the commandment is love, out of a pure heart and good conscience and faith unfeigned*, 1 *Tim.* 1. 5. See how the Apostle compoundeth them together, *a pure heart and a good conscience*. We must get our hearts purged and quickened, that they may be sensible of the least evil; and then our consciences will be good and be as a bridle to hold us from evil. A hard heart and a good conscience can never stand together.

4. The fourth is the cleannesse of conscience by the washing of Christs blood. This is the maine and the principall of all: Yea indeed, the blood of Christ is the sole and onely cause of a good conscience. I would not be mistaken: I named indeed other causes; Knowledge, and Humbling, and a holy Feare, a Combat against sinne, and Tendernesse: but I do not mean as though a good conscience were partly beholding to them, and partly to Christs blood: For it is wholly and onely beholding to Christs blood for its goodnesse; his blood is the onely price of it: But my meaning is this, That though Christs blood be the one onely cause of redemption, yet in the application of redemption the Lord useth all those forenamed graces, while he applieth it to the conscience. Therefore this now I adde; The washing of Christs blood, this is chiefly required to the goodnesse of

conscience. We have two places of Scripture to prove it: The one, Heb. 9. 14. *How much more shall the blood of Christ purge your consciences from dead works?* It is that only can do it. The other text is 1 Pet. 3. 21. *The answer of a good conscience towards God by the resurrection Jesus Christ.* Where the Apostle first giveth this title to a renewed conscience, to be called *a good conscience*: Secondly, he nameth the cause that maketh it to be good, the power of *Christs resurrection*; When the resurrection of Christ Jesus is powerfull upon us, then conscience becometh good.

5. The fifth is quietnesse. By nature nothing is so fierce and violent, if it be once awaked, as conscience is: O it is unspeakly furious. Thus is conscience by nature: and therefore it can never be good untill we get it appeased with the assurance of the pardon of our sins, and so true peace and comfort established in it. This is the reason why the Scripture joyneth a good conscience and faith so often together: as 1 Tim. 3. 9. *Holding the mystery of faith in a pure conscience.* It cannot be a pure or good conscience if faith be not held in it. As long as the conscience is not underpropped by faith, the conscience must needs be in a wilderness: *Perhaps my sinnes are imputed unto me; perhaps they are pardoned: Perhaps they are covered, perhaps not.* As long as the conscience lieth under these uncertainties, it cannot be firm and soundly good indeed: therefore we must labour for assurance of pardon by faith. Thus much of a good renewed conscience, that is perfectly and soundly renewed.

An infirm conscience.

II. Secondly, There is a good conscience renewed, but not soundly renewed, very much as yet defective and imperfect. The former conscience is called *conscientia firma*, a firm conscience: This is called *conscientia infirma*, an infirm conscience. Rom. 15. 1. *We that are strong ought to bear the infirmities of the weak.* This infirm conscience is a good conscience too, and renewed, but cumbred with sundry imperfections; which in process of time by growth in grace are, for the most part, conquered in the godly. True faith is required unto this: For the Apostle calleth such an one *a brother in Christ*, one that hath this infirm conscience: Rom. 14. 21. *It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth.* And we must not set such an one at nought. *Tush, what care I for him? I know I may lawfully do thus: and this is my Christian liberty; and shall I lose it for him, because of his conscience?* Rom. 14. 10. Nay saith the Apostle, *Why dost thou set at nought thy brother?* Mark; The Apostle counteth such an one a Christian brother, and not to be set at nought: and therefore this is a good conscience too, differing as much as white from black, from such consciences as are weak through superstition of mind, and through pride of heart, because they will not be otherwise; or through affected ignorance because they love not to be better informed. These weak consciences are wicked; I speak not of these: I speak of a good conscience, a conscience renewed, but renewed imperfectly, having yet sundry defects and imperfections. The imperfections of it are

1. Imperfection of knowledge. It doth not yet soundly and clearly understand what is lawfull, and what is pure, and what is by Christian liberty indifferent. Rom. 14. 14. Paul saith, *I know and am perswaded by the Lord Jesus, that there nothing uncleane of it selfe: but to him that esteemeth any thing to be uncleane, to him it is uncleane.* He speaketh of things that are indifferent: The Apostle had knowledge: but there were others who did not know this; *O I may not eat this meat; I may not play at bowles, or use any other recreation: I should sin if I should, &c.* This is one weaknesse in this kind of conscience, weaknesse of knowledge.

2. The second imperfection is to be grieved where it needeth not be grieved; As when it seeth other do that which it self through mistake doth judge it to be evill, it is apt to be grieved and troubled to see it; Rom. 14. 15. *If thy brother be*

grieved

grieved with thy meat, now walkest thou not charitably. It may be thou thinkest it lawfull to eat such meat; but he thinketh otherwise, and so is grieved to see thee eat. This is another imperfection in this conscience, to be grieved and offended without just cause.

3. A third imperfection is in judgement: It is apt to judge and condemn another mans liberty: 1 Cor. 10. 29. *Why is my liberty judged of another mans conscience?* He speaketh of a weak conscience. *It is apt to be judging and condemning my liberty*, saith he; *but why so?* This is a fault and an imperfection indeed; *O such an one sinneth, he doth so and so*: yet it may be the thing is not unlawfull, but a weak conscience is apt so to judge it, and to condemne him that doth it, *Let not him that eateth despise him that eateth not: and let not him that eateth not, judge him that eateth.* Rom. 14. 3.

4. A fourth imperfection is this: A weak conscience is apt to be misled. So the Apostle intimateth; *Take heed lest by any means this liberty of yours become a stumbling-block unto them that are weak: for if any man see thee who hast knowledge sit at meat in the Idols Temple, shall not the conscience of him that is weak be emboldened to eat those things which are offered to Idols? and through thy knowledge shall thy weak brother perish for whom Christ died?* Where ye see that weak consciences are apt to be misled. The reason is this, Because when they see others whom they know to be more learned and judicious than themselves to do so and so, that may soon tempt them to do it, though their conscience be against it. 1 Cor. 8, 9, 10, 11.

The first use is this; If any have weak consciences, let them labour to strengthen them. Ye see what imperfections are in a weak conscience; how apt it is to be offended and to judge other mens liberty, how prone to misleading: therefore let every good soul labour to be strengthed. *Use* 1.

The second use is this; Those that be strong must be carefull that they offend not the weak. Though they do believe such and such Christian liberties they have, yet if they know the use of them will offend their weak brother, they should be carefull to abstain. *Let no man put a stumbling-block or an occasion to fall in his brothers way.* 2. Rom. 14. 13.

Thirdly, if it be such a sinne to sinne against the conscience of the weak, then what a sinne is it to sin against the conscience of all that are godly, whether weak ones or strong ones? Ye who walk after the flesh, and can have disorders in your families, and vanity in your mouthes, and apparent corruptions in your lives; Ye who can drink and be drunken, and keep company, and prophane the Lords dayes; ye offend the consciences of all that are godly: it is a grief to their soules to see it. Let me tell you; It is a sinne to be wicked however, and the high-way to hell: but to be wicked when ye have godly neighbours about you, your sinne now is double: For as you offend God, so you offend them too. Ye may remember what Christ saith, *Whosoever offendeth one of these little ones which believe in me, it were better for him that a millstone were hung about his neck, and that he were drowned in the depth of the Sea*, Matth. 18. 6. Ah ye vile wretches! ye little imagine what fearfull vengeance ye pull on your own heads: It were better for you that a millstone were hung about your necks, and ye thrown into the Sea, then that ye should offend one of these little ones. Ye may call them what ye will; call them *puritanes, precisians, uncharitable people, censurers*: ye may call them as Satan teacheth you to call them: but it is certain, it were better a millstone were hung about your neck, and ye thrown into the Sea, then that ye should offend any one of Christs little ones: The Lord open your eyes that ye may repent and believe the Gospel your selves and be saved. 3.

4. Lastly, be exhorted, brethren, to labour after a good conscience. How excellent a thing is it that hath so many good ingredients! Illumination

mination is one ingredient, and Faith is another, and Tenderneſſe another, and Pureneſſe another, and Quietneſſe another, and the Blood of Jeſus Chriſt another. It is like Aarons compoſition, which ſmelt ſweetly when he went into the ſanctuary: It is compounded of excellent conditions, ſuch as ſmell ſweet when we come before God: the Lord loveth that ſuch ſhould come near him. We may come with aſſurance to ſpeed if we come with a good conſcience; *Let us draw near with aſſurance of faith, having our hearts ſprinkled from an evill conſcience.* Mark; we may draw near with aſſurance if we come with a good conſcience. It will comfort us in all troubles, and ſupport us in all dangers: It maketh us happy: nay, there is no happineſſe without it. It will make us with quietneſſe and contentedneſſe of ſpirit undergoe whatſoever it ſhall pleaſe God to lay upon us. How can they want comfort that have this? It is a ſpring of comfort within them. This will remain with us when all other comforts will forſake us: When friends fail, and eſtate faileth, when credit and health and ſtrength and all fail, then a good conſcience, if we have it, will ſpeak peace to us, yea and it will effect it in us, comfort us, and faſten comfort upon us. Friends may ſpeak words of comfort and peace to us; but it may be we are not able to receive it: the Miniſter may preach peace; but it may be we are not able to take it: But a good conſcience ſpeaketh peace and effecteth it; it doth not only ſpeak it, but putteth it into our hearts. It proppeth us up in all miſeries, in ſickneſſes, yea in death it ſelfe. A good conſcience then maketh us hold up our heads when all the world ſhall be confounded: A good conſcience will bear us out againſt the King of terrours: It is onely a good conſcience that can look death in the face, and ſay, *O death where is thy ſting? thanks be to God who giveth us victory through our Lord Jeſus Chriſt.* Yea, at the day of judgement, when the whole world ſhall be burning before us, when the great men of the world who go in ſilks and ſcarlet, and broidred hair, ſhall fear and ſhiver as a reed ſhaken with the wind, this will make us with boldneſſe undergoe the terrour of it. This will make us happy in all our diſtreſſes: When croſſes pelt us, and ſickneſs paineth us, and death attacheth us, we are happy men. What if we have the tokens of Gods wrath upon our bodies, ſo we have the marks of his love upon our ſoules? What outward calamity ſoever hapneth to us, yet if we have this good conſcience we are happy. O then let us labour to get it by faith and a holy life. If we would be ſafe in the flood-time, in the day of Gods wrath, we muſt be buſie now about the ark, we muſt provide before-hand for it: Nothing but this ark will ſave us in the deluge of Gods anger. It is in vain to trouble our ſelves about other things: Jubal was a merry man; he made Pipes and Organes: Jaball built tents; others planted vineyards: but Noah provided his ark. Many deſire comfort in ſickneſs, in death; but they do not provide for it before-hand: They look after their ſports or buſineſſes in the world; but this ark is neglected, this good conſcience, without which all mens labour is vain. Be they what they will be, in never ſo much credit and eſteem, they are yet moſt miſerable when troubles and afflictions come on them, as one day they ſhall and ſhall not tarry; than all their comforts will forſake them: When death looketh them in the face: when their hearts die within them. How full of pride and haughtineſs ſoever they were before, yet when they come to die, if their conſciences be awaked, they will with *Saul* fall down to hear the name of death, and no ſpirits be left in them. Nay, if we want a good conſcience when we lie on our death-beds, and deſire good people to pray for us, *Good Sir, I beſeech you let me have the benefit of your prayers to God for me:* Alas, if thou haſt not a good conſcience, all the prayers under heaven will not help thee. See Heb. 13. 18. *Brethren, pray for*

Heb. 10. 22.

1 Cor. 15. 55. 57.

Gen. 4. 20.

1 Sam. 28. 20.

for us: for we trust we have a good conscience. Mark; The Apostle telleth them they may pray for him with comfort, because he had a good conscience. As if he had said, *If we had not a good conscience, it were in vain for you to pray for us.* If ever God hear the prayers made for us, we must have a good conscience. Those that have not this good conscience shall never enter into the Kingdome of heaven: Though they had *Moses*, *Daniel*, and *Iob* to pray for them, yet all their prayers could not help them in the time of their distresse.

The bond of conscience.

NOw we must look back unto the four propositions which at the beginning I observed in the Text I am upon;

1. That there is in every man a conscience.
2. That the light which directeth conscience is knowledge.
3. That the bond which bindeth conscience is Gods law.
4. That the office of conscience is to beare witnesse, to accuse or excuse.

I have in the handling of these a little altered the method, and spake of the two first and the last. Now followeth the third, and that is conciences bond, which is Gods law: *which shew the work of the law written in their hearts*, &c. It is onely the work of Gods law that it beareth witnesse of, that it accuseth or excuseth for: The law of God is consciences bond. Nevertheless we must here distinguish: The bonds of conscience are either primary and supreme; or secondary and relative. *The bond of conscience is Gods law.*

1. The primary and supreme bond of conscience is onely Gods word and law: that only is the supreme bond of conscience: *There is one law-giver, who is able to save or to destroy: who art thou that judgest another?* Iam. 4. 12. that is, There is but one supreme Law-giver to bind the consciences of men, and that is God. And the reason is given, Because it is God onely who is able to save and to destroy. As if he had said, God onely hath power over life and death, either to save a man for ever, or destroy a man for ever, and to judge a man according to all that he hath done? and therefore he onely can make lawes to bind the consciences of men.

2. Now the secondary or relative bond of conscience is, when others who have authority from God, bind conscience to this or that. I call this a relative bond, because it is onely in relation to the authority of God. For though men cannot challenge any doings or omissions contrary to their law to be sins, yet if they have authority from God to command any thing, then they become beams and parts of Gods law, and do by vertue of that bind a mans conscience.

This relative bond of conscience is twofold: First, other men may bind our consciences; as Magistrates, and Masters, and Parents: who though they cannot bind conscience as they are men, yet when they have authority from God, their commands have Gods seales upon them, and do bind by law, in relation to Gods law, which biddeth us obey them, Rom. 13. 5. *Ye must needs be subject, not onely for wrath but also for conscience sake.* The Apostle there speaketh of Magistrates; and he telleth us that their lawes bind our consciences in relation to God, and therefore we must be subject unto them for conscience sake. Thus others may bind our consciences. Secondly, we our selves may bind our owne consciences; and that is by Vowes which wee make unto God, or by our promises which wee lawfully make unto men. The vowes which we freely make unto God, these

these bind conscience to keep them: *Numb.* 30. 4. the vow of a woman is called *the bond wherewith she hath bound her soul*, Mark; she bindeth her soul and her conscience with it. So the promises which we lawfully make unto men, these also bind conscience: For though before we promise it was in our own power, yet when we have promised, we have bound our owne consciences to the performance, because there is Gods seal upon it; Gods law commandeth us to be true of our words. These are relative bonds, bonds only in relation to Gods law: Gods law is still the supreme bond of conscience. I will handle that first.

The law of God the prime bond of conscience.

1. The law of God whereby he willeth and commandeth and forbiddeth this or that in his word, this is the main bond of conscience: When this bindeth it, nothing else can loose it, and contrary, if this loose it, nothing else can bind it. It so bindeth conscience, as the observing and violating of it, is that which maketh conscience clear or guilty before God. This is it which maketh a man a debtour; *I am a debtour*, saith Paul, *both to the Grecians and to the Barbarians*: that is, I am bound in conscience by Gods command to preach the Gospel unto both. This is it that denominateth a man to be bound: *I go bound in the spirit unto Jerusalem*; that is, I knowing it to be Gods will, am bound in conscience to go. This is that which layeth a necessity upon a man; *A necessity is laid upon me to preach*; i. I am bound in conscience by Gods word so to do. This is that which layeth a kind of enforcement upon men; *We cannot but speak the things which we have seen and heard*; that is, If we should not, our consciences would flie in our faces: We are bound by Gods will to do so, and our consciences lay a charge upon us. The only will and word of Almighty God is that which supremely bindeth conscience.

Rom. 1. 14.

Acts 20. 22.

1 Cor. 9. 1.

Acts 4. 20.

Reasons.

1. Because God only knoweth the heart; he seeth our thoughts, and he only can reach to the secrets of our spirits; and therefore he only can bind our conscience. For who else can tell, whether we make conscience of a thing yea or no? perhaps we do, perhaps we do not. Not man nor Angell can tell certainly: but God knoweth certainly, and he only; and therefore he only can bind our consciences. When the Lord doth command or forbid, the conscience is privy that God seeth it; and therefore now it is bound. *The word of God is quick and powerfull; it pierceth even to the dividing asunder of soule and spirit, and is a discerner of the thoughts and intents of the heart.* That bindeth a mans thoughts and intentions, he cannot be free in these things: and the reason is given by the Apostle; *All things are naked and open to the eyes of him with whom we have to do.* As if he had said, We are conscious of Gods all-seeing power; he seeth our hearts and our thoughts, and all that is in us: and therefore his word doth bind us, yea it bindeth all our secrets: we cannot think a vain thought, but our conscience will cry guilty before God, because our consciences doth know that God knoweth all. Besides, the conscience cannot fear any law but only Gods law. Ye know, when conscience is once in a doubt, it is fearfull and beginneth to ask questions with it self, *May I do this or no?* *not asking questions for curiosities sake.* The conscience when it doubteth, useth to ask questions. Now this supposeth the law-giver to be able to see it: for why the conscience would not be thus afraid, if it were only the commandement of a creature, that could not search the heart. So that here ye see one reason why Gods law is the supreme bond of conscience: Because no eye can see at but God.

Heb. 4. 13.

Vers. 13.

1 Cor. 10. 27.

2. Because God only hath power over conscience: It is his commandements only that maketh any thing sin or not sin unto us. *Against thee, thee only have I sinned*, saith David. He (saith he) had sinned only against God. *Why?* you will say,

Psal. 51. 4.

say, *he sinned also against man: Did not he commit adultery? that was a sinne against Bathsheba: and murder? that was a sinne against Uriah.* True, he sinned against man relatively, in relation to the Commandement which saith, *Thou shalt not injure thy neighbour*, but primarily and principally the sin was against God. Conscience is like the Kings servant, whom none can arrest or attach without leave from the King: so no man can bind conscience without leave had from God: for conscience is only subject to his power: he only hath power over conscience.

3. Because conscience is Gods book. Now no creature can adde to Gods book or diminish from it. Ye may remember that dreadfull anathema at the end of Gods book; *If any man shall adde to this book, God shall adde to him the plagues that are written in this book: And if any man shall diminish from this book, God shall take away his part out of the book of life* Rev. 22. 18, 19. Now conscience is also Gods book wherein his law is written. Nay, conscience is called *Gods law*: For it is said, that *when the Gentiles which have not the law do the things contein'd in the law, they having not the law are a law unto themselves*: that is, Their conscience is Gods law unto them. Like as the Bible conteineth Gods law for us Christians, so did their consciences contein the law of God unto them: yea, to us Christians much rather: For we are not to let Gods law be written only in our Bibles, but we must get it written in our consciences: our consciences are to be Gods books wherein his laws are to be written. And therefore if it be a sin to add a new law in the materiall book to bind men, then it must needs be a sin for any creature to put a new law into conscience, which is the spirituall book of God. It is God onely who can write lawes in this book: his book is above all the lawes in the world; and none but God can put in and put out: and therefore none but he can bind conscience. I speak still of this absolute, and supreme bond of conscience: For Magistrates may bind relatively; but not as they are their lawes, but by the law of God before made. Thus ye see the necessity of this truth, That Gods law is the absolute and supreme bond of conscience. Rom. 1. 14.

Uses.

1. THis serveth to direct Ministers how to convince the consciences of their people. If Ministers desire to work upon their hearers, they must speak to the conscience; they must shew them Gods authority, that it is Gods will, and Gods command. Tell conscience never so much, that we should do thus or thus upon other grounds and inducements, it starteth not at that, except it be convinced by the word of God, that it is Gods will, the commandement of the great God of heaven, the God of the spirits of all flesh, who will look for our obedience: This maketh conscience to startle, this affecteth it and bindeth it. St. *Paul* when he said that he *approved himself and his preaching to mens consciences*, what followeth? *If our Gospel be hid, it is hid to them that perish*, &c. As if he had said, This maketh all the world to startle, except they be reprobates, and men delivered over to Satan. It is easie to see what ministery affecteth most, and doth most good in the hearts of the people, namely, that which bringeth the cleerest voice of Gods Spirit calling to obedience, and binding the conscience. They can hear with ease and great pleasure the Sermons of those whose doctrines are stuffed with humane discourses. Learning and policie never pierce conscience. Nay, let carnall Preachers preach never so much against peoples sinnes, they can make a sport of it, though they heare their sinnes *Use 1.* 2 Cor. 4. 2.

with humane learning declaimed against. When the Preacher doth not clearely preach the Lords voice, though he rip up sinne, yet if it be not in the demonstration of the Spirit of God, and shewing his cleare authority, the heart will not be affected. Conscience knoweth when it is bound, and when it is but dallied and jested with: And therefore if Ministers desire to have their ministery work upon the hearts of their people, they must shew them Gods authority, and confirme it by his word, and let them see that it is the commandement of the Lord, that which will one day judge them.

1 Cor. 14. 37. *Let him know, saith Paul, that the things that I write are the commandements of the Lord.* It is the Lord of heaven and earth that biddeth thee yield, and commandeth thee to give over thy base lusts: It is he in whose hands thy breath is; thou hadst best be obedient. I tell thee, thy Conscience observeth it; and if thou wilt not obey, it will roar like the roaring of the Sea one day against thee, and sting thee like a scorpion. The things that thou heareſt, know thou that they are the commandments of God; and if thou disobey, thou dost disobey not men but God.

Use 2. 2. Is it so that the word of God onely is the supreme bond of Conscience? Then this teacheth us to have an eye to Gods word in that which we do, if we would satisfie Conscience. I say, have an eye to Gods word: not onely to do that which it may be is in Gods word; Conscience counteth that to be nothing: but to have an eye to Gods word. Conscience will not be satisfied with any obedience that we do if we have not an eye to Gods word. Whatever we have an eye to besides, Conscience knoweth it is nothing, if in all we have not an eye to the commandment of God: Though we do obey it, Conscience looketh upon it as if we did not obey it. It is onely Gods commandment and authority that bindeth Conscience: and therefore nothing satisfieth Conscience unlesse we have an eye unto that. If we do not aim at Gods will in doing what we do, Conscience counteth our obedience as no obedience at all. As for example; Ye that are husbands, ye love your wives: but is it because God commandeth it? It may be you love them because they love you, or because your affections are to them: Alas, this is nothing: Pagans and Reprobates can do so. But do you aim at the doing of Gods will, who commandeth you? O say you, *The Lord doth command me, I do it.* What of that? Do you look at his commandment when ye do it? If not; be humbled, and know ye must get grace to do so, or ye are not obedient to God, neither will Conscience set it down for obedience. Ye that are servants, ye serve your Masters: but do ye aim at Gods will? thus, *O the Lord hath commanded me to be faithfull and painfull in my service.* Doth your soul look to this? It may be ye serve them because they are kind, and because they pay you your wages, and the like: This is nothing to Conscience: Conscience looketh at the commandment of God; and if your souls do not aim at the commandment of God, it will not satisfie Conscience. Ye that are neighbours, it may be ye love one another, and be friends one with another: but doth your soul look at Gods commandment? is it because God hath commanded us to love one another? People seldome aime at God in these cases: They are friends with their neighbours: why? Their neighbours are friends with them. But they do not trouble their thoughts to aim at Gods commandment in it. Let me tell you; Conscience will not count this obedience: For Conscience feeleth no bond but Gods word: and if ye do not look at that; it is no obedience with Conscience; Conscience will never acquit you or absolve you for this; it accounteth of this obedience as no obedience at all. See 1 *Cor.* 10. 25. and so forward. There the Apostle handling that question of Conscience, at last concludeth, *Whether ye eate or drink, or whatsoever ye doe, doe all to the glory of God*, verse 31. Let your hearts

hearts look at that, and aim at that; in whatsoever ye do, still look at God: all is lost with conscience else. Though you eat never so soberly, and drink never so moderately, pray never so duly, Conscience counteth it all nothing if ye do not look at God: It is God onely and his word that doth bind it; and it will never give a discharge except your hearts look at him.

3. This serveth to confute our Antinomists, such as say the Law of God bindeth not the Conscience of the regenerate. Ye see here that the Law of God bindeth the Conscience: and therefore if the regenerate have any Conscience at all, (as certainly they have the best Conscience of all men) then it must needs binde their Conscience. We confesse the Conscience of the regenerate is freed from many things by Christ. First, it is freed from the yoke and bondage of the Ceremoniall Law, *Gal.* 5. 1. *Stand fast in the liberty wherewith Christ hath made us free, and be not entangled with the yoke of bondage.* Every mans Conscience is freed from that yoke of the Ceremoniall Law, because it ended in Christ. Secondly, the Conscience of the regenerate is freed from seeking justification by the deeds of the Law. Indeed the first Covenant was by the works of the Law; *He that doth them shall live in them*: But the second Covenant speaketh better things; *He that believeth shall be saved.* It is true, If God had not sent his Sonne we must have sought justification by the workes of the Law: Though it were impossible to finde it by reason of our sinnes, yet Conscience was bound that way. But that now Christ Jesus hath sealed up a new Covenant in his own blood, Conscience is freed from that former: *Rom.* 3. 28. *Therefore we conclude, that a man is justified by faith without the deeds of the Law.* For though justifying faith never be without the sincere doing of the Law, yet the deeds of the Law have no influence into justification: Conscience is freed from seeking justification thereby. Thirdly, the Conscience of the regenerate is freed from the rigour of the Law. They are bound in Conscience to use the Law as a rule of their life, and in sincerity to obey it; but are not bound by the Gospel to the rigour of it: that they are freed from; and so they *are not under the Law, but under Grace.* I grant that all carnall people, who are yet out of Christ, do all lie under the rigour of the Law: and as long as they submit not to Jesus Christ, nor get into him, they are bound in Conscience to keep it, though they cannot: They cannot sinne in one tittle, but Conscience will condemne them before God. They shall be condemned for every vain thought, for every idle word, for every the least sinne, for every the least lust, for any the least omission of good. They lie under the rigour of the Law, and they are bound in Conscience to keep it, and they shall be countable for every transgression, because they are under the Law. But the Conscience of the regenerate is free from this rigour, because they are under grace, and therefore they are *delivered from the Law:* The Lord hath delivered them by the body of Christ; and therfore they are not bound by the Gospel to all that obedience that the Law in rigour requireth. Fourthly, the Conscience of the regenerate is freed from the curse of the Morall Law. For though the Law doth condemne, yet their Conscience needeth not fear it, because they are in Christ: *There is no condemnation to those that are in Christ Jesus, which walke not after the flesh but after the spirit.* Indeed those that are not regenerate, not ingrafted into Christ, they are still in the mouth of the gun-shot: the Law doth condemn them, and they have no shelter, and their Conscience is bound by it; and they shall finde one day that by it their Conscience will condemne them to hell. It may be now for the present their Conscience is quiet, and they choke it, and so it letteth them alone: yet they are condemned in Conscience, and one day they shall finde it. But the regenerate are by Christ freed in Conscience from all this condemnation. Thus far we grant.

Use 3.

From what Christians are freed.

Rom. 6. 14.

Rom. 7. 6.

Rom. 8. 1.

Antinomists. But the Antinomists, and I know not what Marcionites would have more. They cannot abide to heare that a regenerate person is bound to any sincere obedience to Gods Law as the Rule of their life: They cry out against the Morall Law, as once the Babylonians did against Jerusalem, *Down with it, down with it, even to the ground: O ye do not preach Christ if ye talk of the Law.* Beloved, these are drunken opinions, fitter to be preached among Drunkards, and Epicures, and Monsters, than among the peculiar ones of God. The Law of God doth binde the conscience of all the people of God, so that they are bound to make it a rule of life. Nay the Scripture calleth it *Christs bond* whereby he bindeth his people to him:

Psal. 2. 1, 2, 3. *The Kings of the earth set themselves, and the Rulers take counsell together against the Lord and against his Anointed, saying, Let us break their bonds, and cast away their cords from us. Tush, we will not be tied by his Laws, nor be so precisely strait-laced with such Commandements as these.* Here the Laws of the Lord are called *bonds* and *cords*: Gods people are bound to him by them: But the wicked they stand out and refuse to be bound. Now if the Law be called a *bond*, I pray, what bond is it, but of conscience? It is not a bond like a prisoners fetters, to be put about their legs: This is a spirituall bond that bindeth the conscience. But let me prove it to you by arguments. There be sundry arguments to prove it.

Arguments. That Gods Law bindeth the conscience of the regenerate.

Arg. 1. First, That which hath power to say to the conscience of the regenerate, *This is thy duty, and this must be done*, that bindeth the conscience: But the Law of God hath power to say thus to the conscience, *This is your duty.* Who can tell better than Christ? *When ye have done all these things that are commanded you, say, We are unprofitable servants; we have done that which was our duty to do.*

Luke 17. 10. Mark; He speaketh of Gods Law, *things commanded*: now the Law is nothing else but a Catalogue of those things that God hath commanded us. *When ye have done all these things,* saith our Saviour, *know it is your duty.* Here ye see the Law hath power to say to the conscience, *This is your duty.* But ye will object, *We are under Faith; and do ye tell us of Law?* I answer, as *Chrysostome*

Rom. 3. 31. answereth out of *Paul, Do we then make void the Law through faith? God forbid: Yea, we establish the Law.* See how the Apostle doth abhorre this thought: *God forbid,* saith he. As if he had said, *Farre be it from me to teach such abominable Doctrine: No, no; we establish the Law.* Hare what Christ saith himselfe, *Think not that I am come to destroy the Law: I am not come to destroy, but to fulfill it.* O thought some, *If we believe in Christ then we hope we shall have done with the Law. No, no,* saith Christ; *ye shall as soon pull the heavens and the earth out of their place, as a iot nor tittle of the Law.*

Arg. 2. Secondly, That which hath this authority that the breach of it is a sin, bindeth conscience: but the Law hath this authority, that neither regenerate nor unregenerate can transgresse it but they sinne: therefore the Law bindeth their consciences. For the regenerate and all are bound

1 John 3. 4. in conscience to take heed of sinne: *Whosoever committeth sinne transgresseth also the Law.* *David* was a regenerate man; yet when he had defiled *Bathsheba*; *I have sinned,* saith he. *Joseph* was a regenerate man; yet confesseth, if he should transgresse the Lords commandment, he should sinne: *How shall I do this great wickednesse, and so sinne against God?* But ye will object, This is Old Testament. What of that? I hope you will not take up the old damned Heresie again of the *Cerdonians*, and *Carnites*, and *Apellites*, and *Manichees*, and *Severians*, and other such cursed Hereticks condemned by the Church of God: Their heresie was, To hedge out the regenerate from the old Testament. And St. *Augustine* proved it against them, That the Morall Law of God was ever the rule of obedience, and shall so continue with the Gospel to the end of the world; and every transgression

thereof

thereof is finne. The breach of the Ceremoniall Law was a finne once; but now it is not: because once it bound the conscience; now it doth not. But the breach of the Morall Law is still finne: therefore still it bindeth the conscience. Do ye not remember what S. *James* saith now under the Gospel? he presseth it yet on mens consciences: *He that saith, Do not commit adultery, said also, Do not kill. Now though thou commit no adultery, yet if thou kill, thou art become a transgressour of the Law*. Jam. 2. 11. And though ye may call it *a Law of liberty* in what terme ye please, yet he telleth you, Ye had best look to your words and deeds: for ye must be judged by this Law of liberty: *So speak ye, and so do as they that shall be judged by the Law of liberty*.

Arg. 3. Thirdly, That which being observed doth cause the conscience of the regenerate to excuse, and being transgressed to accuse, that bindeth their conscience: (For what else do you make a binding of conscience but this?) But the Law of God being observed, doth cause the conscience to excuse; being transgressed, to accuse; *In many things we finne all*, saith the Apostle. Mark; Our consciences do accuse us: as we do sin in many things, so our consciences do accuse us when we do so. *I am a sinfull man*, saith S. *Peter*, *Luke* 5. 8. His conscience did accuse him of finne.

Arg. 4. Fourthly, That which is the condition of Gods Covenant of grace bindeth the conscience, yea of the regenerate: but sincere obedience to Gods Law is a condition of Gods Covenant of grace. See *Luke* 1. 72. *To remember his holy Covenant, and the oath that he sware that he would give us, That being delivered out of the hands of our enemies we might serve him without feare, in holinesse and righteousnesse before him all the dayes of our life*. Mark, Sincere and universall obedience is a condition of the Covenant of grace, not onely for a manifestation to our selves that we are truly justified, as these upstart patritians do hold: but it is the condition of the Covenant of grace. Every Covenant hath its conditions annexed; and therefore it is called *the book of the Covenant*, Exod. 24. 7. *the words of the Covenant*, Exod. 34. 28. *the tables of the Covenant*, Deut. 9. 11. The reason is this; Because when a Covenant is made, the conditions are put into a book or a table and expressed in words. Onely note the difference between the first Covenant of works and the second Covenant of grace. Both have conditions: but here, I say, is the difference; In the one grace giveth the Covenant, and grace giveth the condition of the Covenant; but a condition is annexed though: Now hence we may argue (and none but enemies to the Gospel can deny it) If the Covenant of grace do bind a mans conscience, then certainly the condition of the Covenant bindeth a mans conscience too? But the Covenant of grace bindeth the conscience of the regenerate, and therefore the condition of it bindeth. If you ask, What is this to obedience? the answer is, That obedience is the condition of the Covenant of grace, as the forenamed Scripture expresseth, *Luke* 1. 72. Thus we see the Law of God bindeth the conscience of all the regenerate. This is the third Use.

Use 4. 4. Hath the word of God supreme power to binde conscience? Then hence we may learne, that no creature can dispense with it, nor free conscience from guilt when it hath transgressed the word. What a damned usurpation is it in the Pope to offer to dispense? The Canonists say he may dispense *de præceptis veteris & novi testamenti*, (they are their own words) *he may dispense with the commandements of the old and new testament*. He dispensed with King *Henry* the Eighth, and undertook to free his conscience from guilt though he married his own Brothers Wife. *Gregory* the Second undertook to free subjects from being bound in their consciences to keep their oaths of allegeance to *Leo* the Emperour. O these are damned aspirings; and they plainly declare him to be Antichrist, who exalteth himself in this manner. The word of God is the supreme binder of conscience:

Azor in the 1. part reports it.

And

And therefore not all the Angels in heaven can dispense with one idle
Psal. 119. 89. word. *For ever, O Lord, thy word is settled in heaven.* Gods word is setled for ever in heaven; and therefore ye may as soon remove the heaven from its place as one tittle of the word from binding conscience. Doth the word say thus or thus? then hadst best do it: If thou wilt not, all the whole world cannot help thee; thy conscience will condemne thee at the day of judgement without remedy. Hath the word convinced thee of thy sins, and made thy conscience say, *I am a sinner, and am guilty before God?* I tell thee then, Thy conscience is bound, and all the world cannot loose it. But hast thou been humbled and emptied of thy selfe, and doth the word pronounce pardon of thy sinnes in Christs name, and thy conscience can say, *The Lord speaketh peace to my soul?* I tell thee, Thou art looſed, and not hell nor devil nor sinne nor flesh nor any thing can binde thee. Ye may see the power of Gods word in that speech of our Saviour, *Whatsoever ye shall binde on earth shall be bound in heaven*, Matth. 18. 18. That is, My word which ye preach is of that nature, that if that loose your conscience, it is looſed indeed, and nothing can bind it; if that do bind it, it is bound soundly indeed, and nothing can loose it. O this is a terrour to the wicked! Doth the word
Prov. 29. 1. of God say, *He that hardneth his neck, being often rebuked, shall suddenly be destroyed, and cannot be cured?* O feare and tremble ye that harden your necks against the reproofes of the Almighty: his word bindeth over your consciences to Christs barre. Doth the word say, *Whoremongers and Adulterers God will judge?* If thou beest such an one, thy conscience is bound with this word, and it will apply it to the soul before the Tribunall seat of Christ. Doth the word cry out against any of thy courses? thy conscience is bound as with chains, and it is not all thy vain hopes and excuses can loose thee. Again, this is comfort to the godly: Gods word is the supreme binder of conscience. O ye blessed of the Lord, the word of God tieth such a fast knot to your comforts that all hell cannot open it with their teeth: The word of the Lord Jesus is with you, *who hath the key of* David, *that openeth and no man shutteth, and shutteth and no man openeth.* Yea, but layest thou, *My sinnes are against me*: What then? mark what the word saith, *We have an Advocate with the Father.* Thy conscience is bound to believe that. *Yea, but I have a very naughty heart, and I cannot tell what to do with it*: Mark what the word saith; *Believe in the Lord Jesus, and thou shalt be saved*: This bindeth thy conscience. *But I offend daily*: Mark still what the word saith;
Dan. 9. 24. *Christ bringeth in everlasting righteousnesse.* If thou beest unworthy to day, there is righteousnesse for thee to day; if unworthy to morrow, there is righteousnesse for thee to morrow; if unworthy for ever, there is righteousnesse for thee for ever. This is Gods word, and thy portion; this bindeth thy conscience to lay hold on it. *But I have abundantly sinned*: What saith Christs word? *I will abundantly pardon.* O what comfort is this to every poor soul which the Lord Jesus hath humbled! His word is the supreme binder of conscience, above the Law, above Justice, above Threatnings, above all the world besides. His promising word is the supreme binder of thy conscience, if thou beest one of Christs: And therefore feare not; only believe, and be thankfull, and give glory to God. This is the childrens bread; no stranger can intermeddle with it.

The

The secondary bond of Conscience.

WE have heard that the bonds of conscience are of two sorts: First, there is a supreme bond of conscience, and that is Gods word: of which I have already spoken. Secondly, there is a relative bond of conscience, which bindeth conscience indeed, but it is onely in relation to Gods word, because Gods word putteth authority upon it. And this latter is also of two sorts: 1. Others may binde conscience; 2. We our selves may binde our own consciences.

I. Others may binde our Consciences.

1. Others may binde our consciences, namely, when they have authority conferred upon them from God, and so their laws and commands receive vigour and force from Gods Laws. Thus the laws and commands of Magistrates binde the conscience of People; of Parents binde the conscience of Children; of Masters binde the conscience of Servants: For though they do not binde conscience as they are the commandments of men, yet having Gods seal and authority upon them they do. I will set down some Conclusions whereby ye may know how farre the laws and commandments of others binde or not binde conscience.

1. Conclusion.

1. Magistrates have power to command us. *Let every soul be subject to the higher powers: for there is no power but of God; and the powers that be are ordained of God*, Rom. 13. 1. That Chapter doth most clearely prove this conclusion unto us.

Out of the first part of the Chapter we learne, 1. That Magistrates have power and authority to make laws, and to establish orders among men; and therefore they are called *powers*: 2. We learne that these laws of Magistrates receive strength and force from the Law of God: *For the powers that be are ordained of God*, saith the Text. 3. Those laws made by the Magistrate and confirmed by God have power to binde conscience, verse 5. *Wherefore we must be subject not onely because of wrath, but also for conscience sake.* And the violating of them is sinne. When their authority is confirmed by God, we cannot *resist them* but we *resist the ordinance of God*, saith the Apostle: nay, we may pull *condemnation upon us* if we do; *They that resist shall receive to themselves condemnation*, verse 2. So that this first conclusion telleth us what laws of men are to be obeyed; *viz.* 1. Such as do virtually flow from Gods word, though not expressely commanded in it; 2. Such as are good and wholesome and profitable for the Commonwealth: These though they are not particularly commanded in Gods word, yet are they by virtue of it injoyned: and therefore to neglect them and be disobedient unto them, is to neglect and be disobedient to God. Again, so farr onely are they to be obeyed (so farre onely, I say) as they virtually do flow from Gods word: for so farre onely they receive force from Gods Law. This is the first Conclusion.

2. Conclusion.

2. The commandments of Magistrates and those that are in authority lose their power of binding the conscience in four cases:

1. When they command that which though in it selfe it be not simply and absolutely sinfull and unlawfull, yet it doth put us upon a necessity of sinning: As for example, If a Magistrate command single life to all Ministers, this thing is not in it selfe simply unlawfull (for it is lawfull to marry, and it is lawfull not to marry) yet this commandment is unlawfull, because it would put Ministers upon a necessity of sinning: The reason is, because all have not this power. And therefore such a commandment as this would not binde conscience: For the conscience cannot be bound to impurity, or an apparent danger of impurity: and therefore though the thing be not simply unlawfull, yet the commandment is simply unlawfull, and doth not binde conscience. The Apostle maketh such a commandment to argue a seared conscience in the commander: and therefore none but a seared conscience can think it is bound by it, 1 *Tim.* 4. 2, 3.

2. The commandments of Magistrates lose their power of binding the conscience when they command things that are unlawfull in themselves, and contrary to the word of God. In this case they do not binde conscience, because Gods seal is not on them. We have an example of this in
Dan. 3. 16. the three blessed children: Who when the King commanded them to worship the image that he had set up, they did not conceive themselves bound in conscience to obey: they would rather suffer torment than obey it. So also *Daniel*, when he was commanded not to ask any petition of God for
Dan. 6. 16. thirty dayes space, but onely of the King, *Daniel* did not conceive himselfe bound in conscience, nay, he chose rather to be cast into the den of Lions than obey. In this case the answer of the Apostle, is necessary; who when they were commanded not to preach any more in the name of the Lord Jesus, thus they answered, *Whether it be right in the sight of God to obey men rather than God, judge ye.*

3. When mens laws and commands overthrow the liberty of Christianity, that Christian liberty which Christ hath purchased for us, then they lose their power of binding the conscience. But here I must tell you of a Caution; *viz.* That this liberty may be considered in a double respect: 1. In regard of it selfe, the liberty it selfe; 2. In regard of the exercise or use of this liberty. Now there is a very great difference between these two considerations: as there is a great difference between a mans having a sword, and a mans wearing a sword. The Magistrate may restrain a man from wearing a sword at such or such a time, though he do not take his sword from him; so there is difference between the having our liberty and the using our liberty. There is a liberty purchased for Gods children,
Rom. 14. 14. whereby all things are become lawfull unto them: *All things are lawfull unto me*, saith *Paul*, 1 *Cor.* 6. 12. *and there is nothing evil in it selfe*: (he speaketh of indifferent things) Gods children are freed from the observation of meats, and drinks, and times, and garments. Now whatsoever commandment is made by the Magistrate contrary to this liberty, doth not binde conscience; for nothing can binde conscience when Christ doth loose it: Yet there may be a restraint of the use of this liberty; as for example, the Magistrate may command us to forbeare some kinds of meats at some certaine times; and so also for garments, and the like: namely, when the doctrine about meats and drinks and garments is pure. And therefore in such a case the command of the Magistrate bindeth the conscience; otherwise not.

4. When

4. When they command things indifferent to be absolutely necessary, to make them idolatrous or superstitious, then in this case they are unlawfull and binde not the conscience to obey them. But when are they idolatrous? I answer; 1. When they are commanded either as absolutely necessary to Christianity, to the very being of Religion and the Worship of God, and with as much necessity as holinesse it selfe, then they are made superstitious and idolatrous: And in this case the caveat of S. *John* is strongly to be kept, *Babes, keep your selves from idoles.* 2. When they are commanded as things meritorious, as pleasing to God for themselves, and to merit of him, then they are idolatrous. 3. When they are commanded for the substantiall perfection of Religion, as though Religion were imperfect without them, then they are made idolatrous, and lose their vertue of binding the conscience. But all such commands of things that are indifferent, which are commanded without respect to make them idolatrous, they may be obeyed. This is our second conclusion. 1 John 5. 21.

3. *Conclusion.*

3. Those laws and commandments of Magistrates which want the authority of Gods Law to confirm them (and therefore bind not the conscience) ought not to be disobeyed for all that, with scandal or contempt and by unreverent slighting or despising the Magistrate or his lawes. He must be acknowledged a Magistrate under God for all that: 1 Tim. 2. 1, 2. *I exhort that supplications be made for Kings, and those that are in authority.* He speaketh there of heathen Kings; yet he calleth them *Kings*, and saith they *have authority*: and we ought to pray for them: and therefore how much more when Kings and Magistrates subscribe to Christian Religion? Nay, though they command that which is utterly unlawfull, we must not rise up against them: for if we do, we rise up against God. We must obey them one way or other, either actively or passively: When they command that which is lawfull for us to do, we must obey them by doing; when they command that which is unlawfull for us to do, and threaten punishment, then we cannot actively obey them by doing, because they command against God; yet we must passively obey by suffering and submitting to their penalties, because the Lord hath given them authority over us. This is our third conclusion.

4. *Conclusion.*

4. Those laws of Magistrates which by Gods Law do not binde conscience, do yet in matter of scandal bind us to obedience. If the Magistrate shall command any thing beyond his power to command, yet not unlawfull for us to do, though such a command do not binde to obedience in case of conscience, yet in case of scandal it doth. Thus Christ was content to pay tribute though he needed not to have done it: *The children*, saith he, *are free*: nevertheless, lest he should offend the Magistrate, he did pay it. I will put an example of another nature; In a private wrong, though we are not expressely bound to it, yet rather than scandalously to contend, conscience doth binde us to yield. Needed *Abraham* to have condescended so farre unto *Lot* as to let him take his choice before him? No, rather then scandal of Religion should arise, ye may reade that he did it. Thus I have briefly made it manifest how farre the commands of the Magistrate do not binde conscience, and how farre they do. Matth. 17. 27.

Objections.

Object. 1. 1. But it may be objected; Conscience hath onely relation to God.

Answ. I answer, It is true, as the supreme and absolute binder of conscience: but it hath a relation also unto men in the second place, in as much as God putteth upon men such termes as conscience hath relation to, Acts 24. 16. *Herein I have always endeavoured my selfe, to have always a cleare conscience both towards God and towards men.* Mark; Conscience hath relation to both: For though it have its main relation to God and his word, yet in him it hath relation unto men.

Object. 2. 2. Again it may be replied; The Magistrates do not undertake, nor can they, to meddle with mens invisible spirits; for they are not able to see whether the spirit of man be obedient or no: and therefore how do their laws binde us in conscience? The Magistrate onely looketh at the body: mens thoughts and affections and consciences, are naked onely to God.

Answ. It is true, the Magistrate doth not undertake but onely to binde the outward man: nevertheless the conscience of the subject feeleth it selfe to be bound to obedience under pain of sinning against God, who giveth this generall precept, *Submit your selves to every Ordinance of man for the Lords sake, to the King, &c.* The conscience feeleth this, and so it cometh to be bound.

1 Pet. 2. 13.

Object. 3. 3. Again it may be replied; The conscience is not bound but onely by way of Religion. If I make conscience of a thing, then I make a matter of Religion of it: but what Religion is there in the commandment of Magistrates? Suppose the Magistrate commandeth us to get our armour in readinesse, to mend our high-wayes, to moderate expenses at nuptials, or the like; these are civil things and not religious, and therefore how can they bind conscience? We make conscience onely of Religion and the Worship of God.

Answ. Such laws do not binde conscience under the name of Religion, but under the name of civill discipline. And again, though they do not bind conscience *per se* and immediately, yet they do *per aliud*, and as subjoyned to an higher law. For though the breach of such laws be onely a civill fault in it selfe, yet in another respect it may be a morall sin, if the powers that are ordained of God be neglected and disobeyed. And therefore though the conscience do not regard civill laws as they are civill; neither do we make conscience of them as they are civill: yet as they are made by the Minister of God, and backed by his authority which the Lord hath set on them, so they do take hold of conscience; and not to perform them is contrary to justice and charity, and the profit and safety of the Common-wealth, and so a sin.

Uses.

Use 1. 1. This confuteth the Anabaptists, who deny that any obedience is to be given to the secular power. Ye see here that the laws of Magistrates have Gods seal upon them; and therefore we must yield obedience unto them: for they binde in conscience. Again, this confuteth the Papists, who teach that their Popes laws and commandments are of supreme authority, and require equall submission of spirit with Gods Laws: and also that the omission of them is death and damnation. Our Doctrine and Religion goeth between both: For we teach that Gods authority is onely supreme, and that he onely can make Laws under pain of death and damnation; and that the authority of Magistrates is secondary, and secondary obedience is to be given unto them. The Papists speak blasphemy in saying their Pope can

make

make law under pain of damnation to be kept: Our Saviour Christ maketh this a property onely of God: *Feare not him that can kill the body, and there is all that he can do: but feare him who can cast both body and soul into hell: I say unto you, feare him*, Luke 12, 4. As if he had said, Men can reach no further than the body, and their punishments can go no further than the death of the body.

2. This teacheth us what to do if men should command any thing which is unlawfull for us to performe: (Suppose there should be any such humane commands as are repugnant to Gods.) In this case, ye see we must obey God rather then men; nay, suffer losse of goods, losse of liberty, yea losse of life, rather then obey the commandments of men in case they be contrary to the Commandements of God. Ye may read a lamentable example in *Ephraim*; They were utterly destroyed for obeying their King rather then their God: The King commanded to worship the Calves, and to go unto *Bethel* and not to *Jerusalem* to worship: they yielded to his commandment, and did so; O thought they, *We shall displease the King if we do not.* For this sin of theirs they were broken in judgement, Hos. 5. 11. *Ephraim is destroyed and broken in judgement, because he willingly walked after the commandment.* Beloved, Gods commandment is soveraigne, and the supreme binder of conscience: Whatever commandment is repugnant to Gods word, wo to us if we do it; nay, though it be to save our goods or our lives. It is true, we must *give to Cesar the things that are Cesars*; but so, as withall we must be sure to *give to God the things that are Gods.* *Use 2.*

3. This comforteth Gods people against the calumnies and slanders of wicked and ungodly men, that upbraid them for their obedience to God. O say they, *Ye are irregular and despisers of authority.* I say, this is comfort to the godly, that God is able to beare them out in obeying him rather than men. Gods word is the supreme binder of conscience; and therefore, whatever men think of such, they are absolutely bound to obey God. If men command us against the word of God, we know their authority is the ordinance of God; and therefore if they go beyond that, they do not binde us in conscience. If God had not bound us in conscience to him, others might have taken it ill if we should not obey them: but now what cause have others to think ill of us? What folly were it in us to seek to please men and to displease God? If we were at liberty, then we might choose whom we would obey: but now we are bound unto God, and must be obedient unto God, whatever men command to the contrary, let us do it therefore with chearefulnesse. By this we shew our submission to God; by this we satisfie conscience, which being bound unto God doth continually urge us to obey him. Why should we omit part of the exactnesse of our obedience which the word of God doth require? We have more to do than ever we shall be able to performe: we should therefore be carefull to do all that we may. By our obedience to God in this kinde we convince the conscience of others of our uprightnesse towards God: Though through the overruling dominion of their lusts and passions they rage at us, and their mouthes speak evil of us, yet we may have an evidence in their consciences within, which may testifie for us: their consciences will whisper within them, *Surely they do well to please God rather than men*: their consciences will be on our side, though their actions and tongues be against us. We have a notable example of this, *Acts* 4. 15, 16. When the Rulers of the Jews had threatned the Apostles, and had reviled them with many bitter words, and had bidden them go aside for a while, then they concluded among themselves, *Surely an evident signe is done by them, and we cannot deny it:* So that their consciences acquitted them for good men. So when the wicked of this world have spoken evil of the wayes of the *Use 3.*

righteous, and blasphemed the holy name after which the are named: yet when they are alone, and their consciences at counsel within themselves, then they conclude, *Indeed they do well.* Thus their consciences give a good evidence of us, and accuse them for not doing the like. And thus much shall suffice to be spoken of other mens binding of conscience.

11. *We may binde our own Consciences.*

11. We our selves may binde our own consciences: And that is by those vows and promises which we make to God of any thing lawfull and in our power. Those vows and promises which we make unto God according to the warrant of his word they do binde our consciences. They are our own before we have made them: as *Ananias* and *Sapphira* their gift was their own before they vowed it to the Church: *While it remained was it not thine own? and when it was sold, was it not in thine own power?* Acts 5. 4. We need not vow unlesse we will: but after we have vowed our vows are Gods bonds, and do binde the conscience to the performance of them. Nay, we *lye unto God*, as the text saith they did, if we do not stand to the performance of them.

But it may be demanded, What vows are they which are unlawfull, and do not binde conscience? I answer;

1. Such as we make of things impossible and beyond our power: These are unlawfull, and do not binde conscience.

2. Such as we make of things unlawfull; when we vow to do that which is contrary to Gods Law: such as *Davids* was, when he vowed the destruction of *Nabals* Family: This doth not binde conscience: nay, we are bound in conscience to break it.

1 Sam. 25. 22.

3. Such as though they be of things lawfull and possible, yet we want freedome in the performance of them: as for a wife or a servant or a childe to make a vow, when their relation to such as are over them will not suffer them to performe it: This bindeth not conscience. Nothing bindeth conscience but that which hath Gods seal upon it: but this hath not Gods seal on it; and therefore it doth not binde conscience: indeed it bindeth us in conscience to repent of it.

Num. 30. 3.

4. Such as though they be lawfull and profitable, and in our own freedome, yet if there fall a greater consequence before the time of performance, we are not bound in conscience to perform them: as if a man upon the receit of some mercy should in testimony of his thankfulnesse vow a hundred pounds to good uses, in the mean time his estate so decayeth, as that he shall undoe himselfe and his family if he performe it; this is so great a consequence, and contingently hapoed, that it freeth his conscience from performing what he had vowed: Or if a man should promise marriage to a woman, and before the time of nuptials she be found unchast; this is a far greater consequence, and he is not bound in conscience to marry her. These kinds of vows do not binde in conscience: But all others do binde us.

1. *Use*; We may learn from hence never to vow but with good judgement and counsel. For either we must keep our promise, or not: If we must, that is a signe it is good, and therefore had need of deliberation: If we must not keep it, then it is a signe of rashnesse and inconsiderateneſse; and besides it may prove scandalous and offensive to them to whom we make it, and also to them that shall heare of it. And therefore it requireth good judgement and advice to vow. What a rash vow was that of good *Jephthah*? *If thou wilt deliver Ammon into my hand, whatsoever meeteth me I will offer it for a burnt-offering.* How if a dog had first met him? what a sinne had

Judges 11. 30.

had it been? How if his daughter? what a thing had that been? And indeed it proved to be his daughter. Vows without judgement do but increase our sinnes, and aggravate our transgressions against God.

2. *Use*; This teacheth us to keep our good vows whatsoever they be that we make. Indeed it is hard to keep a good, yea it is hard to make a good vow in that manner, as we should: It requireth a great deale of faith, and self-denial, and humilitie, and strength of resolution: But when we have made it, our sinne is the greater if we do not then keep it; *Better it is not to vow, than that thou shouldst vow and not pay. Hast thou vowed a vow? then deferre not to pay it: God hath no pleasure in fools.* As if the Holy Ghost had said, *It is the part of a foole to vow before he consider and be absolutely resolved to performe, to be off and on with the Lord God of Hosts: The Lord hath no pleasure in fooles: Therefore pay all thy good vows, and be humbled for thy rash vows.* But we are fallen into bad times, when truth and equity is perished from among men: Every one is a deceitfull bow; yea, the best (almost) is a briar: Nothing so common as vows and promises; but few make conscience of performing them. Nay, men are careless of their grand vow which they have made unto God in their baptisme. O this is a very fearfull sin! Ye have all made a vow unto God in your baptisme that ye would live otherwise than ye do, and ye make no conscience to keep it. Baptisme is a very weighty thing: If there were no other thing to binde you to holinesse and obedience and faith, but onely the vow ye entred into in your baptisme, did ye consider what a vow it is, it would move you alone. It is said of *Apollos* that he was *fervent in spirit* though he *knew nothing but the baptisme of John*: *Apollos* considered what a vow he had made unto God in his baptisme, that, though he knew nothing else, it made him zealous for God. Baptisme is a very great binder of conscience: It bindeth a man to believe, and to go out of himselfe, and to submit to Jesus Christ. The wicked Pharisees saw this to be true: *If we shall say that* Johns *baptisme was from heaven, he will say, Why did ye not then believe?* Beloved, was not your baptisme from heaven? was it not an Ordinance of God? and did ye not solmnly then vow unto God? Why then do ye not believe? why do ye not deny your selves, your works, your wayes, and take up Christs crosse? As Christ saith of *John* Baptist, *Among them that are borne of women there hath not been a greater than* John *the Baptist*; so may I say of bonds and of vows and covenants; Among all the vows and covenants that ever were made, there hath not been a greater than this of Baptisme: And therefore ye had best look to the performing of what ye then vowed: If ye do not, ye are grievous breakers of covenant with God; which sinne will surely stand against you for evil. It is most certain, that Baptisme doth greatly binde us in conscience to walk answerably to it in all righteousnesse and true holinesse: And we can never be saved (though we are baptized) except we can answer with a good conscience that we live as we vowed in our Baptisme: 1 *Pet.* 3. 21. *The like figure whereunto, even Baptisme, doth also now save us; not the putting away of the filth of the flesh, but the answer of a good conscience towards God.* Mark; Unlesse we can answer with a good conscience that we live according to our promises in it, our Baptisme cannot save us. I pray, consider that speech of S. *Paul*, *We are buried with Christ by Baptisme into his death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newnesse of life.* Mark; There is the vow that we made unto God in our Baptisme: And the Apostle there telleth us we are bound in conscience to keep this vow; otherwise we had better have been without our Baptisme. Do not think that God will be mocked: Ye are content to go for Christians: but if ye be Christians, consider ye are under a great vow: and if ye do not keep it, Gods Covenant hath a quarrel against you,

Eccles. 5. 5.

Baptisme.

Acts 18. 25.

Matth. 21. 25.

Matth. 11. 11.

Rom. 6. 4.

and

and ye shall be broken in judgement. There is no sinne that ye live in, no lust that your conscience telleth you hath entertainment in your hearts, but it is sacramentall perjury against the vow that ye made unto God in your Baptisme. Are ye dead to good duties? Ye vowed in your Baptisme ye would not be so. Do ye not daily mortifie and subdue your affections? Ye vowed in your Baptisme ye would. Do ye not daily fight against sinne and the flesh, like the faithfull Souldiers of Christ? Ye vowed in your Baptisme ye would. What a horrible perjury is this? Nay, it is worse: it is a sacramentall perjury. When the Apostles saw any sinne in the people, presently they tell them of Baptisme: as if they should say, *Do ye live thus and thus, when ye vowed the contrary in your Baptisme?* When there were divisions in *Corinth*; Some would be of *Cephas*, and some of *Apollos*, and some of
1 Cor. 1. 13. *Paul*: *Paul* then telleth them of their Baptisme; *Were you baptized in the name of Paul?* As if he had said, *I pray, consider how contrary this is unto your Baptisme: Ye were baptized into Christ; and are ye thus divided among your selves?* So when there was corruption crept into the people of *Galatia*, S.
Gal. 3. 27. *Paul* telleth them of their Baptisme: *As many of you*, saith he, *as have been baptized into Christ, have put on Christ.* As if he had said, *This corruption of yours is contrary to your Baptisme: Ye were baptized into Christ, and ye have vowed to put on Christ; and do ye yield to such corruptions as these?* So also when there was want of love and unity and affection between one another among the *Ephesians*, S. *Paul* telleth them of their Baptisme: O saith
Ephes. 4. 5. he, *There is one God, one faith, one baptisme.* As if he should say, *This is contrary to your baptisme: Ye were all baptized with one baptisme; and do not ye live in peace? and is there not unity of spirit one with another among you? What? and were all baptized with one Baptisme?* Beloved, ye never do that which is not good but ye go clean contrary to your Baptisme. What? were ye baptized into Christ, and do thus? baptized into Christ and pray thus? baptized into Christ, and heare the word of Christ thus? serve God no better than thus? Your Baptisme bindeth you in conscience against every sinne, and every evil way: O let us take it to heart and consider it.

THE END.

CHRISTS ALARM TO DROWSIE SAINTS:

OR,

Christs Epistle to his Churches.

By WILLIAM FENNER, B.D. sometimes fellow of *Pembroke Hall* in *Cambridge*, and Minister of *Rochford* in *ESSEX*.

REVEL. 2. 7.

He that hath an eare to heare, let him heare what the Spirit saith unto the Churches.

LONDON,
Printed by *F.G.* for *F. R.* and are to be sold by *William Gilbertson*, at the Bible in *Gilspur-street*, 1656.

CHRIST'S
ALARM
TO
DROWSIE SAINTS:
OR,
Christ's Reproofe to his Churches.

Insigni

ERUDITIONE & PIETATE

V:

THOMÆ HILL

Acad: Cantabrigiensis,

Dignissimo Procancellario, & Coll: Trin:

in eadem Acad: Magistro,

Posthumum hoc

GULIEL: FENNERI

Opusculum

In Debitæ observantiæ

Testimonium

D.D.D.

J.R. Bibliopola.

To the Reader.

THe *Author of theſe enſuing Sermons was a* Miniſter of God, *famous in his Generation, a* burning and ſhining light, *one, to whom, if ever to any, God had given the Art of* winning of Souls, *whom I have often heard Preaching, and alwayes* in the demonſtration of the ſpirit and Power, and not in the inticing words of mans wiſdome. *He was (as* Nazienzen *ſaith of* John Baptiſt) Tota Vox, All Voice: A voice *in his habite, in his geſture, and in his life and converſation, as well as his Doctrine; and being now dead, he is ſtill a* voice *by his Works, which he hath left behinde him: And in particular, by theſe Sermons (Printed according to a Copy written with his own hand) which handle a Subject very neceſſary for theſe times, wherein there are many that have a* name *to live, but are* indeed *dead, and many that are* ſpiritually alive, *but yet full of* deadneſſe, *and* unactiveneſſe *to that that is good. Now this Treatiſe will be uſefull (if God give a bleſſing to it) to make the* dead *Chriſtian,* living; *and the* living *Chriſtian, more* active *and* lively *in all godlineſſe; which that it may effect, is the prayer of*

Thy ſouls friend in Jeſus Chriſt,

EDMUND CALAMY.

CHRIST'S ALARM TO DROWSIE SAINTS.

REVEL: 3. 1.

And unto the Angel of the Church in Sardis, write, These things saith he that hath the seven Spirits of God, and the seven Stars, I know thy works, that thou hast a name that thou livest, and art dead.

SAint JOHN being banisht into the Isle of *Patmos*, though the persecuters of the Gospell thought to doe him a displeasure, yet the Lord turned it unto his great good: For the place of his exile was like *Pauls* third Heaven unto him, he was ravisht in the Spirit on the Lords day, and had abundance of revelations vouchsafed unto him, of the things that should occurre in the Church, and out, from thence unto the end of the world. Before which he hath a charge given him to write to the seven Churches of *Asia*, *chap.* 1. the Church of *Ephesus*, the Church of *Smyrna*, and of *Pergamus*, and of *Thyatira*, these foure are written unto in the second Chapter; the other three are written unto in this: the Church of *Sardis*, and the Church of *Philadelphia*, and the Church of *Laodicea*. Now that which I have chosen to handle, and if God afford liberty, I desire to goe through it, is the Epistle unto the Church of *Sardis*, wherein we may consider foure things.

Firſt, The Inscription, containing a specification to whom the Epistle is specially directed unto, *And unto the Angell of the Church in Sardis, write.*

Secondly, the Subscription, containing a description of the Lord Jesus Christ, the King of the Church: *These things saith he that hath the seven Spirits of God, and the seven Starres.* I call it a subscription, because in our Letters we use to subscribe our names, or to write our names beneath at the latter end. But it may be called rather a *suprascription*, as Kings write their names above for honours sake, so does Christ the King of Sion, write his Name above.

Thirdly, the substance or matter of the Epistle, *I know thy works, that thou hast a name that thou livest, and art dead. Be watchfull, and strengthen the things which remaine, that are ready to dye, for I have not found thy works perfect before God, &c. ver.* 1, 2, 3, 4.

Fourthly, the conclusion, *He that overcometh, the same shall be cloathed in white raiment, &c. v.* 5, 6.

First, I say, the Inscription, *And unto the Angell of the Church in Sardis write.* In which words Saint *John* is directed whom to inscribe this Epistle un-

to, and that is, *unto the Church which is in Sardis*: but especially unto the Angell of it, that is, the Minister, or Ministers of it: for that's the meaning of *Angell* in this place.

Secondly, for the Subscription, or rather *suprascription*, that containes the description of the Lord Jesus Christ, from whom the Epistle is sent, and he is described by two Royalties, the first is, in having of the seven Spirits of God, *These things saith he that hath the seven Spirits of God*, that is, that hath power to send the Holy Ghost unto all the elect: for so the Holy Ghost is called *the seven Spirits that are before the Throne*, *Rev.*1.4. He meanes there the Holy Ghost, not as though there were seven Holy Ghosts, but he is expressed in the plurall number in regard of the abundance of graces that he infuses into his Churches, and the number seven is rather taken then any other number, partly because this number is put for a perfect number, as implying the perfection of his influence, and partly because of the present businesse in hand, for here he writes to the seven Churches of *Asia*. Now the Lord Jesus Christ hath Spirit enough to send forth into them all. This is his first Royalty, that he hath the seven Spirits of God. Another Royalty of his is, that he hath the seven Starres, that is, the seven Pastors of these Churches; Christ hath them all in his hand, it is he that preserves those Ministers that are faithfull; he hath power to raise them up, to gift them, to protect them, to defend them; and they are called Starres, because they are to shine in the firmament of the Church.

Thirdly, for the substance and matter of the Epistle, it contains three parts.

First, a Reproofe, and the reproofe is in these words, *I know thy works*; that is, I know them all, and they are stark naught for the most part, whatever they seem; they may seem to be very good, but I tell you plainly, I know them all what they be, *q. d.* generally they are stark naught; and then he instances in particulars as for example, thy deadnesse of heart in religion, *Thou hast a name to live, but thou art dead*; that is, thou goest for an excellent Minister, and an excellent Church, ye doe professe Religion very fairly, and in a goodly manner, that so fet to thou art alive, and thou art taken so too of all thy Neighbour Churches, they all thinke and hope thou art alive; but the truth is, thou art dead, the grace of life is hardly in thee at all. This is the first, viz. Reproofe.

Then secondly, here's a remedy annexed: for he does not reprove them out of any ill will, but for their good, and so he prescribes them a remedy, and the remedy is twofold. The first is, *To strengthen the things that remain, that are ready to dye*, *q. d.* as many of you as are not quite and cleane dead, stirre up your selves, quicken up your hearts: and this is amplified by shewing how they should doe this: *O be watchfull*, saies he, *q. d.* that is the reason why ye languish in this fashion, and ye will languish more and more because ye are not watchfull: therefore *Be watchfull*: and also by sending a motive to presse this remedy; *For I have not found thy works perfect before God*; that is, thou art hardly sincere at all, for thou art full of hypocrisie, and rottennesse, and formality, and thou wilt lose all thy labour if thou dost not look well about thee: therefore shake up thy selfe, and *strengthen the things that remain*. This is the first remedy.

The second remedy is, *to repent*, and this is amplified by shewing how, and that is two wayes: First *Remember how thou hast received and heard*; that is, consider how thou hast been taught, and bewail thy declinings: for thou art horribly departed from what thou hast learned in the Ministery of the word.

Secondly, *Hold fast*, that is, so bewaile thy warpings, and wanings, and degeneratings, that thou mayst get up againe, hold thee fast there when thou art up. Now lest they should neglect the using of this remedy, the Lord Jesus sharpens his speech with a threatning, telling them the danger if they will not

be awakened: If therefore thou shalt not watch, I will come on thee as a thiefe, and thou shalt not know what houre I will come upon thee. This is the second part of the matter of this Epistle, the Remedy.

Thirdly, another part of the matter of this Epistle is, a commendation of some particular persons in the Church, that were not carried away in the deadnesse of the times, and these he does praise very much, and he gives them an excellent promise; the praise is in these words *Thou hast a few names even in Sardis, which have not defiled their garments*; that is, there be some among you, though they be but a few, that have not been fooled and foyled with others bad examples; though others be dead, yet they are not dead too for company: and then the promise is to them in these words, *They shall walk with me in white*; that is, I will give them the grace of repentance, and I will keep them unspotted unto my heavenly Kingdome and glory. And he addes a reason in these words: *For they are worthy*, not as though they did merit repentance and glory; no, but they are worthy in Christ, and Christ hath made them meet to be made partakers of this mercy. Thus you see the matter of the Epistle.

The Fourth and last things is the conclusion of the Epistle; and that is in the fifth and sixth verse, *He that overcometh shall be cloathed in white raiment, &c.* In which words we have the conclusion of the Epistle, and it consists of two parts.

First, a promise to every one that overcometh, *He that overcomes, &c.*

Secondly, a precept to command every gracious Saint to attend to these things. The promise:

First, it is to be considered to whom it is made; it is made *to him that overcometh*; that is, ye know there is to be a holy warre against all manner of sin, and all temptations, and all the policies of Satan, and all the alluring baits of the world, and all the inclinations of the flesh. Now he that overcomes all these, which is no other but one that is borne of God, who alone is able to overcome, *He that overcomes*, this is the party to whom it is promised.

Secondly, what it is that is promised. Here be three things that are promised to him that overcomes: First, *White raiment*; *He shall be cloathed in white raiment*; that is, he shall be preferred to everlasting blessednesse, and he shall walke in triumph in a conquerours robe. Secondly, a permanent and lasting name in the Book of life, *I will not put out his name out of the Book of life*, that is, there be many hundreds that are written in the book of life in the judgment of men, and in the hope of men; but in the end the Lord blots them out, he makes it appeare, that their names are not there; But this man shall never be blotted out thence. As he hopes his name is enrolled there, so it shall for a certain appeare to be enrolled there, and it shall never be crossed out. Thirdly, Christs confessing of that mans name before his Father and his holy Angels: *And I will confesse his name before my Father and his holy Angels*; that is, I will acknowledge him to be mine. Thus you see the first thing, the promise which is made to him that overcomes.

The second part of the conclusion is a precept to command every gracious Saint to attend to these things, and that is in the fifth verse; *He that hath an eare to heare, let him heare what the spirit saith unto the Churches.*

Of these in their order, and first of the *Inscription.*

And to the Angell of the Church of Sardis, write.

By the *Angell* he means not the Angels of Heaven, no not the Angels of the bottomlesse pit: he does not mean the Angels of heaven, because they are perfectly holy, they have no sin in them. Now the Lord Jesus speaks of such an Angell here as hath much sinned; for he reproves him exceedingly. Neither does he mean any Angel of the bottomlesse pit, because they are perfectly evill, they have no spirituall goodnesse at all in them. Now the Lord

Jesus

Some translate it so too, *Which have received the Law by the disposition of Angels, and have not kept it*, Act. 7. 53. And so 1 Cor. 11. 10 *Because of the Angels.*

Jesus speaks of such an Angell here, whom though he reproves for many things amisse, yet he commends him too for some gracious things; and therefore he can be no Angell of the bottomlesse pit. It remaines then, that a Metaphoricall Angell is here understood, and that is the Minister of the Church. Now he the Angels are called Ministers, *Bless ye the Lord all ye his Hosts, ye Ministers that do his pleasure*, *Psal.* 103. 21. So the Ministers are called Angels, *An Angell of the Lord came up from Gilgal to Bochim, &c. Iud.* 2. 1. that is, a Minister, *Phinehas*, or some Prophet or other, as it seems, came and preached unto the people. The point is this;

That Ministers are to be Angels, as it were.

There are Angels in some sense.

Observ. 1. 1. Angels are Spirits, ye know they are spirituall substances, as the Psalmist speaks *He maketh his Angels spirits*, *Psal.* 104. 4. they are spirituall creatures, their communion is spirituall, their food is spirituall, their delights are spirituall, their affections and mindes are spirituall: so a Minister though he be a body as well as his people, yet he should be a spirituall man. I confesse every true Christian is spirituall, as the Apostle sayes: *If any man be overtaken in a fault, ye that are spirituall, restore such a man in the spirit of meekenesse*, *Gal.* 6. he speaks to every true Christian, he is a spirituall man: But a Minister should more especially be spirituall; nay, our own Titles will rise up in judgement against us, if we be not spirituall. Doe not we call our selves the Spirituality, as though the people were carnall in comparison of us? Now if we should be more carnall then they, out of our own mouthes the Lord will condemn us. The truth is, many of us may be called spirituall men, if we will: but we are mad spirituall men, as the Prophet *Hosea* speaks, *The spirituall man is mad*, *Hos.* 9. 7. Mad spirituall men indeed, when we are nothing lesse then what we professe our selves to be, when we are spirituall men in a mockery: ye know what a mock is brought up upon this name; people call a spirituall Pig, that is, the poorest of all the ten, that hath no substance in it that is given to the Minister: so many of us are spirituall in a mockery, having no reason why we should be so tearmed, but onely because there is no substance in us; no goodnesse, no holinesse at all in us; we whereas we should exceed others in it. We should be spirituall in a speciall manner, we should be like *animæ separatæ*, like spirits sequestred from bodily things, taken up with spirituall affaires, holding forth the fruits of the spirit; should be as Angels in our Parishes, labouring to draw people from all their carnall courses, endeavouring to breed in them a savour and relish of all the things of the spirit of God: our Sermons should not be only morall, but spirituall; our carriage should be a spirituall walking; where we come, our discourse should be spirituall, we should be like a company of spirits, for so the Apostle calls us, *try the spirits whether they be of God*, 1 *Ioh.* 4. 1. that is, try your Ministers whether they be of God, yea or no; whether their doctrine be the doctrine of life, that will make the soule live: whether their conversation be after the spirit, lest ye follow a false guide: whether their Ministery be the Ministery of the spirit. *If any man think himself to be a Prophet, or spirituall*, 1 *Cor.* 14. 37. We cannot think our selves Prophets, except we be spirituall men. When our courses are carnall, we sinne against our callings: for we are to be as Angels by our places in this sense, lest our own profession hit us in the teeth at the last.

Secondly, the Angels are creatures of another world, not of this world, though they walk up and downe on Gods errands here, yet they are creatures of another world; and therefore they are called the *Angels of Heaven*, *Mat.* 24. 36. *Heavenly souldiers*, *Luk.* 2. 13. True, every child of God is a heavenly creature, but a Minister should be in a more speciall manner, a creature of another world, crucified unto this, as *Paul* says, *I am crucified to*

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the world, and the world unto me. The preaching of the word is called the *Kingdome of heaven*, ſo we that are the Preachers of it, ſhould be of heaven too, not only in regard of the newes we bring, but we our ſelves that bring it, ſhould be heavenly ones. When our Saviour Chriſt had told *Nicodemus*, that he muſt be gotten from above, O, ſays he, *art thou a Teacher in Iſrael, and knoweſt not theſe things? How beautifull upon the mountains!* The Miniſters of the Goſpell ſhould be men aloft, the world ſhould be a valley to them beneath, they ſhould not be Secular men. What care Angels for fine houſes, or great livings? They had rather be in the priſon with *Peter*, then with *Herod* at the Court. Doe Angels care for outward things? No, no more ſhould Miniſters. *Paul* was all for Jeſus Chriſt, *I determined not to know any thing among you, but Jeſus Chriſt and him crucified*, 1 *Cor.* 2. 2. He cared not though the great Philoſophers of *Corinth* took him for a Dunce in all humane learning; Jeſus Chriſt and him crucified, *Paul* included all his learning in that.

Thirdly, the Angels ſtand before *God*, as *Daniel* ſays, *Ten thouſand times ten thouſand ſtood before him*, *Dan.* 7. 10. So the Miniſters of God are to ſtand before God, as God ſaith to *Jeremy*, *Thou ſhalt ſtand before me*, *Jer.* 15. 19. The Miniſters of God are to ſtand before God, to know what his pleaſure is unto the people, what meſſage he hath for them. Again, the Angels are *Miniſtring ſpirits, ſent forth for the good of them that are heirs of ſalvation*, *Heb.* 1. 14. So Miniſters, they are to miniſter unto them that are the heirs of ſalvation, to watch over their ſoules, to be uſefull to them in al their wayes. Again, *the Angels pitch their tents round about them that are good*, as the Prophet ſpeaks; ſo the Miniſters, they are the Churches Angels. Whether *Paul*, or *Apollos*, or *Cephas*, all are yours, they are not their own: But as they are Chriſts, ſo next under him, they are theirs that are Chriſts, they are Miniſters by whom they beleeve, helpers of their faith; they a e Gods ſervants to bring *Jacob* againe to him. Angels are Gods meſſengers, they never come but when they are ſent from God: ſoit is ſaid of Miniſters, *There was a man ſent from God, whoſe name was John*, Joh. 1. 6.

The uſe of this is, Firſt, Here we ſee that the Miniſtry is no baſe Office; the world makes a matter of nothing of Gods faithfull Miniſters; vile men will Sirra them at their pleaſure, and take them up as if they were their dubclouts. But beloved, here we ſee they are as it were Angels of God. The Apoſtle makes bold to call Chriſt himſelfe a Miniſter, *Rom.* 15. 18. *Now I ſay* (ſayes he) *that Jeſus Chriſt was a miniſter*: the Apoſtle knew it was no diſparagement unto him. *Salomon* when he would chuſe him his Title, and might have called himſelfe, *The King of Iſrael, and Judah*, yet he rather takes this as honorable enough, *The Preacher*; *Thus ſaith the Preacher*, *Eccle.* 1. 1. The Office of a Miniſter is an Angels office. When *Zachary* perceived that his child ſhould be a miniſter, though yet he were a little babe lying in the cradle, he admires him: *And thou childe ſhalt be called the Prophet of the Higheſt, for thou ſhalt go before the face of the Lord to prepare his wayes, to give knowledge of ſalvation for the remiſſion of ſinnes, to give light unto them that ſit in darkneſſe, and in the ſhadow of death, to guide their feet in the way of peace*, Luk. 1. 76, 77. The Angels of heaven never go on greater errands then theſe. When they came to the Shepheards, what did they doe? they did but tell them of the birth of Chriſt, of peace on earth, and good will towards men. Now this is the Miniſters duty, let the world think what they will of us, as though our calling were mean, and they care not much whether they beare us or no, they will not regard what we preach. O beloved, conſider what an office we have, we are Gods Angels unto you, *to declare unto man his righteouſneſſe*, *Job* 33. 23. to pray men in *Chriſts ſtead to be reconciled unto God*, 2 *Cor.* 5. 20. *to gather the ſaints*, *Ephe.* 4. 12. Theſe are no ſmall things, no mean imployments to treat between God and Man about eternall life, to be Chriſts Paranymphs, and the

Uſe 1.

friends of the Bridegroome to deale about the getting of a wife for the Lamb, to cater for heaven, to bring in custome for the Kingdome of God. The whole world hath not a greater office in it; ye cannot despise either our persons or our message and be saved, as *Paul* sayes, *Let a man so esteeme of us, as of the Ministers of Christ, and the stewards of the mysteries of God*, 1 *Cor.* 4. 1. q. d. O take heed how ye slight us, or our Ministery, ye cannot have the mysteries of grace without us, ye cannot have saving knowledge, nor regeneration, nor faith without us. I doe not speak what God may doe extraordinarily; but this is Gods ordinary way: *How can they believe on him of whom they have not heard? And how can they heare without a Preacher?* *Rom.* 10 4. and therefore our office is no mean office, we are as the Angels of God unto you, and people should honour our Ministry when a Minister comes into the Pulpit, even as if an Angell did appeare. It is said when *Samuel* came to *Bethlehem*, the *Elders of the town trembled at his coming*, 1 Sam 16.4.

Use 2. Secondly, are Ministers Angels? then they must be holy; ye know the Angels are holy; *When the Sonne of man shall come in his glory, and all his holy Angels with him*, Mat. 25.31. They are holy all of them: so should the Ministers be holy, otherwise they may be Angels indeed, but they are evill Angels, Angels of darknesse; they are Devills if they be not holy. Every ignorant, graceleſſe, and unconſcionable Minister is ready to presse the dignity of his calling, and what an honourable office he hath; but he never considers what a Minister then he must be. If we be Angels, brethren, why then as we like this honourable Title, we must have a care to be holy, or else, I say, we are Devils. Those Angels that are not holy, are Devils. Nay, our very calling supposes us to be holy, *Let thy Urim and thy Thummim be with thy holy one*, *Deut.* 33 8. so that our very calling will testifie against us, if we be not holy: We of all men should labour to be holy; what, a Minister, and yet a drunkard? a Minister, and yet a whoremonger? a Minister, and yet without the feare of God? a Minister, and yet have a dead heart? O consider what God sayes, *What hast thou to doe to declare my statutes, or that thou shouldst take my covenant within thy mouth, seeing thou hatest instruction, and hast cast my words behind thee?* Psa. 50.16,17. With what face can we here stand in a Pulpit, and preach against sinne, and teach our hearers to make conscience of all their wayes, and denounce the judgements of God against them that doe evill, if we that condemn another doe the same things or as bad? How inexcusable are we, if we can preach the straitnesse of heavens gate, and the narrownesse of the way, and the strictnesse of the account the people shall be forced to give at the last day, and lay heavie burdens on other mens shoulders, and we our selves not touch them with one of our fingers? Teach precisely, and live loosely; teach graciously, and walke broadly? This is grosse hypocrisie; act zeal and goodnesse in the Pulpit, and be heartlesse and luke-warm in our private duties unto God.

Again, we can never look to doe good, if we be not holy, as yet will not draw if it be not cleah? For how can we hope our people will follow our exhortations, if they see we doe not follow them our selves? When S. *Luke* had shewed how *Barnabas* exhorted the Christians to cleave close unto God, *Act.* 11.23. presently he gives a reason why he might well exhort them to doe so, *For he was a good man, full of the holy Ghost and of Faith*, v.24. When our hearers are met with for any of their sinnes, when we rub their consciences with our Sermons, presently their eye is at us, and if they see us to be vain and worldly, this heals them again; though the word wounded them, yet this is an ease to them, O think they, he is as bad himself, and we see no such holinesse in him, and we are as faire for heaven as he, he loves his penny as well as we, he is as ready to quarrell as we, he is as proud, and ambitious, and fearfull, and idle, as we; he loves to sleep in a whole skin, what will not he doe

do rather then loſe his living? hee'l break the Sabbath, and teach others to doe ſo. Now, my brethren, how ſhould we abhor this! O it ſhould prick and ſpur us up to ſtudy holineſſe of life, that ſo our Miniſtery may be powerfull.

Thirdly, are miniſters Angels? Then they ſhould be apt to teach, ready to preach, and to labour in Word and Doctrine. It is ſaid of the Angels, that they have wings; *One of the Seraphims came flying unto me, Iſa.* 6. 6. They are ready preſt to do any thing that the Lord gives them in charge; ſo ſhould we be, or elſe how ſhould we beare the name of Angels? We muſt labour, that we may be fruitfull in all our labours among our people. Ye know the *Angels* are called *Reapers*, and ſo are Gods miniſters, *I ſent you to reap, Ioh.* 4. 38. When a man reaps he gathers: nay Chriſt chuſeth good Miniſters for this end, that they ſhould bring forth fruit in their places, *I have ordained you that ye ſhould go and bring forth much fruit, Ioh.* 15. 16. Nay, our Saviour Chriſt ſuppoſes that all his true Miniſters are fruitfull upon ſome. Every ſower though he have ſome high-way ground to ſow in, and ſome thorny ground, and ſome ſtony ground, yet he hath ſome good ground or other. Math. 13. 3, 8.

Uſe 3.

1. For firſt, a good Miniſter it is the deſire of his ſoul to ſee the fruits of his labours; As a Hen, many a Hen will hardly ever off from her eggs, till ſhe ſee a young chickens bill peep, nay ſhe will ſit ſtill till ſhe die before ſhe will off. What made *Paul* ſo deſirous to come to the *Romans*? Was it onely to ſee them, and to be among them, or to take his tythes or his maintenance? No, it was that he might have *ſome fruit, Rom.* 1. 13. And certainly, this is the ſtudy of every true Miniſter, that he may ſee his preaching fruitfull in the converſion and ſalvation of ſome; that ſome are weakened by his means, that ſome are quickned, ſome are made to leave their ſinnes, and to become new creatures unto God.

2. Secondly, does not every man count it a miſery to be unprofitable? The Lord names it as a brand upon wicked men, that *they are unprofitable, Rom.* 3. 12. What a wofull brand is this, when we can live two, three, ſeven, ten, twenty yeares in a place, and our ſervices are unprofitable, no man delivered out of ignorance, no man purged from his filthineſſe by our means, when our Miniſtery is a dead letter, we preach without life, and no man is tranſlated from death to life by it; I ſay, this is to be unprofitable, like ſalt that hath loſt his ſavour. I confeſſe the beſt Miniſters may have little takings, as the beſt tradeſman may have little vent for his wares when his trading growes dead.

3. Nay thirdly, this is the end of our gifts, that we may profit with them; as the Apoſtle ſays, *The manifeſtation of the Spirit is given unto every man to profit withall, 1 Cor.* 12. 7. Hath he given us knowledge? He hath given it us that we ſhould profit others with it. Hath he given us skill in the opening and applying of the Scriptures? He hath given it unto us, that we may do good with the ſame. And therefore, O how earneſt ſhould we be that our Miniſtery may profit, that our paines may be profitable and ſucceſsfull, that we may ſay with the Prophet *Eſay, Lord, behold I and the Children whom thou haſt given me.*

4. Fourthly, this is the beſt argument that God hath of a certain called us to bee Miniſters in his Church. If we have called our ſelves, and run without ſending, then no marvell if we be fruitleſſe, and do little or no good. But if we find that God bleſſeth our labours, this is the beſt ſeal of our Miniſtry: as if the arrow hit, it's a good ſign it was ſent out of the bow; it may fall out of the bow of it own accord, but then it never hits, but when it is ſent out of the bow, ye know he that ſends it, will aim; and therefore now when it hits, that's a ſigne it was ſent indeed: ſo when a Miniſter converts peoples ſoules, this is a good ſigne that God ſent him; when a miniſter can ſay to his people, as *Paul* to the *Corinthians, The ſeale of mine Apoſtleſhip are ye in the Lord, 1 Cor.* 9. 2.

though I be not an Apoſtle unto others, yet doubtleſſe I am to you: For the ſeal of my Apoſtleſhip are ye in the Lord. So the ſeal of us Miniſters are ye in the Lord: though I have not converted others, yet doubtleſſe I have converted you unto God, as he ſayes, *Truly, the ſignes of an Apoſtle were wrought among you*, 2 *Cor.* 12. 12, *&c.*

5. Fifthly, this is that which will give us comfort, when we lie upon our death-beds, when we can ſay, we have been faithfull in our callings, and can ſhew a token of it, too, by bleſſing of our faithfulneſſe in gaining of ſoules, as *Paul* ſaith to the *Theſſalonians*, *What is our hope, or joy, or crown of rejoycing? Are not even yee in the preſence of our Lord Jeſus Chriſt at his coming? For yee are our glory and joy*, 1 *Theſ.* 2. 19, 20. This is a pledge of our glory. The promiſe is cleare, *They that turn others into righteouſneſſe, ſhall ſhine as the ſtarres, Dan.* 12. 3. I do not deny, but a wicked miniſter that hath parts, and is gifted of God with an Art of ſpeaking to the conſcience, may convert; and therefore it is not a naked argument. But when a man hath had this ſucceſſe by his faithfulneſſe, and hath ſet himſelfe to doe it in Gods way indeed; what an unſpeakable comfort is this! He is not the wiſeſt Miniſter that can plot moſt for preferment, or can preach beſt for applauſe, or the like: No, no; but he that can moſt compoſe himſelfe to do good, *He that winneth ſoules is wiſe, Prov.* 11. 30. that is, as he had need to be a wiſe man, and to goe wiſely to work, that wou'd doe it: ſo he is wiſe to himſelf, he layes up to himſelfe a good foundation of a comfort againſt the world to come.

6. Sixthly, and laſtly, if we can endure to be unprofitable, not to ſtirre up our ſelves, not to point and ſharpen our Miniſtery that it may pierce into mens conſciences, nor never ſtudy how to doe good, what a heavy woe will lie upon us? You read what was done unto the unprofitable ſervant, he was *bound hand and foot, and caſt into utter darkneſſe, where is weeping and gnaſhing of teeth, Mat.* 25. 30. O then how carefull ſhould we be to doe good, and to be effectuall Preachers, that we may ſay, theſe and theſe I have been an inſtrument of good to, by the mercy of God theſe and theſe have I begotten through the Goſpell, then are we Angels indeed, that are ſent out for the good of Gods elect. I confeſſe it is good to civilize our people, to abate their wickedneſſe, to make them profeſſors, and I would to God we could ſee more of theſe effects rather then none. But to gather in Gods elect, this is an Angels work; the converſation of one ſoule is better then the civilizing of a thouſand. And therefore let us be diligent and induſtrious, and preach in ſeaſon and out of ſeaſon, let us con the skill of preaching, not to tickle mens itching eares, not ſo much to make our people ſay, our Miniſter is a fine Schollar, a good Churchman, as to rouze up the conſciences of our hearers, to pull down their hearts before God, to feed their ſoules with divine meat, with the good knowledge of the Lord, to ſhew them the ſeverall wiles of Satan, as *Paul* ſayes, *Speake thou the things which become ſound doctrine, that the aged men be ſober and grave, &c. Tit.* 2. 1. that is, ſo preach, as to good, to old men, to old women, to young men, to young women, to Maſters, to ſervants, to all, as it followes there; we muſt look unto our life, that we defile not our Angels place, that we doe not undoe what we preach. Alas! If we doe not ſincerely practiſe all that we doe deliver, if our lives doe not anſwer our teaching, we are like unto kine that give very good milk, but then put their feet into the paile, or throw down the paile when they have done. This is to make our preaching of no effect; and therefore as the Apoſtle ſayes to *Timothy*, *take heed unto thy ſelfe, and to thy doctrine, continue in them, for in doing this, thou ſhalt both ſave thy ſelfe and them that hear thee*, 2 *Tim.* 4. 16. They are the beſt Miniſters, that carry people unto heaven; when men thinke to ſend people to heaven, and not go themſelves, ſuppoſe this ſhould do the deed, yet what will it profit us, if our people go to heaven, and we ſtay behind,

ſtand, and never come there? Nay, we cannot look they will go except they ſee us go before them; and therefore let us do nothing that may hinder the fruitfulneſſe of our Sermons. Thus ſhall we be Angels indeed.

Fourthly, another Uſe is, If Miniſters be Angels, then let us know that we are mainly for Gods elect, as the Pſalmiſt ſayes of every elect perſon, *God ſhall give his Angels charge over thee, to keep thee in all thy wayes*, Pſal. 91. 11. Marke, the Angels have the charge of the elect, they are their maine charge; may be they are to do many things towards others, but theſe are their principall charge, ſo it muſt be with Gods Miniſters, their chiefe charge is towards Gods elect, as the Apoſtle ſayes, *I endure all things for the elects ſake, that they may alſo obtain the ſalvation which is in Chriſt Jeſus, with eternall glory*, 2 *Tim.* 2. 10. We that are Gods Miniſters, have all our gifts and graces for their ſakes; *He gave ſome Apoſtle, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and ſome Teachers*. For what? *For the perfecting of the Saints, for the work of the Miniſtery, for the edifying of the Body of Chriſt*, *Epheſ.* 4. 11, 12. And therefore if we have any that fear God in our Pariſhes, we ſhould bend our main Miniſtery unto them, and for the adding of more to them; we ſhould not be like thoſe wretched Miniſters that count ſuch perſons the worſt of their flock, and they do moſt hate them, and oppoſe them, and jeere them: No, no, we ſhould moſt dearly love them, and tender them, and vend our ſelves unto them; nay, we ſhould not altogether in theſe bad times, ſtand declaiming againſt drunkards, murtherers, and ſo leave the Lords Saints without their portion. The truth is, ye that live in your ungodly courſes, ye that walk after your wicked luſts, and will not be gotten to forſake your curſed doings, we could be content to lay hell here before you in every Sermon, and ſpend our ſhot on you; all the houres that we have of preaching in the weeke, are little enough to tell you what a damned condition ye are in. But if ye will not enter in into the ſtrait gate, we muſt not neglect them that will; if ye will be filthy, be filthy ſtill, and if ye will to hell, and we cannot perſwade you to live out of your ſinnes. Though there be but two or three that are well-minded in our Pariſhes, we are to bend our ſelves chiefly unto them. Indeed as long as we have any hope of adding more to their company, we muſt preach points for them too. May be ſome of Gods elect are among you, and if there be, the Word will find them out. I ſay, this is our maine charge, to be groping for Gods elect, and when any of them appeare, to tender them moſt, ſo ſhall we ſhew our ſelves Angels indeed for the good of Gods choſen. More Uſes I might make, and very many too. Uſe. 4.

But I will content my ſelfe with one more, and that ſhall be to you that are hearers. If Gods Miniſters be Angels, then how ſhould you come to the hearing of the word of God? Even as if an Angel ſhould drop downe from heaven unto you. How ſhould you receive the Miniſters of God that deſire to be faithfull? Even as the *Galatians* received *Paul*, even *as an Angel of God*, Gal. 4. 14. *yea even as Chriſt himſelfe*; ye muſt not looke up into the Pulpit, as ſeeing nothing but a poor mortall man there, but as though an Angel of God were ſtanding there. How grave ſhould our meetings here be? how reverently ſhould ye ſit in your Pewes? how ſacredly ſhould we ſtand in our desks? how graciouſly ſhould we deliver Gods errands, and you heare them with feare and trembling? When a good Miniſter appeares in the Congregation, it is as if an Angel of heaven appeared unto you to ſpeak unto you. O in what a homely manner do we come to Church? the Majeſty of the Word is not ſeene, nay, we may ſpeak it with ſhame, neither by us the ſpeakers, nor by you the hearers; we do not come to the Word as if an Angel from heaven had ſpoken it. But generally, moſt people ſee little more then a poore mortall creature in the Pulpit, and ſo they deale with the Word accordingly, &c. 5. Uſe.

Thus ye have heard the first Doctrine; *To the Angel of the Church in Sardis, write.* I should now speake of the singular number, he does not say, *To the Angels*, though there were many Ministers in *Sardis*, yet he speakes unto them all as if they were all one. From whence we are taught, *The unity that is betweene true and right ministers, they are all as one man.* And then whereas he inscribes the Epistle, *To the Angel of the Church*, though he write to all the Church, and blames and condemnes all the Churches, yet he names none but the *Angel*; here we are taught, *That a Minister shares in the good and in the evill of his Parishes*: if they be good, it is to his praise; if they be evill, commonly he is guilty of it.

REVEL. 3. 1.

And unto the Angel of the Church in Sardis, write, These things saith he that hath the seven Spirits of God, &c.

These words are a translation, and ought not to be expounded.

I have made an entrance into the words: ye have heard the Analysis of the whole Epistle, and a short exposition, or a paraphrase upon all the verses. *Unto the Angel of the Church in Sardis, write.* This is the inscription or superscription of the letter that Christ would have written to the Ministers and Christians in the town of *Sardis*. Where first ye heard the point of Doctrine, *That Ministers are as the Angels of God unto their Parishes.* When God sends his Ministers unto a people, it is as if he sent his Angels from heaven unto them. But I will not trouble you with any repetitions.

The next point I foretold you of, that ariseth out of these words, is this, *That all the true Ministers of the Church are all one as it were*, there is or ought to be an unity between them all, even as if they were all one Angel, *Unto the Angel of the Church in Sardis, write*; and yet the Town was a great Town, and there were many Ministers in it; so we may see it was in *Ephesus*, the text sayes, that *Paul* called all the Elders of the Church of *Ephesus* together, and said unto them, *Take heed unto your selves, and to all the flock over the which the holy Ghost hath made you overseers*, Acts 20. 28. he speakes to the Ministers there as to many, and yet S. *John* is to write to them all as to one Minister, *Unto the Angel of the Church of Ephesus, write*, Rev. 2. 1. noting thus much unto us, *That Ministers should be all as one Minister*; there should be a sweet harmony and a glorious agreement, and consent and unity between them all, even as if they were all one Minister; so that the doctrine is plaine. So again, *John* prophecying of *John Husse* and *Jerome* of *Prague*, and other Godly Ministers in succeeding age, that should mightily strive against the primacy & domineering of the man of sin, sayes, *There followed another Angel, saying, Babylon is fallen, Babylon is fallen*, Rev. 14 8. he calls them all one Minister, intimating unto us how that they all agree in one.

1. I do not mean, first, that if one Minister be a drunkard, that all others should be so too; if one be a man-pleaser and a dawber, that all others should be so too; that if one be an ignorant Sir *John*, all others should be so too: every unity is not good, there is unity as our Saviour CHRIST shews, even among the very Devils in Hell. *For if Satan be divided against Satan, how can his Kingdome stand? Mat.* 12. 26. there is an unity among rogues and theeves, *Come*, say they, *cast in thy lot among us, and let us have one purse*, *Prov.* 1. 14. There was unity among *Ahabs* 400 false Prophets, they all hung together in a string, *Go up and prosper. All the prophets prophesied so*, 1 *Kings* 22. 12. as the Messenger said to *Micaiah*, *All the Prophets prophesie good to the King with one mouth, let thy word be like theirs*; be not thou singular, be not thou an odd fellow by thy selfe, they all agree in one. There was unity among the Priests that were met together in a Synod for the condemn-

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ing of Chriſt, they all were in one note, *That he was worthy to die.* The Prophet obſerves that there was unity amongſt all the blinde watchmen of *Iudah*: *They are all ignorant*, ſayes he, *they are all dumb dogges, they cannot bark, ſleeping, lying downe, loving to ſlumber, they all looke to their owne way, every one for his gaine from his quarter*, *Iſa.* 56 10, 11. This is an unity the world is full of, nay and hell is full of, like the unity of *Sodom* againſt *Lot*, the men of *Sodom* compaſſed his houſe round, both old and young from every quarter, *Gen.* 19. 4. This is a Deviliſh unity, this is no true unity. True unity is in *Bono*, no matter how many are of one mind, and of one heart, and of one accord, if it be not an union in good, it is faction and no union, as *Tertullian* told the *Marcionites* when they brag'd of their Churches, forſooth they were the Church, ſaith hee, Waſpes have their ſwarmes: ſo when wicked Miniſters ſhall cry, The Church, the Church, I ſay, theſe are ſwarmes of Waſps, I do not mean ſuch a unity: when it is not in good, the greater the unity is, the leſſe union is indeed.

Secondly, I do not mean neither, that Miniſters ſhould thus hang toge- 2.
ther in one, that if one be a *Boanerges*, a ſon of thunder, another ſhould be ſo too. For Miniſters may be different in different auditories. Husband-men ſow their ſeed according to the diverſity of their ground; the Phyſician tempers his Phyſick according to his Patients conſtitution: as long as people are of ſundry diſpoſitions, ſo certainly the Miniſters manner of preaching may be various. And therefore I do not mean ſuch an unity neither, that all Preachers ſhould be moulded alike; nay, the ſame Miniſter may and muſt differ from himſelfe, ſometimes come with cordials, ſometimes with corraſives, to ſing of mercy and judgment, to preach comfort to whom comfort, and vengeance to whom vengeance belongs, to ſome he muſt give milk, to others ſtrong meat. *Paul* had a rod as well as the ſpirit of meekneſſe. *Zacharies* Paſtor was to have two ſtaves, the one called *Beauty* and the other cal'd *Bands*, Heb. 13: 14.
and ſo he was to feed the flock, *Zach.* 11. 7. A Chirurgian hath ſkin tents as well as ſuppling oyle. The Apoſtle *Paul* when he was to deal with *Elymas* the Sorcerer, he ſet his eyes on him, and called him *the child of the Devill*; but when he was to deale with *Sergius Paulus* he was mild with him. Our Saviour Chriſt preach't the acceptable yeere of the Lord to ſome, and to other ſome as though he were not the ſame Preacher, he had nothing but woes in his mouth. There were two mountaines in *Canaan*, there was the bleſſing on mount *Gerizim* for ſome, and the curſing on mount *Ebal* for others.

Againe thirdly, we do not mean that all Miniſters ſhould be the ſame in 3.
gifts and parts, and meaſure of knowledge and ſanctification; for that can never be looked for, every Pariſh can never be provided for alike. Starres are of different magnitudes, ſome ſtarres are greater, ſome leſſer: The Angels are not all of one rank, ſome are ordinary Angels, ſome Arch-angels, ſome are Principalities, ſome are Dominions, ſome are Thrones, *Col.* 1. 16. and may be, thoſe that are meaneſt, ſo they be godly, and ſent of God, may do as much good as thoſe that are more excellent; nay more, convert more, awaken more, ſettle more: for it is not they that work, but God by them who is not tied unto Organs, unity is not hindered by diſparity. *Paul* calls *Epaphroditus* who was much inferior to him, *his brother, and companion in labour, and fellow ſouldier*, *Phil.* 2. 25. Though *Clement* were a Miniſter much meaner then he, yet he calls him his *fellow-labourer*, *Phil* 4 3. Though *Tychicus* came never ſo much ſhort of him, yet he terms him *his fellow ſervant*, *Col.* 4 3. 7. So that there may be unity for all this, and a gratious ſympathy and agreement betweene Miniſters, though of never ſo different parts; ſo they be ſincere and cordially minded to do good.

You will ſay then, What is that unity that muſt be among Miniſters?

1. I anſwer 1. They muſt be all competently endued with ability for the work of the Miniſtery, all muſt agree in this, that they be able men in ſome meaſure. *Hee hath made us able Miniſters of the new teſtament*, 2 *Cor.* 3. 6. able to preach to the conſcience, able to do it with power and might, able to divide the word aright, able to give every one his portion in due ſeaſon. They are none of Gods Miniſters that are not able men, that are not able to teach and apply, to be the mouth of God unto the people, and the mouth of the people unto God, that are not able to ſeek that which was loſt, to bring again that which is driven away, to bind that which is broken, to ſtrengthen that which is ſick. Thoſe that are not able to do this, they are blind guides, Idol-ſhepheards, and no miniſters. *Paul* ſayes, that a miniſter muſt be able *by ſound doctrine both to exhort and to convince the gainſayers*, Tit. 1. 9. *Faithfull men, able to teach others*, 2 *Tim.* 2. 2. This was one of the ends that *Chriſt aſcended up on high, that he might give gifts unto men for the miniſtery*, as one Apoſtle ſpeaks, *Eph.* 4. 8. and ſo as it followes, *He gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers.* All Miniſters ſhould agree in this, that they be able.

Secondly, they muſt be all ſent of God, though a man be never ſo able, yet if he be not ſent of God, he is not a Miniſter. Private Chriſtians many of them have excellent abilities, as the text ſayes, *I am perſwaded of you, my brethren, that ye are all full of goodneſſe, filled with all knowledge, able to admoniſh one another*, *Rom.* 15. 14. he ſpeaks of private Chriſtians: I ſay, they are able many of them, and there is very great uſe of their abilities too, for the good of their families, for the good of Chriſtian Communion, and the like; yea, it is a ſhame that private Chriſtians living under good means of grace, do not grow able to teach. *When for the time ye ought to be teachers, yee have need that one teach you againe which be the firſt principles of the oracles of God, Heb.* 5. 12. Mark, he ſhames private Chriſtians that do not grow able to teach. But yet this is not enough to make miniſters; true miniſters agree all in this, that they are ſent of God. *How ſhall they preach except they be ſent? Rom.* 10. 15. *I have not thruſt in my ſelfe for a Paſtor*, ſayes *Jeremy*. They are intruders and no miniſters that cannot prove their commiſſion from God, as the authour to the *Hebrews* ſayes, *No man takes this honour to himſelfe, but he that is called of God, as was Aaron*, *Heb.* 5. 4. Chriſt himſelfe alledged this to beare out his Miniſtery, *He hath ſent me to preach deliverance to Captives*. Woe be to thoſe of whom the Lord ſhall ſay, *I have not ſent theſe Prophets, and yet they run*. It will be ſaid to them one day, as to the man without a wedding garment, *Friend, how cameſt thou in hither?* The want of this is the reaſon that ſo many Miniſters make no more conſcience of their duty; they make no conſcience of taking paine, of ſtrict preaching, of preſſing the word upon peoples hearts, of uſing all manner of means to root out ſinne in their Pariſh, becauſe they have no diſpenſation from God committed unto them: if their conſciences were charged with this, it would make them do otherwiſe then they do. The want of this is the cauſe that the miniſtery of many is impotent, they may preach all the dayes of their lives, and not one ſoule turned unto God, but themſelves and their works periſh together; whereas Miniſters that are ſent, make the Devils roare, and fleſh and blood chafe, their Sermons are linkes of iron to bind Nobles, and Princes, and ſtubborn hearts. The want of this is the reaſon why ſo many Miniſters are ſo vile in the peoples eyes, people care not a whit for them, dare drink and be drunk in their company, dare talk of their roguery before them; as *Ammon* before *Jonadab*, *Jonadab* aſk't him what he ailed he was ſo ſad? O, ſayes he, *I would fain lie with my ſiſter Tamar*, 2 *Sam.* 13. 4. He knew before whom he was; if *Jonadab* had been a godly man, he durſt as well have eaten his owne tongue, as have told him his baſe luſt. A godly man the very preſence of him would have made him aſhamed, and to

have

have bitten in his lips. When a Miniſter is unſent of God, no body does reſpect him out of conſcience, they care not for his words: whereas when a Miniſter is ſent, this makes him as an Angel of God, when others call him all to naught, the conſcience of many will plead for him, as we ſee there of *Jeremy*, *O this man is not worthy to dye, for he hath ſpoken unto us in the Name of the Lord, Jer.* 26. 16. There's never a ſent Miniſter, but if he come in trouble, except peoples conſciences be ſeared with a hot Iron, they will ſpeak for him in their boſomes: Alas! why is he put downe: Why is he impriſoned? Why is he oppoſed? He hath ſpoken to us in the Name of the Lord. So that this is the ſecond wherein all miniſters ſhould agree, they ſhould be all ſent of God, not contenting themſelves with the calling of man, without being alſo called of God.

Thirdly, they muſt all agree in the matter that they preach; the ſame word is delivered unto all Miniſters to preach. *Preach the word, 2 Tim.* 4. The ſame Goſpell, the ſame Truths, the ſame Duties, the ſame Commandments, the ſame Promiſes, the ſame threatnings: Ye know there is one God, and one Faith and one Baptiſme, one Lord Jeſus Chriſt; there is but one way of life, one gate to heaven, one ſalvation, one Bible: Now every Miniſter muſt agree in this: You know all men are by Nature the children of wrath, in a damned eſtate; now all Pulpits ſhould agree in this, every Miniſter labouring to bring their people to a ſight of their miſery by ſinne; every Miniſter ſhould ſhew his people what curſed creatures they are, untill they be converted and renewed; every Miniſter ſhould preſſe the evill of ſinne, and open the wiles of Satan, the guilt of the conſcience, the ſpiritualneſſe of the Law, the neceſſity of humiliation, and repentance, and amendment of life, that there is no mercy but in Chriſt, no ſalvation but by Chriſt, except people take him to live in their hearts by faith. All Miniſters ſhould let their people know the terror of the Lord, the ſtrictneſſe of Gods judgements, the inſeparable connexion of mercy and a godly life, that no prophane perſon can enter into Gods Kingdome; no hypocrite, no meer civill man; that a forme of godlineſſe will not ſerve turne, that none but Saints ſhall ſtand at Chriſts right hand at the laſt day. All Miniſters ſhould preach what a narrow path there is to Paradiſe, and how few there be that find it, that ſaving grace cannot ſtand with the reigne of the leaſt luſt, that people muſt be pure and holy, what ever the world thinks of pureneſſe, and preciſeneſſe, and ſtrictneſſe, yet without this no fleſh ſhall be ſaved. If all Pulpits ſounded with theſe truths, and all Miniſters cried theſe aloud, and would lift up their voices like a trumpet, and not ſpare, what a land ſhould we have? The want of unity in this matter, is the cauſe that wickedneſſe does ſo much abound: a drunkard, a whoremaſter, a mockworme may come to a Sermon, and go away with hope that he ſhall have peace. When Miniſters make the Pulpit a ſcaffold, in which like maſters of Defence they play their prizes, blazon their owne wits, deſcant upon their Text, as though the Scripture were a rattle for children and fooles to ſport with, toſſing it to and fro, hither and thither, as boyes at a Tennis; when they go about to amaze their hearers, to mount aloft, to be in their high phraſes, and coyned words, more like Mimicks and Comedians then Miniſters; when they ſearch into moth-eaten Friers, affect Allegories, would faine be thought Linguiſts, and interlace a many of allegations of Latine and Greeke ſentences, which a Schoolboy might do with a Polyanthea: or if they ſpeak plain, they ſkim the truth of the Scriptures, and never dive deep to the edifying of the ſoule. May be they will preach good morall matter. But a man may go to hell, though he do as they teach; people may heare them a thouſand times, and no man made to cry out, What have I done? They preach of repentance, but then they open it ſo ſlightly, that a man may repent as they ſay, and be damned: they preach of faith in

Christ, but they make it so broad, that thousands have it and sinke into the bottomlesse pit with it: they preach that sinne must be forsaken, and a good life must be led, but they handle it in that wise, that their hearers may doe as they say, and yet have no more grace then a reprobate, nor so much neither. Now beloved, the unity among brethren should be this, to agree in the right matter of preaching, that the Word may be carved to all, as their need is, that they may see their own cases, that they may understand the wiles of the Devill, the fallacies of their own evill hearts, the counterfeits of faith and repentance, and new obedience, and that they may not be consened with them. This is the third thing.

4. Fourthly, they should all agree in the true manner of preaching. That which our Saviour sayes of hearing, *Take heed how ye heare, Luk.* 8. 18. he meanes of preaching too, let your Ministers take heed how they preach. Beloved, we that are the Ministers of God, we are to labour to turne Lions into Lambs, and to transforme the heart of man to bread, new creatures unto God: and therefore it is not every kinde of preaching will serve the turne.

1. 1. Then Ministers should agree in preaching with the demonstration of the Spirit and of power, as *Paul* sayes, *not with the wisdome of words, lest the crosse of Christ be made of none effect*, 1 *Cor.* 17. 9. 2. If we should preach wit, and learning, and eloquence, then the death of Christ would be of no effect, that is, no man would be converted. Christ would be offered to none; therefore we must preach nakedly, to smite the naked word into mens consciences, that they may see. Thus saith the Lord against their sinfull courses, thus saith the Lord of their estates, this reproofe is from the Lord, this threat is from the Lord, thus saith the Lord, you are a wretch, this is thy sinne, and this is thy cursed condition, and it is the Lord and not I that does affirme it. It is said of Christ, that he preacht *with authority, and not as the Scribes, Matthew* 7. 29. What is to come with authority? When a man speaks from God to the consciences of men, as when a Constable comes in the name of a King, I charge you in the Kings name; this is to come with authority. Therefore we should not come with the affection of wit or of reading, of fine and filed speaking. You will say, What, would you have us be foolish in our preaching? I answer, Never object so, for it is the *foolishnesse of preaching, that saves them which beleeve*, 1 *Cor.* 1. 21. as one sayes, we must preach Christ crucified in a crucified phrase. The world would have gewgaws, and garish garnishings: and why so? because the naked Word is contrary to flesh and blood; like to some eyes, they must have their silks and their cypresses to look upon the Sun by, forsooth the Sun beams are too glorious and shining otherwise. *Pedestria oratio*, as *Jerome* speakes, a Minister must have a foot-speech, and not speak a horseback, with trappings, and tassels, and deckings. Though this be foolishnesse to some, yet it is wisdome to them that are of God. *We speak wisdome to them that are perfect*, 1 *Cor.* 2. 6. Mark, they that are perfect will accept it to be wisdome, it is foolishnesse onely to children and fools, and such as are not able to discerne. God will have his mercies hidden under homely out-sides, that men that will stumble at them may; as men hide treasure under straw; as the woman of *Bahurim* hid the two Worthies of *Israel* in a well, under a course sack. Can gallant preaching make people pluck out their right eyes, and deny their owne selves and wayes? No, no, when the heart sees it hath to doe with God, nothing but this will pull it downe; away then with our own affections, let us labour to come with God into our pulpits, that people may see God dealing with them.

2. 2. Ministers should agree to preach differencingly, to distinguish between the precious and the vile, the clean and the uncleane, as we must not bruise the broken Reed, but deale gently with it, so we must not *give Childrens bread*

bread unto dogs, Mat. 15.29. we muſt not caſt our ſeed into fallow ground: but we muſt let the fallow ground feele our ploughes tearing: we muſt not fling pearls before ſwine, nor bitter arrows againſt Chriſt his Lambs. This were as if we ſhould call for ſnow in Summer, and raine in Harveſt. No, no, *a whip for the Horſe, and a bridle for the Aſſe, and a rod for the fools back, Prov.* 26.3. If people be like Mules that will not underſtand, we muſt put in a Bitt into their mouthes: If people will have their owne wayes, our word muſt be fires, and hammers, and axes, and cheſils, and ſwords, and ſpears, that their bellies may tremble, and rotteneſſe may enter into their bones.

You will ſay, Why then belike we muſt have nothing in our mouthes but hell and damnation.

I anſwer, No, nothing but hell and damnation for the naught.

You will ſay, That will drive them to deſpaire.

Why then let it: it were well if we had our people there, they muſt deſpair before they come to mercy, as *Hezekiah* ſayes, *O Lord, I am oppreſſed, doe thou comfort me, or undertake for me, Iſai.* 38.14. People muſt be oppreſſed with our Sermons, we muſt lay load and burdens on their conſciences, or they will never be fitted for comforts and Chriſts undertakings. True, the ſervants of the Lord muſt *be gentle unto all men*, 2 *Tim.* 2.24. and ſuffer the wickedneſſe of all very patiently, praying if at any time the Lord will give them repentance, that the Devill may let them goe. Nothing but hell and damnation is not good, we muſt not be like *James* and *John*, that would needs be calling for fire to come down from Heaven to conſume the Samaritans: no, we muſt be long-ſuffering, but yet we muſt not let a wicked man live, but we muſt give him his deaths wound by the ſtab of the Word, leſt his blood be required at our hands.

3. Miniſters ſhould agree in preaching with all their ſtrength conſtantly, and duly, not quadrageſimall Sermons onely, or the like: but the Apoſtle commands Miniſters to *preach in ſeaſon and out of ſeaſon*, 2 *Tim.* 4.2. It is a wicked cavill of ſome, and it is the Devill that doth ſuggeſt it, *Is it not good to cloy the people, is it not faire to preach once a Sabbath? muſt we have two, and a week day, too? This is over-much, this is unſeaſonable, that people ſhould trudge, and runne to Sermons when they ſhould be at their Callings.* Well, be it ſo, that it is out of ſeaſon, we muſt preach out of ſeaſon too, all will be little enough. I am ſure the Prophet *Haggai* the Word of the Lord came to him twice in one day, *Hag.* 2.10, 20. *Auſtin* uſed conſtantly to preach twice a day, as appeares in his ſecond Sermon upon the 88. *Pſalme*: nay in one place he ſayes he preached thrice. Doe not wonder my deare Brethren, *ſi bodie ter Sermocinatus ſum*, that I have preached three times this one day. And he addes this beſides, that it was not without cauſe, in his 33. Sermon to his brethren in the Wilderneſſe. Nay, the ancient Fathers preached every day in the yeare, as it is well known to them that are uſed to read them. *Chryſoſtome* in his Homilies upon *Geneſis*, ſhewes this almoſt in the beginning of every Homily. And one time perceiving his hearers ſomewhat ſow, O (ſayes he) every houre in the day is ſeaſonable for you to heare, nay the night is not unſeaſonable. *Paul* prolonged himſelfe unto midnight, ſayes he, *Act.* 20. I pray did the time hinder him? No, though he were for a journey the next day, yet he would not think much to breake his nights reſt. Another time preaching by candle light, O, ſayes he, doe you ſee this ſame Lamp? take away the oyle, you put out the light, even ſo it is with the gifts of the Spirit, the dulneſſe of our hearing, the littleneſſe of our profiting at once, our readineſſe to decline except we be pricked forward, our aptneſſe to forget God, the commandment of having the word to dwell richly in us, the duty of meditating in it day and night doe plainly enforce this preaching.

You will say, If Preachers should preach often, it would be but prating; we cannot preach often and soundly.

I answer, it is false: for all that I see, the ablest Divines have preached the most often, as *Calvin*, and *Luther*, and *Wickliff* and others, and Mr. *Greenham*; nay, *Austin*, preached *ex tempore* that Sermon of his upon the 95. *Psalme*; it seemes that he expected his brother *Severus* to come and preach for him: but his friend failing to come, he preached himselfe, as Dr. *Don* relates the story: So *Basil* also preaching two Sermons upon the works of God that he made in the six dayes, *Gen.* 1. confesses he had no more premeditation then that very morning when he began to preach them. Thus many holy men by setting themselves to be instant in Gods harvest time, have had such a doore of utterance opened unto them to speake the mystery of Christ, that like wise Scribes, they could, as occasion was offered, bring forth out of their Treasuries, new and old. They that cry downe often preaching, what ever colour they would seem to have, be such as would cover their owne shame by backbiting the diligence of any of their brethren. Like the Fox in the Fable, that because he wanted a taile himselfe to hide his owne filthinesse, perswaded the other beasts to cut off theirs too, pleading forsooth, O it is cumbersome, and weighty, and ye were better be without; but the truth was, it was only to hide his owne deformity, which were it once in fashion to be without tailes, should never be espyed. A worthy Divine cites an excellent admonition of *Hierom* to *Calphurnius*, upon the like occasion to this, That if he wanted teeth himselfe, he should not be envious against them which were able to eat. Beloved, I do not urge an equality of labour upon all; but this is most certaine, that we are bound every one of us, to honour the Lord with all our strength, and to study the edification and salvation of our peoples soules with all our might. It is a shame that ever our people should meet together at Church, and we not take compassion upon them, to quicken them with some word of exhortation or other. The Evangelists note of our Saviour, that when he saw a company about him, he had compassion on them and taught them, *Mar.* 6. 34. Whereupon was his Sermon in the mount, but because he saw a company about him? Whereupon was that Sermon of our Saviour, *Mat.* 13? It was because there was a company of people afore him. Certainly, if we had compassion on our people, we would do so too: If we were not too worldly and dead hearted our selves, as we are, we would never plead against it. Many talke much of the Fathers, O the Fathers, the Fathers, and they do not love these upstart Divines, but it were well they would learn of the Fathers. *Tertullian* sayes, there was never any publick meeting in his dayes, but before the Congregation was dissolved, they were fed with a Sermon. Nay, *Babington*, a reverend Bishop among us, That a Minister can no more enter into the Congregation without a Sermon, and not to be guilty, then *Aaron* could enter into the Congregation at any time without death, in case he sounded not his Bells when he entred.

4. Fourthly, they should agree in seeking of the Lord for a blessing on their labours, they should be earnest with God in the behalfe of the people. Alas! how can they expect to convert any men unto God? For when we preach, what do we do? We do but as *Gehezi*, who brought *Elisha's* staffe, to raise the dead child. Poore man! he could not raise it: for though he had *Elisha's* staffe, he had not *Elisha's* spirit: So, my brethren, we do but bring our Masters staffe, and therefore we should intreat him to send downe his Spirit; otherwise the dead cannot stand up. We trim up a Sermon, and put case we trim it well, nevertheless what is this? but as the rigging of the ship, and what will that do except the wind blow? So we should pray that the winde should blow upon our sails, and then the ship shall go indeed, as our Saviour

Christ

Christ sayes, *The wind bloweth where it listeth, Joh.*3.8: The wind is free. When we have preached all that ever we can, yet the wind is free, whether it will blow or no. The Spirit of God, is not tied to blow upon our endeavours, that they may have good successe. What are Organs without breath? What is *Pauls* planting or *Apollos* watering, without Gods giving of the increase? The Apostle tells us it is just nothing, 1 *Cor.*3.7. As a Divine makes the similitude; when one heard what admirable victories *Scanderbegs* sword had wrought, he would needs see it; and when he saw it, sayes he, This is but an ordinary sword, alas, what can this do? *Scanderbeg* did him wonder, I have sent thee my sword, but I have the Arme that did all by it. So, beloved we have Christs sword, but we have not Christs Arme, and therefore let us pray him, that he would together with our preaching, reach forth his arme, and that will do our people good; without this, poore Preachers as we all, we may cut at mens sins, but they will never off without him. We may shew people the great things of the Gospel, we may invite people to come in, to lay hold on eternall life, but O for Christs Arme! and therefore we should study as much how to pray, as to preach. The want of this is that which marres all. May be we preach well, but we are not earnest with God to give a blessing, we do not bewaile the sins of our people, we do not lay to heart the things that provoke Almighty God, we do not get into the case, wherein God may prove all our pains.

5. Fifthly, Ministers should all agree in the watching over the soules of men. Preaching to and praying for our people, is not the whole of a Ministers duty; but we should observe our people, and watch over them, as the Apostle sayes; *Obey them that have the rule over you, and submit your selves, for they watch for your soules, Heb.* 12. 17. And indeed how can we preach to the purpose, except we watch them that are committed to our charge? as *Solomon* sayes, *Be thou diligent to know the estate of thy flocks, and looke well to thy Herds, Prov.*27.23. This was *Pauls* course to enquire into the estate of the people, how it fared with them. This was the newes that he asked after, his desire was to know how grace went forward in the *Ephesians* hearts: *I heare of your faith*, sayes he, *Eph.*1.15. It seemes he had been asking of it. Thus *Epaphras* told him of the *Colossians* estate. Thus he learned by some of the house of *Chloe*, the state of the *Corinthians*. Nay, all men will enquire and hearken after the health of their friends; parents, if their children be at the University, they will listen after them how they go on in learning: So should the Angels of every Church, they should listen what courses are in their towne, what sinnes break out, what corruptions appeare, what proficiency the good ones make, who grow, who decline, who stand at a stay, who go aside, and waxe worse and worse, that they may shape their preaching accordingly, that their words be fitted in their mouth, that they may ape their rebukes, their exhortations, their uses answerably. For then will their Sermons be like *Apples of Gold in pictures of Silver*. It is no curiosity in Ministers to be inquisitive into their peoples courses. It is the Objection of ill-minded ones, say they, What need Ministers busie themselves? they must have their tell-tales, we can do nothing but they must heare of it. O beloved, we can never preach fruitfully if we stop our eares with wax, and will not listen what our hearers do.

6. Sixthly, Ministers should agree in ordering their owne conversations aright, it is but a folly else to be a Minister, we do but make repentance dearer, and at a higher price. *A Bishop must be blamelesse, as the Steward of God, not self-willed, not soon angry, not given to wine, nor to filthy lucre, Tit.*1.7. It is a double wickednesse for a Minister to be wicked, to be a company keeper, to be a pot-companion, as God said to *Aaron*, *Whosoever he be of thy seed in their generation, that hath any blemish, let him not approach to offer the bread of his*

*God, Levit.*21.17. We cannot never do good, if we blemish our selves with vice. True it is, the efficacy of the Word and Sacraments do not depend upon the quality of the Minister: the seed sowne in good ground may grow, though the sower had a dirty hand; Gold is gold, though it be in the hand of a thiefe; yet such is our weakneſſe, that they are weake to us. People are apt to reſpect the Word and Sacraments the leſſe, when they ſee the Miniſter is not holy, as we ſee in *Elias* wicked ſoones, for men abhord the offerings of the Lord, 1 Sam.2.17. Their eyes muſt be taught as well as their eares. *Thoſe things*, ſayes *Paul*, *which ye have heard and ſeen in me, do*, *Phil.*4.9. Except with *Thomas* in another caſe, they ſee, they will not believe. Let a Miniſter be never ſo godly, he ſhall do good little enough. The Prophet *Eſay*, though a holy man, yet he complaines he *laboured in vaine*. Now if a godly man can do but little good upon the moſt, much leſſe can a wicked Miniſter. A true Miniſter muſt be able to ſay as *Gideon*, *Look on me, and do likewiſe, as I do, ſo ſhall ye do*, *Judg.*7.17. Miniſters muſt be *examples unto the flock*, 1 *Pet.*5.3. *Firſt caſt the beame out of thine own eye, and then ſhalt thou ſee clearly to caſt out the moate out of thy brothers eye*. As it is ſaid of *Ezra*, *Ezra had prepared his owne heart to ſeeke the law of the Lord, and to do it, and to teach in Iſrael*, *Ezra* 7. 10. Our Saviour Chriſt did and taught, as *Luke* ſpeakes. This is the courſe of a Miniſter indeed, to do his owne Sermons. When a Miniſter does not do what he teaches, this makes him a vile perſon; nay, this makes him ridiculous, like *Lucians* Apothecary, who had medicines in his ſhop to cure the cough, and told others that he had them, and yet was troubled with it himſelfe. With what a forehead canſt thou ſtand in a Pulpit, and publiſh the lawes of God, and to undertake the charge of ſoules? that when thine owne nakednesſe appeares, when thy tongue is of a larger ſize then thy hands, thy Miniſtery is divided againſt it ſelfe, thy courſes give thy doctrine the lie, thou ſayeſt that men muſt be holy, and thy deeds do declare thy mouths hypocriſie, thou doeſt more miſchiefe then an hundred others, as *Peter* ſayes of wicked Miniſters, *Many will follow their pernicious wayes*, 2 *Pet.* 2. 2. one Miniſter ſhall have many followers. A good Miniſter ſhall hardly get two or three to follow him. But when a Miniſter is wicked, he ſhall have many that will follow him. *From the Prophets of Jeruſalem, prophaneneſſe is gone forth into all the Land*, *Jerem.* 23. 15. If the ſprings be tainted, that taint runnes forth into all the ſtreames. People thinke themſelves ſafe on an Alebench, when they have gotten the Parſon with them; this hardens their hearts a thouſand times more. But a true Miniſter is a godly man. Now when Miniſters agree in godlineſſe, this is another branch of this unity.

7. Seventhly and laſtly, Miniſters ſhould agree in concord and in amity, even as all deare fellow ſervants, as *Paul* ſayes of *Epaphras*, the Miniſter of the *Coloſſians*; *As ye alſo learned of Epaphras our deare fellow ſervant, who is for you a faithfull Miniſter of Chriſt*, *Coloſſ.* 1. 7. Being to write to the *Coloſſians*, ye ſee what a tender care he hath of *Epaphras*, hee labours to commend him to his people, that they may regard him the more. It is an horrible ſin when one Miniſter will gird at another that is faithfull, and that in the preſence of ſome of his people. This helpeth the Devill to harden peoples hearts againſt him, that he cannot do the good that otherwiſe he might do; when other Miniſters will revile him, and traduce him, and ſpeak filthy words, ſuch as their malice doth prompt them with, *Paul* did not thus. When he knew *Timothy* was to go to *Philippi*, he does moſt dearly commend him unto them. O ſayes he, *I have no man like minded, who will naturally care for your eſtate*, *Philip.*2. 20. So our Saviour Chriſt, how much did he countenance and backe *John* the Baptiſts Miniſtery, to the encouraging of all that heard him? *Among them that are borne of women, there hath not riſen a greater then John Baptiſt*, *Mat.*11.11. Oh it is an excellent thing when Miniſters do not envie

one

one another, when they love one another, and will live together in blessed Harmony: Thus you see what this unity should be.

The Reasons of this point, why Ministers should all agree thus, and be all as one, are,

First, because this makes Ministers amiable in their peoples eyes, it commendeth their Ministeries unto the consciences of their hearers, as the Prophet *Isaiah* sayes, *How beautifull upon the mountaines are the feet of him that bringeth glad tidings, the publisheth of peace, &c. Isa.* 52. 7. You will say, How is that? How comes his feet to be beautifull? It follows in the 8. *vers. Thy watchmen shall lift up their voice, with a voice together shall they sing.* Marke, that was it that made his feet beautifull; because all the watchmen were of one note, they sung with one voice together: look as one preach'd, so preach'd another, one did not pull downe what another built up, one did not preach more pleasing doctrine to the flesh then another, but they all sung in one tune, they all were of one heart. 1.

Secondly, as it makes the Ministery more beautifull and comely, so it makes it the more powerfull, when the Ministers are all of one mind in the Lord, when they all draw one way, all walke by the same rule, all set themselves to doe good, and to promote one anothers good. I say, this makes the Ministery more powerfull and profitable. The Apostle speaking of an ignorant man coming into the Church to heare the Minister preach, he shewes how powerfull the word may be unto him, 1 *Cor.* 14. 25. *O* sayes he, *the secrets of his heart are made manifest, and so falling downe on his face, he worships God*: that is, the Sermon is made effectuall unto him, and turnes his wretched heart. But observe now, how this comes to passe, the Text shewes in the foure and twentieth verse, it is by reason of the unity of the Ministers, *He is convinced of all, he is judged of all*; that is, all the Ministers were of one note, they all were in one consent, one did not preach looser doctrine then another, one told him he was a very wretch, and another told him he was a very wretch, and a third convinced him he was a very wretch; all had a blow at him: O thought he, I, I, I am a very wretch indeed, this burst his heart. If he could have heard any one of them preach easier doctrine, may be that would have given his conscience some foolish ease, and so the man had gone away never the better, but when he was convinced of all, and judged of all, this strikes him dumb. So, beloved, when a man can go into no Church, but every where he is met with, all the Ministers condemn him, all their lives condemn him, and all their Sermons condemn him to the pit of hell, and he can fetch no comfort no where; if the man belong to God, this is the readiest way to beat him downe, and subdue his heart. On the contrary side, when a man is wounded at one Ministers Sermon, by and by he drops into another, and there he catches hold of some ease: this makes him go on in his sins, and to blind his eyes against the truth. It is a great stumbling block unto the people this very thing. 2.

Thirdly, as it makes the Ministery more powerfull, so it brings more glory unto God. As it is said of *John* the Baptist, that when our Saviour did commend him, and made the people see, that he was of *Johns* mind, and that he held the same Tenets, and that he would not speak against a tittle that *John* had delivered, but testified his unity with him, and made it appeare what a reverend esteem he had of him; saith he, *He is a Prophet, and more than a Prophet*. Ye shall see how this brought glory to God. The Text saith, *when the people heard this, and the Publicans, they justified God, being baptized with the Baptisme of* John Luk. 7. 29. 3.

The use of this is, first, to condemn such as envy their fellow-Ministers, and will not be in the unity of minde and heart, and life with them. In the most, the Proverb is too true, *Figulus figulo invidet*, One Potter hates another,

ther, one Tradesman envies anothers custome, so, one Minister, another: If there be a Minister that desires to powre out his soule in the doing of good, in the taking of paines, in the discharging of his Conscience, there are some that will envy such a one, their hearts rise up against him; nay, not only so, but the worst enemy that *Jeremy* had, was *Pashur*, one of his owne Coat, *Jer.* 20. 2. The forest adversary that *Amos* had, was *Amaziah*, a Priest of *Bethel*, who would never leave heaving at him untill he had gotten him away, *Amos* 7. 12. and why so? because he would not preach such pleasing Doctrine as he. Forsooth, the Land was not able to beare *Amos* his words, he preaches as if he would feare people out of their wits. He preaches Schismatically, and as if he loved to be singular. The chiefe Priests were furious against our Saviour Christ, because his Ministery was more blest then theirs was, nay, they hated him more then *Pilate*. *Pilate* a very Pagan, his Conscience told him he found no fault in him, *Why, what evill hath he done?* Their envy against Christ was palpable, that he did discover it. He knew that for envy they had delivered him unto him. So when all the Countrey know in their Consciences that such and such teach the wayes of God sincerely, set themselves to reform our sin, and so save soules, nay, the very drunkards you shall hear them say, I, I, he is a good man, Gods blessing on his heart, he tells us our faults, we may do what we list for all such and such, but he tells us of our faults, and God helpe us to amend them, and when they are sicke, they would rather have such a Ministers prayers, then twenty of other Ministers, that will soothe them up, and be haile fellow with them: Whereas there be many of our owne Coat, that are implacable against a Minister, that labours to be faithfull. How contrary is this unto the Rule? The Ministers of God should be all one, and if one be godly, all should be, if one painefull, all should be so, if one preach home to the Conscience, all should do so, they should all live as brethren. What sayes our Saviour Christ? *Ye are the Salt of the Earth, but if the Salt hath lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be troden under foot of men*, Mat. 5. 13. That is, Salt may season others, but if it have lost its savour, nothing can salt it.

A Minister is of an excellent calling, appointed to season mens hearts, but if he have lost his savour, he can never truly be seasoned again, nothing can doe him good. An evill Minister is a more desperate forlorn man than any else.

Use 2. Secondly, Another use is, that all that are the Ministers of God would be hence stirred up to be all of one mind, all drawing one way, all bending our forces to one and the same end, the glory of God, and the salvation of our people. It's a fine comely thing to see any Brethren in unity. *Behold how good and how pleasant it is for Brethren to dwell together in unity! It is like the precious ointment upon the head that ran down upon the beard, even* Aarons *beard, that went down to the skirts of his garment: as the dew of* Hermon, *and as the dew that descended upon the mountaines of* Zion, *for there the Lord commanded his blessing, even life for evermore*, Psal. 133: 1, 2, 3. I say, this is a very comely thing, to see any brethren to dwell together in unity, it is like the perfume of *Aaron*, that made all his garments fragrant sweet, it is like the dew of *Hermon* and *Zion*, that made all the ground fruitfull, this is that which hath the Lords blessing annexed to it, it is an excellent meanes unto eternall life. As the Apostle saith, If there be any consolation in Christ, if any comfort of love, if any fellow-ship of the Spirit, if any bowells and mercies; Fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. *Philip.* 2, 1, 2. If it be so necessary for Brethren to be united, how much more for Brethren in the Ministery? of all men, Ministers have most reason to be of one minde, because we are to teach union unto others.

Besides,

Besides, if we desire to do what we are commanded to do, we shall have enemies enough in the world. Our Tribe is a hated Tribe. Of all offices, the office of a reproover is the most unwelcome. *Paul* was counted an enemy, because he told the *Galatians* the truth. *Micaiah* was hated because he did truly prophesie *Ahab*. People love their lusts, as their maques, yea, as themselves: and of all men we are most hated. Every man is believed in his own profession but we. People do not hate Lawyers that make them a good garment, nor a Shoo-maker that makes them a good Shooe, nor a Cook that makes them a good Feast, nor a Physician that makes them a good potion, none good Lawyer that makes them a good sute, though their doe but provide for the body, and yet we that provide for peoples soules, if we make them a good Sermon that would save their soules for ever, so they would obey it, we are hated for our labour. *Ergo*, when *Moses* came to speak of *Levi*, that were the Ministers of *Israel*, he prayes God, that God would deliver them out of the hand of their enemies, *Lord smite through the loines of them that hate him*, Deut. 33.11. I say we have many enemies in the world, and therefore we had need hang together. Who ever he be that odes it, we should stick close together. Our message is hatefull, and therefore we had need to be all of one mind. If he would not preach in a stile vile flesh and blood, and therefore we had need all joyntly to obey it, otherwise how do we thinke that we shall perswade any other?

Force, the more united the more strong. O if we would all joyne forces in one, we might make all our Brethren quake, all the wicked round about, their very hearts would be ready to faile them, if every pulpit did squeeze them. If they could come in no Church, but they were made to sit upon thornes, I verily believe, few would have any heart to go on in their evil doings.

Thirdly, another Use is, how we see it is a very usefull and profitable thing, that one good Minister should now and then come and help another, and preach for another, that our people may see our consent, that we all preach the same thing, and that is not our private preaching, but all the Ministers that are of God, are out of the same mind. This made the Apostle, wheresoever he was to write to a people, that he knew would be somewhat backward to believe him, he would joyne other Ministers with him, as consenting together with him. And so when he wrote unto *Timothy*, he would not do it for he knew that he did not need, he knew the faithfulnesse of his heart. But when he write to the *Corinthians*, where false Apostles had been, and had made many of them to doubt, he joynes *Sosthenes* with him, as it were confirming the same thing, 1 *Cor.* 1.1. when he wrote to the *Galatians*, he told them he had *Peter* on his side, and *Barnabas* and *James* and *Cephas* and *John*, and how the Apostles gave unto him the right hand of fellowship, *Gal.* 2.1,9. He writing to the *Philippians*, joynes *Timothy* with him, *Phil.* 1.1. And so writing to *Philemon* about a thing that though he hoped *Philemon* would do, yet because he knew he might have many carnall reasons against it, he joyns another with him, *Philem.* 1. This is of very good use, when one good Minister comes and backs another Minister, for as it were, then if any sufferer that make as if the way to heaven were called strait by people, how they other Ministers will come, and confirming it, make it good. *Lastly*, O how love such a Doctrine alive, and they hope there will be more of that minde: so when they hear a strict Minister, that delivers the Word to them as it is, and as they shall find it at last day, only this is so uncouth that they hope that it is but the opinion of their precise Minister, and that no body else is of his mind. Now when God shall bring a cloud of witnesses for it, it is of very good use. I confesse that when a Minister speaketh the truth, though no body else come to it, if on beside him, he shall be a witness against all the people that will not believe and yeat at the voice of his preaching. *Noah* condemned all the world, albeit there were none but he: But yet sympony and agreement, and the consent of the

Use 3.

Ministers of God is an Ordinance of God, which it may conveniently be

[illegible]

[illegible] I have spoken of this second point of Doctrine, of the unity of Ministers, To the Angel of the Church in Sardis. I acknowledge this point is not so much for the generall profit of you all, but you must bear with me, for handling of it, we shall come now to you ere long. For am sure, if any portion of Scripture may do us good, in these dead times, the preaching of this Epistle may. And yet it is not for mine to speak unto the Ministers of it by any means, I may provoke my self, and my Brethren to the abounding in the duty of the Office, and of Faith, and Love, and Zeal, for the further spreading and furtherance of good.

REVEL. 3. 1.

And unto the Angel of the Church in Sardis, write, These things saith he that hath the seven Spirits of God, and the seven Starres, I know thy workes, that thou hast a name, that thou livest, and art dead.

And unto the Angel *of the Church in Sardis, write.*

WE have had two Doctrines from hence, concerning Gods Ministers: I told you there is one more, and then I have done, and so am prolix. The Doctrine is this,

That a Minister may be in such case that the people are dead, that they were more dead in their sins, then they are for number, profit, in severity, in severity, [illegible]

By the Minister may be in the text. The point is very clear from this place: The Lord being to reprove the people here of Sardis, for their deadness in Religion, he directs his speech to their Minister, To the Angel of the Church in Sardis, *write*, &c. Why, Lord, that has a name, that he lives and art dead.

He accuses the Minister for the deadness of the Church that was committed to his charge, he reckons the Church, but he speaks to the Minister. You will say, How do we prove that he means the Church? I answer, there be three places that do answer the same. The one is, *Revel.* 1. 4. There *John* writes, that he intends to write to the Churches, for all that in the inscription of every Epistle, the Minister only be named, *John* to the seven Churches in *Asia*, he writes to the Church in *Sardis*, he mentions it to the Church, and not only to the Minister. A second place is *Revel.* 1. 11. what soever thou seest write in a Book, and send it unto the seven Churches which are in *Asia*, unto *Ephesus*, and unto *Smyrna*, and unto *Pergamus*, and unto *Thyatira*, and unto *Sardis*, and unto *Philadelphia*, and unto *Laodicea*. The third is, the conclusion of every Epistle, Who so hath an ear, *Revel.* 3. 6. and so it is at the conclusion of every Epistle, to all the rest of the Churches, and therefore the Holy Ghost intends to reach the Church of *Sardis* of deadness. I know thy works that thou art dead, though he directs it to the Minister of the Church, it is that that concerns him, and that may be laid to his charge, and that he is guilty of, that the people are dead. That is, they are dead-hearted people, and they are dead in sin. Thou hast gifts, thou hast not use to do what they should, and therefore they be dead. Now we are to consider in this Ministry and that for two reasons, because they be unprofitable. Now you see the Doctrine is very plain in the words. The good or bad estate of a people depends much upon the Ministry. Commonly we see it all out as the Prophet *Hosea*

ſaid, like people, like Prieſt, *Hoſ.* 4 9. Like ſhepherd, like ſheep. Such as the builder is, ſuch is the building, as is the Husbandman, ſo is the husbandry. This we may finde throughout all theſe Epiſtles, where the Miniſter is commended, the people are commended, where the Miniſter is taxed, the people are taxed. And therefore they ſtand and fall together, they ſwim and ſink together, a wicked Miniſter, a wicked people, an ignorant Miniſter, an ignorant people; and ſo a good Miniſter, the people either are a good people, or elſe they are Monſters; Nay, if the Miniſter be good, though the world in his Pariſh be never ſo wretched, yet he hath a good people, the Church of God in his Pariſh, is very good, commonly.

Well then, we have gotten our point out. The Miniſter may be in fault that the people are dead; I do not ſay, it is alwayes thus. For firſt, the Miniſter may be lively, and yet the people dead, the Lord tells us that *Ezechiel* had a ſtiffe hearted people, *Ezek.* 2. 4. and yet he was not to be blamed, themſelves were in all the fault. So *Iſaiah* had a dull hearted people: All the day long have I ſtretch'd out my hands to a diſobedient and gain-ſaying people, *Rom.* 10. 21. and therefore I do not ſay it was alwayes thus.

Nay, Secondly, ſometimes the people are the cauſe of the Miniſters deadneſſe. The Jewes hardneſſe of heart under the Miniſtery of *Jonas*, was the cauſe why *Jonas* had no heart to go unto *Niniveh*. O thought he, if *Iſrael* will not heare me, much leſſe will *Niniveh* heare me. Thus the people deaded *Jeremiah* at one time, that he had little or no heart to preach for a ſeaſon. *Then I ſaid, I will not make mention of him, nor ſpeake any more in his name, Jer.* 20. 9. Thus *Ezekiel* was deaded a while, by his people too; I came to them of the Captivity at *Telabid*, and I ſate where they ſate, and remained there aſtoniſht among them ſeven dayes, *Ezek.* 3. 15. The Lord was fain to rowze his heart up, and to tell him he would require their blood of him, before he could pluck up a good heart to preach livelily among them, the people deaded him. Nay more,

Thirdly, ſometimes the Lord locks up his good Miniſters, and ſuffers them to be ſtraitned in their utterance, and other gifts. May be the people are ready to lay all the blame upon their Miniſters. Oh how tongue-tied are they, and it is their negligence, and torpor: Whereas it is for the peoples ſinnes. Thus the Lord lockt up *Ezekiel*, for the peoples ſins. *I will make thy tongue cleave to the roofe of thy mouth, and thou ſhalt be dumb and ſhalt not be to them a reprover, for they are a rebellious houſe, Ezek.* 3.26. Nay,

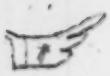
Fourthly, Sometimes peoples ſinnes are the cauſe why their Miniſters are quite dead, and have no life at all in them, the Lord ſends fooliſh Miniſters among them, meerly becauſe of their ſinnes. So it was in *Hoſea's* time The Prophet is a foole, the ſpirituall man is mad, for the multitudes of thy iniquity, *Hoſ.* 6.7. Marke, they had fooles for their Miniſters; fooles, beſotted Miniſters, giddy Miniſters, Miniſters that were wilde, and like mad men; you will ſay, theſe were the cauſes of much ſin to the people: No, ſaith the Text, the peoples ſinnes were the cauſe of ſuch Miniſters. *The Prophet is a fool, the ſpirituall man mad, for the multitude of thine iniquity.* Theſe foure exceptions then there be of the point. Otherwiſe the point is too true, that the Miniſter may be in fault that the people are dead.

You ſee here the Church of *Sardis* was grown dead, and the Lord faults the Angel of the Church for it. *I know thy works, that thou art dead.* The like is ſaid of *Laodicea*. *Laodicea* was grown horrible lukewarme, no zeale of God, they were neither hot nor cold, and the Lord imputes it to the Angel of *Laodicea*: I know thy workes, that thou art neither hot nor cold, and therefore I will ſpue thee out of my mouth, *Revel.* 3.14 15.16. The ſame is ſaid of the Church of *Epheſus*, that they had left their firſt love, and yet the Lord hit the Angel in the teeth with it, *I have ſomewhat againſt thee, becauſe thou haſt left*

thy first love, *Revel.* 2. 4. Beloved, the last day I spake of the Ministers concord and unity, *to the Angel of the Church*, all the Ministers should be as one man, as if they made up one and the same Angel. And therefore our Saviour Christ made choice of Brethren, and Kinsfolks, *Simon* and *Andrew* his Brother, *James* and *John* his Brother. St. *Peters* Bark is a fisher-boat, not a man of War, it is not furnisht with mortall Engines, but onely with nets to catch fish. If *Peter* were reproved for drawing upon *Malchus*, what reproofe had he bin worthy of, if he had drawn up any of his fellowes? this was the Theme that we spake of the last day. Now then let us speake of the influence that a Minister hath in his people, he may be the cause of his peoples deadnesse, if he do not take heed. And this he may be three wayes; first, by his not preaching; secondly, by his dead manner of preaching; thirdly, by his dead manner of Life and Conversation.

First, I say, by his not preaching; ye know the Word of God is the word of life, *Phil* 2. 16. The word is that which quickneth the heart, as *David* saith; *Thy word hath quickned me*, *Psal.* 119 50. Now when Ministers do not preach it, this deads peoples hearts; We see this in those places where the due preaching of the Word is wanting, people are dead to all goodnesse, nay, they that had some quicknesse in them before, do lose them more and more. As *Solomon* saith, *where there is no vision the people perish*, Pro. 29. 18. that is, where preaching is defective, the people die, they are spiritually dead in trespasses, and in sins. Can a man live without bread, or without food? no more can people live without constant preaching. The word is the bread of life, now when this is not broken unto people, they must needs die. Mark how *Zachary* describes them that are without preaching, They are such as sit in darknesse, and in the shadow of death, *Luk.* 1 79 that is, they are blind, and ignorant, and livelesse, dead while they live, they are wicked and abominable, in the power of Satan, under the wrath of God, strangers from the life of God; such Ministers as do not preach constantly, they are soule-murtherers, they are guilty of their peoples blood, they do not give them that which should quicken them up unto eternall life; they should quicken them up unto newnesse of life, but they do not; they should powre in the words of eternall life into their hearts, but they do not; people are naturally dead to prayer, and dead to communion with God, and dead to all holinesse, they have no heart to pureneſse and righteousnesse of walking, and such Ministers do not study to revive them.

Secondly, as a Minister may be the cause of his peoples deadnesse by his not preaching, so he may be the cause of their deadnesse by his preaching, when the manner of it is dead. Preaching may be dead in the manner of it, seven wayes.



First, When it is too generall, when they preach only in generall. That which we say is very good, for the generall, but we do no apply our selves to every particular mans Conscience, this deads peoples hearts. Beloved, it is particular Preaching that does people good; When *Nathan* told *David*, *thou art the man*, 2 *Sam.* 12 7. This stirred *Davids* heart. When *Peter* had said to his hearers, *Ye have crucified Christ*, *Act.* 2. 36. This prickt them to the heart. Generall preaching cannot quicken. First, because generalls cannot act. *Nihil est singulare in*, as we say. It's onely a particular, works. Let a man preach home and in particular, and this wil work on the hearers. This made *Michah* a powerfull Preacher, when he preached particularly to his peoples Conscience. Truly, I am full of power by the Spirit of the Lord, and of judgement, and of might, to declare unto *Jacob* his transgression, and to *Israel* his sin, *Mic.* 3. 8 this made him a powerfull Prophet to quicken up his people, because he told every man his sin, and smote every mans conscience for his transgression. No man is stirred till he feeles his case laid open, till he sees the

the Minister beates upon him, and hit him, till the Minister treads hard upon his toes, he will never cry out.

Secondly, Generall preaching leaves the Sermon to the people to apply it; now the people will never apply it while the world stands. Nay, *David* himselfe would not apply, as long as *Nathan* dealt with him in generall, as long as *Nathan* was speaking of a man in the clouds, a rich man that had wronged a poor man, *Davids* heart was as whole as a fish, till he came to *Thou art him*. Now he cryes out, *I have sinned*. *Nathan* was fain to make application: For *David* would never have done it else. Will a manly Boy ever whip himselfe? the Master may lay the rod before him, but except the Master lay it on, he will goe scot-free if he can. *The words of the Wise are as goads and as nailes fastened by the Masters of Assemblies*, Eccles. 12. 11. Mark, the Masters of Assemblies must fasten them into the post, lay the nailes by, the post it self will never knock them in; So, though the Sermon be never so good a naile; yet he must knock it in, the people will never doe it. The Prophet *Jehu* must come and say to *Jehoshaphat*, *Shouldst thou help the ungodly? Wrath is upon thee from the Lord*, 2 Chr. 19. 2. He fastened in the naile, though *Jehoshaphat* were a good man, yet the Prophet knew he would not doe it. Nay, people are so farre from applying the word unto themselves, that they will apply it to any body else rather than to themselves, the Minister met with such a one to day, there was a lesson for him: But none will say, this was for me, and I am a vile wretch, and vengeance hangs over me, unlesse I doe amend, and therefore certainly generall preaching is a dead manner of preaching.

Thirdly, Generall Preaching is confused, when Ministers tell people they must repent, and believe, and serve God, and be godly, and carry themselves well, in all their places and callings. When they doe thus in generall, this is like, as if the trump should give an uncertaine sound, like the noise in a battle, a confused noise, as the Prophet speakes, *Esa.* 9. 5. Like the confusion in *Ephesus*, *Great is Diana of the Ephesians*, they kept a great stir, *Act.* 19. 32. the Text saith, *The Assembly was confused, and the more part knew not wherefore they were come together*, so while we preach onely in the generall, Great is the Lord Jesus Christ, and we are great sinners, and great is the need of repentance, but we neither tell the people how, nor when, nor who, nor what: may be our Sermons may keep some pudder in mens Consciences, but people have no distinct edification, they goe away and say, O it was a very godly Sermon, I pray God give us grace to follow it! But no man is the better. They hear admirable things about repentance, but they are not taught how to goe about it, there they are at a losse. They remember gracious things about the serving of God, and about a good Conscience, and the like. But they know not how in the earth to set about these things to any purpose: if ever we would quicken our peoples hearts, we must let them see distinctly, the will of God concerning them, the particular meanes, and helps, and signs of it, the particular motives, and arguments to it, the particular circumstances of it, the particular hinderances, lets, and impediments of doing of it, and you can never doe the will of God, as long as ye doe thus and thus, and this course will break your neck, this practise of yours will be your utter undoing: when people hear distinct preaching, this doth them good, if any thing will. Generall Preaching is like the setting of good Physick before the patient, without giving him directions for the taking of it.

Fourthly, Generall Preaching is deceitfull, *Est dolus in generalibus*, as we say, there is deceit in the generalls, we Preach that people must love God, and fear him, and thank him, and they must be new men, and they must leave their sinnes, and they must pray, and heare the Word, and they must doe every thing to Gods glory. Now mark what deceit there is in such preaching

as this, this is in the generall: People goe away and deceive themselves in the particular. They think they serve God, and they love God, or else they were not worthy to live, they think they say their prayers every day, and that they are thankfull unto him, they never eate their meat, but they say grace, they never recover out of sickneſſe, but they bleſſe God; whereas if he should deale with theſe men in particular, it would appeare, they are haters of God, they are graceleſſe and unthankfull wretches, they never prayed true prayer to God in all their lives, hence it is that people generally like a generall Minister, Why? they can goe along with such a man and be heare whole. But now if a particular Minister should come and tell them they are worldly, and mockers of God and all goodneſſe, as they are in very good deed; they cannot abide him, they would say, Wherein? Such were the Jewes under the cleerly Ministery of the Priests. When *Malachy* deals particularly with them, saith he; *Ye have deſpiſed the name of the Lord: Wherein ſay they?* Mal. 1.6. *Ye have wearied the Lord with your words: Wherein, ſay they, have we wearied him?* Mal. 2.17. *Ye have robbed God: Wherein have we robbed him, ſay they?* Mal. 3.8. *Your words have been ſtout againſt the Lord, yet their anſwer was, Wherein have we ſpoken ſo much againſt the Lord?* Mal. 3.13. Odds nids! albeit Priests had taught them only in generall, and therefore when the Prophet came to deale particularly with them, and told them what vile courſes they took, *they cryed, Wherein?* and whereof? And why doe you say so of us? He was forced to come to particulars. Otherwiſe they would have gone away and bleſſed themſelves.

Fiftly, Generall Preaching lets people ſee their ſinnes if they will. But beloved this will doe no good, if we let you ſee your ſinnes, if you will, we muſt make you ſee your ſinnes. *Son of man, cauſe Jeruſalem to know her abominations, Ezek.* 16.2. We muſt not only let you underſtand, if ye will, it is ſaid of the good Priests, that they cauſed the people to underſtand, *Neh.* 8.8. Naturally people love their owne ſelves and their luſts, and they will not ſee them till they needs muſt, they doe not love to be preciſe, they will not willingly yeild that they muſt be ſo ſtrict, and ſo mortified, as the Lord Jeſus will have them, if they mean to be ſaved, and therefore if they can put it off, they will, ſhew them there is a difference between people and people, ſome are the people of God, and ſome are the children of the devill, ſome are the redeemed of Chriſt, and ſome have nothing to doe with Chriſt, ſome are clean, and ſome are unclean, though we ſhew them the difference between theſe two, they will ſhut their eyes if they can. Generall preaching does no more, it ſhewes them theſe things. But may be neither the Miniſter nor they will ſee for all that, now we muſt cauſe them to diſcern whether they will or no, if we can. They ſhall teach my people the difference between the holy and profane, and cauſe them to diſcern between the unclean, and the clean, *Ezek.* 44. 23. that is, tell them this is unclean, and this is clean, ſuch and ſuch perſons are prophane, and ſuch are holy: Hold it before their eyes, cauſe them to diſcern, this is the way to quicken mens hearts. Now Generall preaching does not doe thus. It onely puts the truth before men, that they may ſee if they will, but if they will not, it does not urge them, this deads our people, and does them no good, for people will not be awakened, as long as they can ſhift it.

Sixtly, Generall preaching is a-loft and a-looſe off, particular preaching is the moſt cloſe, and the moſt plain, and the moſt ſenſible preaching of all, if any preaching will ſink into peoples heads, this will: it makes the truth even ſenſible after a ſort, as King *James* ſaid of a Reverend Biſhop of this Land, that is now dead and gone: *This man*, ſaith he, *Preaches as if death were at my back.* So a preſſe Preacher preaches, as if death were at a mans back, as if judgement and hell were at a mans back, he brings the point home to the

ſouls

soules doore. Generalls preach to [illegible] Generalls preach to plained Arist. Mo. Lib. 1.
ignorant people are most lukely saved. For plainely live seven yeares under a generall Teacher, and be never the bolder, such is Mistery breeds only swimming knowledge, it does not lay the Truth at every mans doore, may be they get knowledge, but their knowledge does them little good. It is said of the good Levites, that they taught the people the good knowledge of the Lord. Now (I say) Where such a knowledge of the Lord, as made the people good, they laid the truth at every mans doore, they preached to the people as if death were at their backs. They did lively teach them, and sensibly informe them, this did them good. Generall preaching is like an Arrow shot at rovers, that does not hit the mark, as if the Minister should lay his Sermon on his Cushion, and never dare to open his people before them. Alas, Brethren! if people did not taste the poison at their mouth, and like Scorpions in their sides, and swords in their bellies, they will feel nothing, in a reached preaching, where we make more shame to the faces of sinners, when we preach to them, and if they saw, when we set out Christ, as if he were palpable, so manifest, this gathering as to them, as Paul did to the Galatians, Who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, and crucified among you? Gal. 3. 1. as if he had preached Christ to them, yea even as if he had told him before their eyes, and therefore he asks, they were well bewitched that they could not see him, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth,

boughes. Then preach against drunkennesse, and intemperance, and malice, and hatred, and tale-bearing, and lying, and covetousnesse, and making of slaves, it is very good to preach against these things; and we must too, and let them know they are far from the Kingdome of God that live in these or any other such lusts. But this is only to strike at the boughes. If we would awake the consciences indeed, we must preach deeper than so. *The axe it laid at the roote of the trees*, Matt. 3. 10. Saith the Baptist, a lively Preacher; now the Text shewes he did not only strike at the boughes, but he laid his axe at the roote of the tree. When Ministers preach only good Morall matter, this kind of preaching does not quicken.

First, because Morall preaching does not hit all, many are very Morall people, that have not the power of grace in their hearts. True, this may hit some. *Paul* told *Felix* of his intemperance, and how that there was a day of judgement to judge all such persons, this made him tremble. *Felix trembled*, saith the Text, *Acts* 24. 25. I say, Morall preaching may startle some, but it does not startle all. Many Heathens have been sober and temperate, and true in their speeches, and just in their dealings, and loving in their carriages, and painfull in their callings, as *Paul* saith, they have done by Nature, the things contained in the Law. Now ye know the Heathens are without grace, and are not acquainted with God, neither have they any communion with God, *Powre out thy wrath upon the Heathen, that know thee not*, Jer. 10. 25. Mark, they have no communion with God, they do not know Jesus Christ, nor the mysteries of the Gospel, so that a man may be very finely morall, and yet be without grace. Now there are Preachers should continue preaching such good Morall matter, as would go very well with their own hearts, though they have no grace.

Secondly, Morall preaching (though that it does hit, it does them indeed some good, but) it does them no true good, it never quickens them up unto to [illegible] it never [illegible] their lives, and so reforms them a little, but it never converts them; neither does it put them into Jesus Christ. Let a Preacher have never so much morall preaching, if he do not give over [illegible] upon it, this servant his heart, what does he say? Why then I will be sober, and [illegible] from Drunkenness, and [illegible] and I can tell you this is very rare too. But suppose it be, all may go to hell for all that. Suppose we do make all our [illegible] which we can [illegible] with Christ. No, no, a man must [illegible] and [illegible], and be made [illegible] himself, so must [illegible] and [illegible] to Christ, or else [illegible] he be cursed condition [illegible] the [illegible] of Heaven, that Christ may be all in all to him, that he may be led by the Spirit of Christ, and guided by the word of Christ, that he may [illegible] the [illegible] of Christ in Christ, that his mind may be [illegible] with Christ, and his [illegible] affections daily be inlarged to be [illegible] like unto Christ, and to live unto God in such. Now Morall [illegible] [illegible] [illegible] Quarter-point Morall preaching absolutely, or [illegible] Morality is a very good thing. Who will not commend [illegible] that the [illegible] of his house, that he walked before God? Gen. 20. 5. We know how the Lord himself [illegible] of it, who will not say, but that the young man in the Gospel was a very commendable man, that had observed all these from his youth? Mark, the Text saith, *That Christ, in some sence, did love him*, Mark 10. 21. Now I told you *Nicodemus* was what an excellent thing Morality was. Said he, if thou wilt wash off thy sins, and be righteous, be meanes Morall righteousnesse towards men; if thou wilt shew mercy to the poore, (or as he God will lengthen thy tranquillity, *Dan.* 4. 27. The Prophet *Esay* tells the *Moabites*, what a deale of good they might do to themselves,

selves, if they would but be morally honest: saith he, *Take Counsell, execute Judgement, hide the out-casts, let mine out-casts be with thee*, Esay. 16.3. 4. If thou wilt be kind and loving to my people, thou shalt fare the better. When the King of *Babylon* punished the wickednesse of *Tyre*, the Lord rewarded them very richly for it. *I have given him the land of Egypt for his labour*, saith God, *because he wrought for me*, Ezek. 29.20. Morall goodnesse is commended of God, as well as spirituall goodnesse in Jesus Christ; Nay, it is needfull that Ministers should insist very much in pressing of Morall duties, and the Godly are to be willing to hear such Sermons, to look to just dealing, to Civill honesty, to Justice between man and man; how aboundant is the Scripture in urging this Theame! It is thought by some, there is no Divinity in this, and such a Minister is not deep enough, and why does he stand so much upon such things as these, which the light of nature calls for? But these doe greatly erre, the Holy Ghost is carefull to urge such duties as these; to be honest. *walke honestly towards them that are without*, saith the Apostle, 1 *Thes.* 4.12. *Let us walke honestly as in the day*, saith he, *Rom.* 13.13. *Provide things honest in the sight of all men*, Rom. 12.17. Nay, honesty, civill honesty between man and man is a sweet thing, the Apostle himselfe brings it, among other things, as a testimony of his sincerity: *we trust we have a good conscience in all things willing to live honestly*, Heb. 13.18. O it is an excellent beauty to a servant of Jesus Christ, when his Moralls are sound, and exemplary, and there cannot be any thing that will make the profession of Religion odious in the eyes of the world, then want of Morality, when Christians faile palpably in their Moralls. May be such a one thou wilt think, comes farre short of thee in grace, in the knowledge of good, in the beliefe of the Truth, in a spirituall insight into the Mystery of Christ; O then count it a shame that he should goe before thee in the keeping of his Word. There cannot be a greater dishonour unto God, then when a naturall man shall be able to accuse thee of any dishonesty in any kind. The Spirit of God lets it downe as a great shame upon *Sarah*, that *Abimelech*, a Heathen man, should be able to reprove her; *Thus was she reproved*, saith the Text, *Gen.* 20.16. When *Jacob* perceived that his Sons had sinned against morall honesty, there in the matter of *Shechem*: *O*, saith he, *ye have made me to stink among the Inhabitants of the land*, Gen. 34.30. Ye have troubled me, saith he, it was a great grief of heart to the good man, he knew this would be a great dishonour to God, as well as a shame unto himselfe, & therefore God forbid I should speak against a Ministers speaking for morality.

Yet, Beloved this know, that this is not enough, a man may profess the name of Christ, & think verily that he believes in Jesus Christ, & be a very admirable Morall man, & yet never quickned up to the grace of life. St. *Paul* shewes this plainly in himselfe. I might have confidence in the flesh, if any other man might trust to that, I might, being circumcised the eighth day, of the stock of *Israel*, of the Tribe of *Benjamin*, an Hebrew of the Hebrews, as touching the Law a Pharisee. *Phil.* 3.4.5.6.9. if any fine-carriaged man under heaven could hope he is right, I could before my conversion. I was admitted into the Congregation of Christ by the Sacrament of circumcision: I was born in the true Church of God, I had godly Parents, I was of the Common-wealth of *Israel*, Nay, I was a Pharisee, which was so admirable a strict order, that after his conversion, he was not ashamed to be still called a Pharisee. *I am a Pharisee, and the son of a Pharisee*, sayes he, *Act.* 23.6. He cals himself a Pharisee still: Nay he was zealous, & concerning the righteousnes of the Law, he was a very blamelesse man; so that if any fair carriaged man under Heaven were right, he was right. But the truth is, S. *Paul* confesses that when God came to open his eyes, he findes that he was a dead man, a vile wretch: he shews he had gone there to hel for all this, if God had not converted him. So that morality is a poor thing. And yet people make it their Idoll & trust to it, & think certainly they are the children of God, certainly

they shall have mercy, certainly they shall to heaven. And how many Ministers make this to be true Religion and preach nothing but this? This then is another way, whereby Ministers do leave a dead Congregation by moral preaching.

Thirdly, a flat preaching, is, when there is no keennesse in our Sermons, when we do not strive to stagger mens consciences that are to be staggered. When a man goes in a track, preaches true doctrine, though it were to be wished that more Ministers would do thus: This does not hunt the heart out of its owne starting holes: this Ministery leaves people dead. It is said of our Saviour Christ, that the people were astonished at his Doctrine, *Mat.* 7.28. he stun'd their consciences, he set them at a stand: so if a Minister would quicken, he should labour to set the wicked at a stun. Ye know, every wicked one gets somewhat or other to hang on, to hope they shall not be damned for all they are no better, Now when a Minister sets himselfe to put his hearers to a stun, still to startle conscience in an astonishing manner, to flash the bare truth into the soule, and to make men see their bad estates, this is quickning preaching. But when a mans Ministery is co'd, there is nothing to stun the heart, their heart may have its starting holes for all it, his Ministery does not labour to meet with them, this leaves people dead; a Minister that still goes on in a track, can never looke to quicken.

First, because a good Minister must make Conscience to bring out new things, as our Saviour Christ speaks: *The Kingdome of Heaven is like unto an Housholder, that bringeth out of his treasure things new and old*, Mat. 13.52. that is, though he bring none but the old things that were brought before, yet still he brings them forth as new: He labours to keep the Word still new unto the heart, the reason is this, when people have once been convinced of the truth, presently it growes stale to them, & so they are subject not to be quickned by it at all. O this we knew before, & so the heart makes little or nothing of it. I knew this before. Now when the Ministery of the Word darts it in a-new, and makes it look still with a fresh look upon the conscience, this is a quickning Ministery. Like a a man that keeps his Barrell still fresh, when a man gives the drinker still fresh from the Barrell: so when a Minister preaches still fresh from the Word. But when a Minister doth not do thus, he is like a man that gives one liquor that hath stood a great while in the Cup, it growes dead.

Secondly, Because a good Minister must go further and further, or else he cannot quicken. My meaning is this, the more people are convinced by the Word, the more subtilties still the heart doth devise; the more word is in the Conscience, the more wiles the heart mints, the Devill also prompting thereunto: so that if a Minister do not follow mens hearts still further and further, this will leave the people dead. The reason is this, Because when the heart hath once invented a wile to maintaine its own hopes for all the same truth, we may preach the truth all the dayes of our life, it will never quicken that mans heart: because still when he heares that truth, he hath a wile lying by him that still defends himselfe from it: so that there is necessity for a Minister to go further and further. The word of God is a deep mine, there is no bottome, a man may still dig deeper and deeper, *Thy judgments are a great deep*, Psal. 36.6. When the Minister besieges the heart, he is to dig round about it, and dig deeper and deeper. Still as the heart bears it selfe, he is to come with more and more supplyes out of the Word against it. It is a strange thing to see how deep Ministers have gone, and yet people arme themselves against the Word of God and are not converted by it. Tell them they must be new creatures, they confesse it, & though they be none, yet they have many faire colours to hope they are: Tell them of Communion with God and fellowship with his Son Jesus Christ, and heavenly-mindednesse, and hatred of all sin, love to universall obedience, plucking out their right eyes, looking at the Glory of God, not to trust in their performances: to goe

out

out of themſelves; People make a ſhift to have ſomething to anſwer all; All theſe things they hope they have done, in ſome meaſure. Now when Miniſters go on and on, and do not go further and further, this leaves ſuch people dead. It is ſaid of a Preacher that is wiſe, that he ſtill teaches the people knowledge. Because the Preacher was wiſe, he ſtill taught the people knowledge. *Eccleſ.* 12. 9. That is, people could never come to him, but ſtill he made them know more and more. You will ſay, how can a Preacher doe thus?

I anſwer, if a Preacher be well ſtudied in his owne heart, and in the Book of God, this will help him to doe. For ſtill as he ſees further into his owne heart, ſtill he will ſee further into the Word of God, and he will more and more light. It is ſaid of Chriſts Miniſtery, That it is the light ſhining up, *Mat.* 4. 16. So, this is a true Miniſtery indeed, when the light ſprings up in it. Yee know in a Spring, the water ſtrengthens more and more; now when a Miniſter goes on in a track, and does not doe thus, this is a dead Miniſtery. This is the third thing, *Viz.* Preaching leaves people dead in hell.

Fourthly, Cold preaching too; when a Miniſter preaches coldly, when the Word floweth coldly from his mouth, when cold hides the affection and power of the Word from the people by the coldneſs of his uttering of it. Beloved, the Word is full of affections; what a deale of affection is there in all the Truths of the Goſpel; they are all ſteept in the warm blood of the Son of God, there is affection in the promiſes, they proceed from the tender bowels of God: Affection in the threatnings, they ſhine from the infinite wrath of God againſt ſin; *The Word of God is hot.* Jer. 23. 29. Now when a Miniſter ſhall preach the Word coldly, he preaches this Word otherwiſe than it is: He does as much as in him lies, to hide the affectionateneſſe of the Word from the peoples hearts. Suppoſe that two were all on fire, would ye not count the man a ridiculous man, that ſhould come to them, and tell a ſtory? Sirs, let me tell you a thing, there is a great fire in the Town, and I verily thinke it may burn all the Town, and you ſhould do well to go and quench it: This man tels us ſo indeed, but would you not count him a fool, for telling us ſuch a thing, in a cold careleſſe manner, as if it were a ſmall matter? Nature teacheth us another mouth in ſuch a caſe. Fire, fire, help, O help, for the Lords ſake, water, water, in all haſte. Alas alas, we are undone quickly, run for ladders, run for buckets, run for your leathern ſhal you and villaine, run apace for hook, hook and the like. Thus nature teaches to deliver ſuch a truth that does ſo nearly concerne us, affectionately. So it is here, Brethren, what weighty things does the Word contain? Truths that our very bowels ſhould yerne, and we ſhould powre out our affections in the Pulpit, that we may ſhew by our delivery, what they are. Now, when this is not done, the deads peoples hearts they ſleep quiet at a Sermon, though they heare of matters of life and death, eternall life, ſalvation and damnation. Yet they ſit like blocks in their ſeats, as though it were no great matter. Why, they heare one ſtanding in the Pulpit, as though he were ſaying his leſſon; wicked people will not believe they are going to hell, though we tell them they will not believe the wayes of Jeſus Chriſt are ſo good as they are, though we tell them. It is a pretty ſtory of *Demoſthenes*, when one told him that he was beaten and miſuſed by ſuch a man, it ſeems he told it very dreamingly, and coldly, ſhewing no affection at all. Why, ſaith *Demoſthenes*, hath he beaten thee? I do not believe it. Nay ſaith the man, and ſo the man was as it were in a great paſſion, I am ſure thus and thus he did to me, and do not you call this beating? Nay, ſaith *Demoſthenes*, now I believe he hath beaten thee indeed. Now you ſpeak as ye had been beaten, as ye ſay. So when a Miniſter preaches unto people in a dreaming manner, though the things be never ſo weighty, yet they will not believe them. He ſaith in a cold manner, that Drunkards are in a bad caſe, and ſuch and ſuch perſons are in a ſad condition, and ſaith, yee muſt repent, or you will all periſh; but people heare him

ſpeake ſo frigidly of theſe things, that they will not enter into their hearts. If theſe things were preached as they ſhould be, it would make people quake. It is ſaid of our Saviour, That when he was teaching, the Diſciples hearts burned within them, Luk. 24.32. *'Did not our hearts burn within us, when, &c. Keckermun* makes that to be the meaning of St. *Matthew*, where he ſaith that our Saviour taught with Authority, and not as the Scribes; that is, ſaith he, he did not preach coldly, but with life and zeale, and this went with Authority.

Now the manner of preaching is cold two wayes, and ſo dead.

Firſt, when it flowes not from the heart, for then it is unlikely that ever it will goe unto the heart. *Pectus facit eſſe diſertos.* The heart is the beſt Oratory, as *Paul* ſaith, *What do you weeping and breaking my heart? Acts* xx. 18. they ſpake ſo heartily, and affectionately, and meekingly to him, this burſt his very heart. In the 17 of *Acts* the 16 *verſe*, it is ſaid, *Pauls* ſpirit was ſtirred in him, to ſee all *Athens* given to Idolatry: He was inwardly moved in his own heart, in his preaching unto them Now if you look into the 34 *ver.* of that Chapter, how this quickned ſome there; *Dionyſius*, and *Damaris*, and ſome others cleaved unto him: that is, he preached ſo movingly, that he made their very ſoules cleave unto him, Why? he ſpake from his heart. There be many clamorous Preachers, ſaith *Calvin*, who declame againſt the ſinnes of the people, and thunder againſt them; nay as though they had a great deale of zeale; and yet never move a jot, becauſe themſelves have a dead heart, and a ſecure heart, the people ſee through their actings, that they are not moved themſelves, and therefore this does not move them neither: when people can ſee through a Miniſter, that he doth not preach once of his own heart, this deadeth their hearts; God bad *Ezekiel* eate the Book, &c.

Secondly, The manner of preaching is cold, when the Sermon is not delivered in a lively manner, when he preaches dully and bluntly. The Apoſtle ſhewes in the firſt of the *Coloſſians*, that *Epaphras* did a great deale of good in his Miniſtery at *Coloſſe*. Now in the 4 of the *Coloſſians* and the 13 *verſe*, the Apoſtle ſaith, he was a zealous Preacher; *I beare him record*, ſaith he, *that he hath a great zeale for you.* But when a Miniſter hath a cold delivery, this is a great hinderance to the Word.

You will ſay, how can this be? Is it not the ſame word whether preached coldly, or with heat? Yes it is: But the Word hath two things in it: firſt, the bare naked truth: ſecondly, the fatherly affectionatenesſe of God in the ſame. Now a zealous Miniſter, lets the people, in ſome meaſure, ſee both; but a dull Miniſtery holds out the one, and hideth the other. Againe, though the Word only converts, it is not the Miniſter that workes, but the Word; yet the Miniſter is appointed of God to be a meanes to draw peoples attentions to the Word. Now when he does it in a cold manner, the people are the more apt to let fall their attentions, and not mark it. Thus you ſee how a Miniſter may be guilty of the deadneſſe of his people two wayes, firſt, by his not preaching at all, Secondly, by his dead manner of preaching.

There is one more yet remaines, and that is, Thirdly, by his dead life and converſation, an evill life in the Miniſter, makes preaching ſeem vile, when he makes it appeare by his courſe, that he makes no conſcience of framing his life according to his own teaching: Is ſtrict in the Pulpit, and diſſolute in the ſtreet: I confeſſe many are ready to quarrell with the lives of their Teachers without cauſe, as the falſe Apoſtles with *Paul*, as though he were carnall, 2 Cor. 10.2. But when a man will be a Miniſter, and yet walk like men hating to be reformed, and running into the ſame exceſſe of riot with others; how doth this hinder peoples hearts, and deadeth the Doctrine it ſelfe? It makes preaching ſeeme but a toy. When a man will ſeeme to perſwade to that which he neglects himſelf, and to cry out againſt that, of which him-

himſelfe doth make a common practiſe. Let no man deſpiſe thee, ſayes *Paul* unto *Timothy*. You will ſay, how ſhall that be? Be you an example unto them that believe. 1 *Tim.* 4.12. But I am prevented of time. There is nothing that more deads a mans Miniſtery than this, when the people know in their Conſciences, that the Miniſter is as vile as one of them. Let him preach never ſo excellent things, they will ſay, alas, alas! We know he loves his penny, he loves the pot, he is not right, no more than one of us. But I am forced to give over.

The Uſe of this is, Firſt, Is it ſo, that a Miniſter may be the cauſe why the people are dead? Then here we ſee the reaſon why the Devill is ſo buſie to poyſon Miniſters. He knowes, if he can poyſon them, he can quickly poyſon all the Pariſh well-near. *Simon, Simon, Satan hath deſired to ſift thee*, Luke 22.3. When *Joſhua* was exerciſing the office of the High-Prieſt, Satan ſtood at his right hand, *Zech* 3.1. The devill is like the *Syrians*. O ſayes he, fight neither againſt ſmall nor great, ſave only againſt the King of *Iſrael*: If they could ſlay him, they knew they ſhould quickly take his Army; ſo if the devill can take the Miniſter, he cares not if he can make him a Worldling, or a Drunkard, or a Drone, or a Pluraliſt, that is it he deſires. The deading of one Miniſter, deads an hundred others, if he can be a lying ſpirit in a Miniſters mouth, he is able to deceive two hundred at once. *Uſe* 1.

Secondly, Here we ſee that Miniſters, of all men, ſhould have a care to be quickned. For if we be not quickned, Brethren, our guiltineſſe is very great, we ſhall involve many others in our ſinne: It will goe hard with every private perſon that is dead to all goodneſſe: He cannot be ſaved, he cannot eſcape the ſecond death. How then can a dead Miniſter eſcape, that hath not onely his owne deadneſſe to anſwer for, but alſo the deadneſſe of all his people? What ſayes the Lord to the Miniſters of the dead Churches of *Sardis*, *Repent, repent, ſayes he, leſt I come againſt thee, as a thief, in an houre before thou art aware.* Rev. 3.3. And therefore let us be awakened, that we may be quickned. Beloved, the times now are very dead, and we that are the Miniſters of the Church have let this deadneſſe in, our not being watchfull, our not being lively and ſtirring in our places, our not being quickned: O what wrath hangs upon us, if we doe not labour for life, that we may communicate it unto our people! The common deadneſſe up and down ſhould be an argument unto us to excite us. When *Eliſha* ſaw the badneſſe of the Church in his dayes, he was very earneſt to have the ſpirit of *Elias* doubled upon him, 2 *Kings* 2.9. We have need of a double ſpirit of the good Miniſters of God that were before us, the dayes doe require it, never was there more deadneſſe than now is. There are not many that profeſſe holineſſe at all, but of them that doe: O how many are dead, and without life! Now who ſhould be a meanes to quicken people but we? *Uſe* 2.

Thirdly, This ſhould teach good people to pray for their Miniſters: the more quickned the Miniſters be, it is the better for them. But if they be dead, the infection will deſcend down into you. When *Paul* and *Silas* went out to preach, the Text ſayes, *They were commended by the brethren to the grace of God*, Acts. 15.40. *Uſe* 3.

Fourthly, This ſhould be an exhortation to us of the Miniſtery, that we would take heed unto our ſelves and to all the Church of God that is committed unto our charge: That we would rouze up our ſelves, and ſpecially now, when there was never more need. When the children of *Iſrael* were about to goe back againe into *Egypt*, the Text ſayes, how *Moſes* and *Aaron* fell on their faces before all the Congregation of *Iſrael*, to beſeech them to forbear, *Num.* 14.5. They were ſo mightily affected with the peoples ſinne, that they fell upon their faces before them. *Q. d.* For the Lords ſake, and for your own ſouls ſake, take heed of this ſinne. What? will you pull all *Uſe* 4.

heaven about your eares? Will you provoke the living God against you? O my Brethren, take heed what ye doe, so we should doe, we should labour to be affected with our own and our peoples deadnesse. We should call upon them to be quickned. O be quickned, the Lord will not endure a dead people, get life if ye be wise, it is but a folly to have a name to live, except ye be alive indeed.

Now the way for us to quicken our people is, First, if we be good our selves. When *Jehosaphat* would encourage the *Levites* to quicken up the people, Sayes he, *The Lord shall be with the good*, 2 Chron. 19. 11. He will blesse your labours, he will strengthen your Sermons to doe good, though not to all, for the greatest part are not of God, yet unto his people; Nay, if we were good indeed, we might have hope to doe much good; as it is said of *Barnabas*, *He was a good man, and much people were added to the Lord*, Acts 11. 24.

Againe, Secondly, we should be earnest with God to quicken all our hearts, that so we may the better quicken our Brethren, as Christ sayes to *Peter*, *When thou art converted, strengthen thy brethren*, so we should desire God to quicken us, that we may quicken our brethren, that we may wash out hands of our people. What an excellent comfort was that unto *Paul*, *When he could take his people to record, that he was pure from the bloud of all men*, Acts 20 26.

Thirdly, We should mark which of our people are dead, *Ezek* 8. 9. And then think, what are not we guilty of his deadnesse?

Fourthly, Let us lay about us soundly, that we may not be guilty of their sinnes in any kind.

Use 5. Fifthly, Another Use is to let us see, what a great danger Ministers are in, they may be guilty of all the evil in their Parish if they doe not their duty, which is a great thing to doe, they have all the sinnes of their Parish lying at their doore, this should keep us from security and from pride, many grow proud that they are Ministers, but alas! They know not what an Office they have that doe so. Our very calling should make our hearts tremble and quake to think what a charge is imposed upon us. This made *Moses* and *Aaron* and many a good man more, so fearfull to enter upon this Function. *No man taketh this honour unto himself*, saith the Apostle (meaning no godly man, no man in his right wits, no man that well advised what he doth) *but he that is called*, Heb 5. 4. as our Saviour Christ saith, *Pray ye the Lord of the harvest that he would send forth labourers into his Harvest*, Matth. 9. 38. ἐκβάλῃ, so it is in the Originall, that he would thrust forth labourers into his Harvest, q. d. God will have no good labourers, since those that are good are not over-forward to enter into the Ministery, as a Father sayes, it is a burden that the very Angels shoulders would tremble under, as the Apostle said, *Who is sufficient for these things?* If there were no other Argument but this in the Text, it might keep all Ministers hearts in the world, least we be guilty of our own deadnesse, and of others also.

Note.

Another Use should be to the people, that they would be forward, and willing to heare, and greedy to drink in the Word of life. The want of this is the deading of many a Ministers heart. I was in much bitternesse, saith *Ezekiel*, but the hand of the Lord was strong upon me, *Ezek* 3. 14. that is, I had had no heart at all to preach, but that the hand of the Lord was exceedingly assistant unto me: whereas the forwardnesse of people is a great meanes to quicken up their Ministers. When the whole City flocked in to heare *Paul*, though the wicked were mad at it, the Text saith, *He grew bold*, Acts 13. 44. 45. When the people crowded in upon our Saviour, that he had not so much as time to eate bread, *Mark* 3. 20. the Text shewes that he so bestirred himself there, that his own Kinsfolk thought he had been mad, *verse* 21.

REVEL. III.

And unto the Angel of the Church in Sardis, write: Theſe things ſaith he that hath the ſeven Spirits of God, &c.

WE have done with the Inſcription, *And unto the Angel of the Church in Sardis, write.* We come now to the Subſcription, and that is in theſe words: *Theſe things ſaith that he hath the ſeven ſpirits of God, & the ſeven Stars*; Which words containe a deſcription of the Lord Jeſus Chriſt, from whom this Epiſtle is ſent unto the Church, and he is deſcribed very gloriouſly, to the intent that what he ſayes, may be the more reverently and ſeriouſly regarded. The Deſcription ſets forth two admirable properties and royalties of our Lord Jeſus Chriſt; Firſt, *That he hath the ſeven Spirits of God*, that is, he hath the Holy Ghoſt, to give to whomſoever he pleaſe. Secondly, *That he hath the ſeven Stars*, that is the Paſtors and Miniſters of the Church. Chriſt hath them all in his hand, to ſend them, to gift them, to aſſiſt them, to preſerve them, to vouchſafe them to a people, or to take them away, as he liſts; and the Miniſters are called Stars, becauſe they are to ſhine in the firmament of the Church.

Firſt then, the firſt royalty of our Lord and Saviour Jeſus Chriſt, is, that he hath the ſeven Spirits of God: by the ſeven Spirits of God, he means the Holy Ghoſt; you will ſay the Holy Ghoſt is but one Spirit. *By one Spirit we are all baptized into one body*, 1 Cor. 12.13. *There is one Body and one Spirit*, Eph. 4.4. *Through him, we both have an acceſſe by one Spirit unto the Father*, Epheſ. 2.18. The Spirit of God is but one. Ye know there is but one God, in three perſons: one Father, one Sonne, one Holy Spirit. *There be three that beare record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe three are one*, 1 Joh 5.7. there is but one Father, and one Son, whom the Apoſtle there calls the Word, for ſo he is often called in the Scripture. *The Word was made fleſh*, that is, the Sonne of God was made fleſh: ſo there is but one Holy Ghoſt, one holy Spirit. Why then does the Text here ſay of Chriſt, that he hath the ſeven Spirits of God?

I Anſwer, ye may know that the *Revelation* uſes peculiar phraſes, auguſt, and myſticall. Now the reaſon why *John* ſpeaks thus in the plurall number, is;

Firſt, becauſe he alludes to the manner of his Viſions; now in his Viſions, the holy Ghoſt was thus repreſented unto him, as ye may ſee, *Rev.* 4.5. where he ſaw ſeven Lamps of fire burning before the Throne, which are the ſeven Spirits of God. So Again, *Rev.* 5 6. Where he ſaw a *Lamb, as it had been ſlaine, having ſeven horns, and ſeven eyes, which are the ſeven Spirits of God, ſent forth into all the earth.* So that this is one reaſon why he calls the Holy Ghoſt the ſeven Spirits of God, becauſe he ſpeaks after this manner, of the Viſion that he ſaw.

Secondly, another reaſon is, becauſe he was to write to the ſeven Churches of *Aſia*. Now he ſpeaks of the Holy Ghoſt in the ſame number, becauſe that one and the ſame Holy Ghoſt, is ſeverally and intirely powred upon them all. The Spirit of God was in *Epheſus*, and the Spirit of God was in *Smyrna*, and the Spirit of God was in *Pergamos*, and ſo in *Thyatira*, and ſo in *Sardis* and *Philadelphia*, and *Laodicea*: and therefore he calls him the ſeven Spirits of God, though he be but one and the ſame Spirit.

Thirdly, he calls him the ſeven Spirits of God, by a common *Metonymie*, of putting the effects for the cauſe, becauſe there be many and ſundry gifts and graces of the holy Spirit of God; the number ſeven being put to ſignifie the perfection of them, and the univerſallneſſe of them.

Now

Now that the ſeven Spirits of God, are nothing elſe, but that one and the ſame holy Spirit of God, is plaine, out of *Rev.* 1.4,5. *John, to the ſeven Churches in Aſia: Grace be unto you, and peace from him, which is, and which was, and which is to come, and from the ſeven Spirits which are before his Throne, and from Jeſus Chriſt, which is the faithfull witneſſe.* Which words are St. *Johns* ſaluting of the ſeven Churches in *Aſia*, wherein he wiſhes them all grace from the bleſſed Trinity, 2.d Grace be to you and peace from God the Father, & from the holy Spirit of God, and from the Lord Jeſus Chriſt, the faithfull & true witneſs: Calling the Father, which was, and is, and is to come, and the Lord Jeſus Chriſt, the faithfu & true witneſs, & the Holy Ghoſt, the ſeven Spirits of God. It is the very ſelf ſame ſalutation that *Paul* uſes in all his Epiſtles, in effect; ſaving that, this is more full, and more lofty and auguſt. Now then by the ſeven Spirits of God, he cannot mean any creature or creatures, as Angels, or ſo: but he muſt needs meane the holy Ghoſt, becauſe he prayes for grace from the ſeven Spirits of God, which no creature is able to give. Yee know, God only can give grace, God only is the Author of all grace: He only can juſtifie, and ſanctifie, and quicken, and give a man eternall life, as *James*, *Every good and perfect gift commeth from above*, *James* 1.17. It were Idolatry in *John*, to wiſh to the Churches grace from the ſeven Spirits of God, if he meant by them any Angels, or any other creatures. We might worſhip the Angels, if they were able to give us grace. we might pray to them, and ſerve them, and feare them, and adore them, if they could be the Authors of grace to us. Now this is Idolatry. *Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*, Matth. 4.10. *Of him, and through him, and to him are all things, to whom be glory for ever, Amen* Rom. 11. 36. Yee know it is the glory of God to be the Cauſe of all grace. Now what ſayes God? *I am the Lord, that is my Name, and my glory will I not give to another.* Iſa. 42. 8. Well then you ſee what is here meant by the ſeven Spirits of God, even the holy Ghoſt himſelfe, that one and the ſame holy Spirit of God. *Theſe things ſaith he that hath the ſeven Spirits of God*, that is, theſe things ſaith Chriſt, that hath the holy Spirit of God, to give him to whomſoever he pleaſes.

Not as though that were all, that Chriſt hath the holy Spirit of God, for ſo *Paul* had the holy Spirit of God, *I ſuppoſe alſo that I have the Spirit of God*, 1 Cor. 7,40. So *Peter* and *David*, and all the Saints, all the people of God have the holy Spirit of God, nay, a man is dead in treſpaſſes and ſinnes, and is a meer carkaſſe, like a dead body without a ſoule, that hath not the holy Spirit of God, therefore that is not all the meaning of it, that Chriſt hath the holy Spirit of God, for ſo all the children of God have him, and are quickned by him up to all goodneſſe: But *Chriſt hath the holy Spirit of God*, that is, he hath him to give to whomſoever he pleaſes.

But it may be objected, Is it not God the Father that gives the holy Spirit to all his poor children?

I Anſwer, Yes, it is very true, he hath him to give to whomſoever he is pleaſed to give him, for the Holy Ghoſt is his Spirit as well as Chriſts, he flowes from them both. And therefore ſaith our Saviour, *How much more ſhall your Heavenly Father give the holy Spirit to them that aske him?* Luke 11. 13. So that the Father gives the holy Spirit to whom he will, but it is in Chriſts name, Chriſt is the ſtore-houſe of this gift. When the Father gives his holy Spirit unto any man, it is onely in Chriſts name, as himſelf ſpeaks: *The Comforter which is the Holy Ghoſt, whom the Father will ſend in my name, He ſhall teach you all things*, Joh. 14.26. Mark, it is onely in Chriſts name.

Doctrine. Well, now we ſee the point, *That Chriſt onely hath the Holy Spirit of God to give to whom he pleaſes*: If any poor creature would fain have the holy Spirit of God to be in him, he muſt come to Chriſt for him. Though the barrell be never ſo full of good Wine, yet when it is hoopt round about, if one would have

have any, he muſt draw it at the tap: ſo, Beloved, the Lord hath hoopt himſelfe up from men, he hath cloſed himſelf up from all men, by reaſon of mens ſins, he hath ſhut himſelf up, no man can have any of his holy Spirit, but he muſt come & draw it at the tap: he muſt come to Jeſus Chriſt, the Lord vents himſelf only in him, as Chriſt ſaith, he that believeth on me, as the Scripture hath ſaid, *Out of him ſhall flow rivers of living water.* What is that? this ſpake he of the Spirit, which they that believe on him ſhould receive, *Joh. 7. 38. 39.* Mark, Chriſt is the tap, ye muſt come to him by true believing, or ye cannot receive any of Gods holy Spirit. He only hath him to give to them that do embrace him. From him proceed all the graces of the Spirit that any men do enjoy. This is his Royalty, as being the only King and Head of the Church, and the opened fountain, that all that would be ſaved muſt repaire unto. He is the beginning of the *Holy Ghoſt*, the *Holy Ghoſt* proceedeth from him, as he is the Son of God, & as he is man, he is anointed with him. *The Spirit of the Lord is upon me*, ſaith he, *Luk. 4. 18.* Ho, every one that would have him, come unto me, for him. Away with your ſins & take me, abhor all your own wayes, ſee what damnable Creatures ye are in your ſelves, whither your luſts and corruptions carry you, what will become of you, if ye go on in your own paths? if ye would have grace, and mercy, and life, and ſalvation, come to me. The Spirit of the Lord is upon me, to poure him upon you, that ye may be ſaved. I ſay, Chriſt is anointed with him, the Lord hath given him his Spirit in abundance, he hath enough ſpirit to infuſe into all that lay hold upon him, as *John* ſaith, *God hath not given the Spirit by meaſure unto him* Joh. 3. 34. No, he hath the holy Spirit without meaſure, he hath all ſtore of ſpirituall graces to afford to them that lack, a treaſurie of all heavenly bleſſings, to inrich all his poor diſtreſſed Members.

The Reaſons of this Point, why Chriſt only hath the holy Spirit of God, to give where he will, are three:

Firſt, Becauſe there is none but he, that God is well pleaſed in. God is *Reaſ. 1.* out with all the Sons of men, by reaſon of ſin and wickedneſſe, they are all baſe full unto him, they are odious in his ſight, & the whole world cannot make him and them friends again, that ever he ſhould give them grace and favour, much leſſe his holy Spirit. There is none in whom God is well pleaſed but in his Son. *This is my well-beloved Son, in whom I am well pleaſed.* Father, and Holy Ghoſt both came and reſted upon him, ſaying, This is the only He, in whom I am well pleaſed, *Mat. 3. 16. 17. 9.* If ye get him to be your Advocate, take him, and come unto me with him, then I will be friends with you, hee may helpe you with reconciliation with me, he may get me to give you my holy Spirit, *I am well-pleaſed in him*, and in none but him. This is one Reaſon, ſo that Chriſt only can put his holy Spirit into thy heart, and ſo ſend thee to his Father, As *Paul* put a loving mediating letter in *Onefimus* his pocket, and ſo ſent him to his Maſter: then he will be well-pleaſed with thee, when thou haſt Chriſts Letter of commendation about thee, then thou maiſt go to God from day to day, and be accepted with him: None can do this for thee but only Chriſt, he onely can put a mediating Letter in thy hand, he only can give thee the interceſſions of his holy Spirit. Thouſands goe to God in many duties from day to day, & becauſe they are without this, Chriſt hath not given his holy Spirit, therefore they are not accepted, God is not pleaſed with them, they pray without his Spirit, they cry God mercy without his Spirit, they ſeek to enter in without his Spirit, and ſo they are not admitted. Now when a ſoule comes to Chriſt, God is well-pleaſed with Chriſt, and therefore Chriſt can give him his love-token, Chriſt can give him the holy Spirit, and ſo he ſhall be admitted into favour with God. God is well-pleaſed in him. As *Pharaoh* was in *Joſeph*, and therefore *Joſeph* could preſent his Brethren unto *Pharaoh*, *Gen. 47. 2.* If any body elſe had preſented them, they ſhould never have found favour, but *Joſeph* could put acceptance upon them. *Pharaoh*

was well pleased in him : So God is well pleased in his Sonne, and therefore he can do it, and none but He.

Reas. 2. Secondly, Another Reason is, Because the Holy Spirit of God will never enter into man more, except Gods Justice be satisfied God is resolved he will not put up those indignities that men offer unto him, except they bring with them one, in whom his wrath is appeased. As Saint *John* sayes, *The Lambe slaine hath seven eyes, which are the seven Spirits of God*, Rev. 5. 6. That is, he hath satisfied Gods Justice, and therefore he hath the holy Spirit of God so given, the holy Spirit of God will go to those men that he hath satisfied Gods Justice for, I say the holy Spirit of God will not go to any man, without satisfaction ; if any one will shew him satisfaction, then the Spirit of God will say, I will go where you will have me, onely let me have satisfaction. Now Beloved, Christ onely can say to the holy Spirit, come along with me to this man, here's a satisfaction unto Justice, therefore he onely hath the Spirit at his dispencing. And therefore if any man would have Gods holy Spirit, he must bring the Lambe slaine with him to God. Lord here I have a Lambe slaine, and now let me see thy face, now let me have thy Spirit, as *David* said to *Abner*, bring me *Michol*, or never thinke to see my face, 2 *Sam* 3. 13. *q.d.* never come to mee, except thou bring me my *Michol* with thee. The bringing of *Michol* with him, this might help him to see the Kings face. So, beloved, when a man getteth the Lord Jesus Christ, and brings him with him to God, this may help him to Gods holy Spirit. Bring him along with thee, and thou shalt see my face, thou shalt have my holy Spirit. Neither will God send thee his holy Spirit, neither will the holy Spirit come to thee otherwise. Christ only hath him to give, Have Christ and have him.

Reas. 3. Thirdly, another Reason is, why Christ hath the holy Spirit to give, because he is flesh of our flesh, and bone of our bone, and we may go to him : he is the fittest to have him to give, because he being man aswell as we, we may make bold to go to him : My brethren, we are not able to go to God for any thing, much lesse for his Spirit, we are not able to look upon him immediately, as a man is not able to look upon the Sun beames in their strength, specially if he have sore eyes : But let him get a Scarfe, or a Cypresse, and now he may. Now the the Sun-beames will shine upon him through the Cypresse, and not hurt him. The Scarfe is able to convey unto him the Sunne-beames, without dazling of him. So, beloved, Christ is able to convey the holy Spirit of God into any man, our sore Consciences may look up to God thorough him, he moderates Gods looke, he can make us looke God in the face, in a comfortable manner. Now we may ask any thing of him, even his holy Spirit, and he will give him, as the Apostle sayes, *By him we have boldnesse*, *Eph.* 3. 1. 2. O, beloved, they are great things that we need. We have need of such great matters, that when the Conscience is awakened, it can have no hope to obtaine, that God should pardon such vile wretches as we, that he should accept of such poore services as our, that he should love such filthy ones as we are, that he should give us a Kingdome, and his own holy Spirit to enliven us, to establish our hearts, to be an earnest of Heaven to us : how can we hope he will give us such infinite mercies ? Now the Lord hath put all these blessings into the hands of his Son Jesus Christ, that is flesh of our flesh, and bone of our bones. Now we may boldly go to him for them. As *Moses* when his face shone, *Aaron* was afraid to come neare him, *Exod* 34. 30. Therefore he put a vaile over his face : Now *Aaron* and others were able to come nigh him ; so before, none were able to come to God for any thing, but now the Lord hath put a vaile of flesh upon himselfe by incarnating his owne Son, now we may make bold.

Use 1. The Use of this, is, First ; Is it so that Christ hath the seven Spirits of God ? Then, what hath he not ? He is an all-sufficient Saviour. He is Gods steward,

God

God hath put all the goods into his hands. Nothing can be asked of any thing that is good, but by coming unto him; *all things are delivered to me of my Father*, Mat. 11. 27. That is, I have as my Father hath Favour, Pardon, Mercy, Grace, Comfort, Heaven it self, yea and his holy Spirit and all: have the distributing of them all. He is the Treasurer unto whom we must go for all: we are to go to him for all manner of good things, as *Joseph's Brethren* must all receive of him, Gen. 42. 6. whatsoever things are ready, or that you have need of, have it all of him, for he is God's Steward, put into his hand for us, and no more than enough in him; he is the top Hierarch of God's Blessings and Graces, and Spirit that ever was. He is the Lord-Treasurer of Heaven and Earth, and whosoever hath any one would have Corn, they must go to *Joseph* for it, they must not come into *Egypt* but for a peck, or a gallon, precisely because and in the name of *Joseph*, as God hath Lord sends all that will have any thing of mercy, but in his Name, saying, Go to my Son, ye shall not have one drop of mercy but in my Son, my dearly dearly beloved Son, says he, look to your receiving all, or nothing at all from him. Look only him; be ruled by him; bow down and look to him alone as he bids you; strive anger him, and all things go cross unto him; if your hearts be not right, if your minds will not off from the world and other things, and bow down and unto him; if ye slight him and suffer vain thoughts to draw away your affections and thoughts and devotions from him, there is no other door for you to salvation but only by believing in his Name, he hath all the seven Spirits of God, no spirit of grace at all hath any but only of him, as the Rock, that *Moses* smote and out ran the glory of Gods goodness to the world, but only for him.

Use 2.

Secondly, Another use is this, that Christ the seven Spirits of God are not without excuse before be with but the holy Spirit of God. Christ in the Gospel gives and yet how few will seek him of Jesus Christ? Ask of Christ, says he, *I will give you come unto me, that ye might have life*, Joh. 5. 40. Christ would raise unto me, I would make you dead hearts to live, I would quicken you to all goodness, I would pour my holy Spirit upon you, any thing you will not come to me for it. This makes out all our excuse, when Christ hath given Spirit fully for all that have a mind to him, and will but make use of him, and go to this very day have gotten you Gods holy Spirit? God appoints you not the Spirit of supplication to pray, but to stir up your hearts to, enlarge your desires, to enable to wrestle with God in any purpose, no spirit, no gracious stirring in you. When you look on the divine of God, or hear Sermons but the holy Ghost does not help you to make the application, to bring to operation, to convert your souls to God, to take off your hearts from earth, to set to all holy duties, void of all lively graces, dull to every good thing, even as the body without the spirit is dead, so is the spirit of the World dwelling in most men, tying and binding them to the things here below, and will not let them move and reach after the things of heaven, whereby they cannot turn from sin, nor work the works of God. Rare is that man, and very few are which the holy Spirit of God remaining in him in any measure, if people were asked whether they have the Spirit of God, yea or no, I dare say the most dare not answer, No, they have not, they never felt any thing of Divine grace, their carnalness and unspiritualness of heart in all the Ordinances of God, their unacquaintedness with God, their unsuitableness and unlikeness unto him, their unwillingness in all the ways of piety, plainly shews the case to be; and they will not yield unto Christ that they might have life, and the Spirit of God, that they cannot draw, an idle heart cannot be diligent and strong with God, but upon the holy Spirit of God, which Christ hath appointed for this end to distribute to all especially to be a dispenser of the Spirit, and therein is the fault, want of the Spirit every where,

where, in all Towns and Parishes, and yet hardly any will come in. Certainly, this is the condemnation, that men intend their pleasure, and their profits, and every outward thing and never seek to Jesus, to have the holy Spirit of God.

For first, many of us have hard hearts that cannot melt at our own sinnes, nor the publick provocations whereby God is provoked, nor the generall calamities of the Church: our hearts are like a stone, and we are not affected, not can be affected, no relenting at the Word, no bleeding in any other good duty, nothing moves us: the Spirit could soften, yea, and take the stone away, and Christ sayes he would give him unto us, if we did desire him, *I will put a new spirit within you, and take the stony heart out of the flesh*, Ezek. 11. 19. He hath spirit enough in him to do it, and yet we will not sue to him but in a feigned manner, and so a hard heart possesseth us still, which mars all our family-duties, and all that we do in the publick assemblies: nothing comes of all that we do. If our foolish hearts would come downe to be fervent after Christ, this might be remedied. He hath the seven Spirits of God for the nonce. But a spirit of slumber bewitches us, and nothing can awaken us to this very day. Never was there a more hard-hearted time, never more hard-hearted Christians, stupified, and past feeling, wishing indeed the things mought be mended, but never putting forth our hand to have them mended.

Secondly, scarce any of us can pray, but in a blunt-hearted wise: our prayers never stirre between, never give so much as a lift to any of our Lusts, neither are they any whit answerable to the miseries that are on us, whether Personall or Nationall: the Spirit could help us, and enlarge us, as *Paul* sayes of the good *Romans, Ye have received the Spirit of Adoption, whereby ye cry, Abba Father*, Rom. 8. 15. And Christ hath this Spirit in his hand, to give. But we would rather fit woulding and yawning than be down on our knees before God. Every one almost hath heavy things that he is conscious of, terrible guiltings, horrible misgivings, selfe-condemnings, uncertainties about his latter end, doubtfulnesse whether any thing be sound, yea or no; and yet no heart of prayer, no strainings after Christ to have the holy Spirit of him. Nay, tittle tattle is preferred before comming about Christ: and every idle businesse more takes up our thoughts, then how we may enjoy Jesus Christ.

Thirdly, where is the man well-nere, that is holy? some indeed are civill, and not very many, no, not of them that would be held for professors. For what Civill Honestie is there, when people are palpably proud, and palpably covetous, and palpably malicious, and spightfull, and envious? but put case many be civill, yet holinesse is hardly any where to be seen. Where are any that are mortified unto sin? Crucified to the world? Pilgrims on earth, heavenly minded? taken up with God? *The Spirit indeed is a Spirit of holinesse*, Rom. 1. 4. And Christ hath him to give, but he cannot have our custome: We are not thirsty after such matters.

Fourthly, Where is the Communion of Saints? a Theme I spake of the last Sabbath day. We are all like unto *Ephraim, Ephraim hath mixed himselfe among the people*, Hos. 7. 8. that is, they had no Communion of Saints there among them. They were a mish-mash people, there was a Chaos and a confusion and a medly among them. If there be any that beare the name of Saints: They are like Lambes feeding all alone in a large place. *Like Israel when they were scattered*, Psal. 44. 11. Lambes without flocks: Birds without mates: as if they were all frighted a sunder. No Communion of Saints, no Communion of graces, nor duties, nor hearts, nor affections. I confesse if we had the holy Spirit of God, it would make a Communion among us: As *Paul* sayes, *The grace of our Lord Jesus Christ, and the love of God, and the Communion of the holy Ghost be with you all, Amen*, 2 Cor. 13. 14. He would make a Communion among us, and Christ

hath

hath him too, and there we might have him, but we care not for him; which is a moſt fearfull thing; a ſigne of horrible deadneſſe and liveleſneſſe in good: as it is with the boughes of a tree, when they are dead they fall off, but they hang together as long as they are alive. Though communion of *Saints* be an Article of our faith, yet we let it die. we ſee in nature, if we fling any meat to a Hen, preſently ſhe clucks for all her Chickens to have part: So, look what graces we get, we ſhould impart what we can: the Lord hath appointed mutuall giving good example unto one another, edifying one another, exhorting one another, admoniſhing one another, comforting one another, conferring one with another, ſupplicating one with and for another. As it is ſaid, *Luke* 5 10. *That* Simon, *and* James, *and* John *were partners in their fiſhing, looke what fiſhes they caught, they divided among one another; ſo Chriſtians ſhould be partners.* What they get at a *Sermon*, they are to impart; what they get in Prayer, or at Sacraments, or in afflictions; there be others that ſhould be partners with them: As the Apoſtle ſayes *Looke not every man on his owne things, but every man alſo on the things of others*, Phil. 2. 4. O ſayes he, if there be any fellowſhip of the Spirit, thus it muſt be, that is, the Spirit would breed this fellowſhip and communion among you. Now, beloved, where is this holy Spirit to be had but in Chriſt? I ſay, we are without excuſe, if we doe not get the holy Spirit of God, becauſe Chriſt hath him for us, if we would reſort to him, and therefore we can have no plea.

Firſt, We cannot plead, we have no need of the holy Spirit of God: what need we have him, as long as we believe there is ſuch a one? Is it needfull we ſhould have him? I, that it is; why elſe did God make his Sonne to be the diſpenſer, and the diſtributer, and communicater of him? O, beloved, the Lord hath done this becauſe we cannot be ſaved without the holy Spirit of God: would we be regenerated and born again? we cannot without the Spirit: *That which is born of the Spirit, is Spirit*, Joh. 3. 6. We can never be ſpirituall without the Spirit of God: none but ſpirituall men and women ſhall enter into the Kingdome of God. Drunkards, and Adulterers, and Lyers, and Muck-worms, and better men then they, are carnall men. *Now to be carnally minded is death, but to be ſpiritually minded, this onely is life and peace*: So that we cannot plead that.

Again, We cannot be juſtified without the Spirit of God. Ye may ſay, O, we hope to be juſtified only by Faith in Chriſt, true, but if ye have not the Spirit of God, ye have no faith; none have true faith in Chriſt, till firſt they have the holy Spirit of God, and therefore it is called the ſpirit of Faith, that is, a ſpirit inclining a man unto Chriſt; bowing of the minde, and heart, and ſoule, to all heavenly things in Chriſt, no man can be juſtified without this, as *Paul* tells the *Corinthians*, *But ye are ſanctified, ye are juſtified in the Name of the Lord Jeſus, and by the Spirit of God*, 1 Cor. 6. 11.

Againe, Ye cannot have free-will to doe the will of God without the holy Spirit of God. I confeſſe, by nature no man hath free-will: I, but if ye be not more than nature, ye cannot be ſaved. Ye muſt have free-will to all the wayes of God, or ye cannot be ſaved. Now ye never can have this without the Spirit of God. Can ye mortifie every wicked luſt? Can ye reſiſt the Devill every day? Can ye keep out the world, and ward off the temptations of the fleſh? Ye can never doe it while the world ſtands, in a holy courſe, without the holy Spirit of God. *Where the Spirit of the Lord is, there is liberty*, 2 Cor. 3. 17. Mark, there is free-will to all theſe things: That man hath liberty to doe ſupernaturall things, that hath the Spirit of the Lord, and no man elſe.

Againe, Ye are none of Chriſts, if ye have not the holy Spirit of Chriſt: that is the Mark he brands all his ſheep with, as a man ſayes, when he heares tidings of any of his ſheep, ſaith he, If they be mine, they have ſuch

a mark: they have an A. and a B. on the left side, or so. Sayes Christ, If they be mine, they have my Spirit, if any man have not the Spirit of Christ, he is none of his, *Rom.* 8. 9. *Hereby we know that he abideth in us, saith he, by his Spirit which he hath given us*, 1 *Joh.* 3. 24. So that we have heard of the Spirit, and therefore he cannot be our plea, that we have no need. We have such need of Gods holy Spirit, that we cannot be saved without the having of him.

Secondly, We cannot plead, we know not where to have him. For Christ saith, he hath him to give to all that will receive him. *The Spirit of the Lord is upon me*, saith he, *Esa.* 61. That is, he is poured upon me, that he may run down upon all them that come to be my members. If Christ indeed had not come, if God had not made him *Vehiculum Spiritus*, if God had not put his Spirit upon Christ, like water in a Fountaine, to run out upon all that will hold their hearts under him, then we might have some excuse. Lord! we know not where to have the Spirit. But the Lord hath told us where we may have him. We may have him in his Son Jesus Christ.

Thirdly, We cannot plead, we cannot tell how to have him: For as ye know where to have him, so ye may know how to have him too. And ye all do know, if we had a heart, we may have him four wayes.

First, By the hearing of the Word: You will say, ye have heard the Word many times, yet ye never received the holy Spirit yet. I answer, that is certaine, but it is because ye did not come to it with a greedy yerning heart, with an open eare, and a willing mind to be guided by it. For if ye came thus with this mind, ye should quickly have the Spirit. Could tell me any thing, I doe not, Gladly desire this of me, I doe protest any thing in me, I doe sincerely desire to leave in Gods abuse to the Word, I dare say, thou shalt not be one quarter of an houre without the Spirit, as Christ saith, *Turne ye at my reproofe, behold, I will poure out my Spirit unto you*, Prov. 1. 23. You will say, this is strange, and have I heard so many Sermons, and never got the Spirit yet? I, you never heard Sermons with an honest heart. You shall see, *Cornelius* and his company got the Spirit at the first Sermon that they heard, when *Peter* preached, *the holy Ghost fell upon all those that heard the word*, Acts 10. 44. How so? Ye may read there in the Text, *Sayes Cornelius, we are all here present before God, to heare all things that are commanded thee of God*, ver. 33. Now, if we have the Word duly preached, and we get not the holy Spirit of God, we are without excuse.

Secondly, By Prayer: If we did pray faithfully unto God, we should have the holy Spirit, as Christ sayes, *If ye then that are evill can give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that aske him?* Luke 11. 13. You will say, ye have prayed many a time and often, and yet ye finde no such thing, and no marvaile, when ye make but a two prayes only by the by. But if ye mainted your businesse, from day to day, if ye would seek for him as for life, and look upon it as more necessary than life it self, then ye should quickly speed. But then ye will give God the bible, and the Lame, and your heart run a whoring after other things. Heaven is not the ayme of all your prayers, and finally, the Lord knowes a hollow heart, and he will shew, he denyes it. Now if ye have his Spirit, then ye will desire him above all things, and labour after him above all things, and use all meanes for him. The Spirit of God is a great gift, and we must know, it is a signe of one of your estate, and therefore ye must seek him out of all things. They that seek him doe not goe drowsily to work.

Thirdly, By repentance, this is another fruit of the holy Ghost, as the Lord saith, *Return, ye backsliding children, and I will heale your backslidings*, Jer. 3. 22. What follows? *Behold we come unto thee, for thou art the Lord our God*, &c. Then ye shall have the

Spirit upon you, ſaith he, *verſe* 28. Never think to have Gods holy Spirit, and live after the fleſh, or goe on in a formé, or a careleſſe way; not onely drunkenneſſe and whoredome, and capitall ſinnes, keep him out, but any other luſts and corruptions, that the heart clings unto. Rest you hearer then, let your drowſie doings paine you at the heart, let all your ſecurity, and unbeliefe, and luke warmneſſe, whereby ye part ſtakes with God, lye all theſe be a burden unto you, and you heavy laden with them 30. This is the way making for the Spirit of Gods comming in.

Fourthly, Take no denyall, let not ill ſucceſſe beat you off, this is that which thruſteth back thouſands: They find little ſucceſſe at the firſt, and ſo they give over. But, Beloved, this is it, howſoever we find cold ſucceſſe in our holy labours at the firſt, yet we muſt goe on, though we doe not find our luſts die, though we doe not find that ſpeeding in Prayer that we could wish, that prevailing in our endeavours that we doe deſire, yet ſtill we are to goe on, and ſtill waite upon God, in abounding in our care, untill the Lord grant us better ſucceſſe. The hard ſucceſſe that we have, muſt not hinder us, as the Apoſtle ſaith, *Let us not be weary in well-doing, for in due time we ſhall reap, If we faint not*, Gal. 6.9. That is, let us not be diſcouraged with hard ſucceſſes, or any other ſuch like thing: certainly if we goe on, we ſhall ſpeed. When the wiſe-men came ſeeking for Chriſt at *Jeruſalem*, they had no good ſucceſſe there, they did not find him there, yet they would not return back without him. But they went downe to *Bethlehem*, and ſought for him there. When the Church had ſought Chriſt in her bed, ſhe had no ſucceſſe for that time. *I ſought him*, ſayes ſhe, *but I found him not*, Cant. 3.1. What, would ſhe give over becauſe of her bad ſucceſſe at the firſt? No, ſhe trudged out into the lanes and ſtreets, ſhe enquired of the watch-men and ſtill ſhe had little or no ſucceſſe. But the Text ſaith, ſhe would never give over, till ſhe lit upon him. Beloved, we muſt take heed of this. It is the impatience of mens hearts, if they cannot find a bleſſing at firſt daſh, they will ſeek no further, then they ſtrike into a former, or a worſe condition. In the firſt of *Haggai*, ye may read, that when the Jewes had been hindered by *Cambyſes*, from building of the Temple, for a fit, they gave over: Becauſe they had no ſucceſſe, they would build no more, but fell a building their own houſes, *ver.* 4. Ye know it was their ſinne, and the Lord plagued them for it. Therefore, Brethren, it muſt be our care, although we doe not ſpeed at the firſt, not to ſlacken, or give out: As *Iſaac* would ſtill be digging Wells, he digged one, and that had no ſucceſſe; ſo he digged another, and that had as bad; ſtill there fell out ſtrife, what then? Did he give over ſo? No, he never would have done, till the Lord gave him a *Rehoboth*, a Well that there was no ſtriving about, *Gen.* 26.22. So, we ſhould never be quiet untill the Lord give us his holy Spirit; though we doe not feele his workings in us at the firſt, no bad ſucceſſes, though never ſo many, ſhould make us weary: But ſtill we ſhould goe on, a ſeeking of the holy Spirit of God. Thus, as we know where to have the Spirit of God, namely in Chriſt, ſo we know how too, and therefore we are without excuſe, if we ſuffer our ſelves to be void of Gods holy and bleſſed Spirit; this is the ſecond uſe.

Thirdly, Another Uſe, is, to you that doe indeed complaine of great want of the Spirit: Here you ſee where ye may have ſupplies, even from our Lord Jeſus Chriſt, he hath the ſeven Spirits of God. Then labour to know Chriſt more and more: This is the way to have more and more of the Spirit, as the Apoſtle ſaith: That the God of our Lord Jeſus Chriſt, the Father of glory, may give unto you the Spirit of wiſdome, and Revelation in the knowledge of him, *Epheſ.* 1.17. Get the knowledge of Chriſt more and more, and thus the Spirit ſhall come to thee more and more. It is ſaid of the Indian Gymnoſophiſts, that they would lye all the day long, looking upon the Sun in the Firmament,

Firmament, so should Christians doe, they should lye looking upon Christ, the more Spirit still they shall have, if they doe so.

Firstly, May be ye want Spirit to make you know the Lords will, you find your selves backward from day to day a little or no heart to Gods Commandements, look up to Christ, and say, Lord there is enough Spirit in Christ, and perfection for all them that doe want, and would have the same; O give me to stand together with him, as he sayes, *I will put my Spirit into you, and cause you to walke in my Statutes*, Ezekiel 36.27. Look up to me, I will doe this for you.

Secondly, May be, ye want strength, ye have many temptations, and ye have no strength to resist them, they come in upon you like the breaking in of waters; may be, yee are tempted to denyall, and to say yee have nothing in you, sometimes ye are tempted to give over all, saying, it is but a folly, I shall one day be damned, and I were as good give over now as to doe it afterwards, when it will be worse, and ye have no strength to hold out; sometimes ye cannot meditate, ye cannot pray, ye are faine to break off in the midst, with base fearer, with security, and vain hopes; you are tempted to doe as the world does, and ye have no strength to oppose them: Look up to Christ, ye know the Spirit of Christ is a Spirit of power, and strength, 2 *Tim.* 1.7. and he hath him for you: Look up to him then, and cry for his strong Spirit. Who knows (may be) you may be able to say in the end, as *Paul* does, *I can do all things through Christ that strengthens me*.

Thirdly, May be, ye want boldnesse to call God your Father; ye are in a quandary, whether ye should call him so or no; ye are afraid he is none of your Father, and that ye are none of his adopted ones; yet still but blaspheme him to call him your Father, or to expect of him a childs portion: Look up to Christ, he hath such a Spirit in him, whereby ye may cry, *Abba Father*, Gal. 4.6.

Fourthly, May be, ye want life and quickning, you find your selves very dead, even as the Church of *Sardis* in this place; *I know thy works, that thou art dead*. Look up to Christ as here he bids thee, he hath the seven Spirits of God, and hath that which will quicken thee. Christ himself, when he was naturally dead, he was quickned by his own Spirit, 1 *Pet.* 3.18. That very Spirit can quicken thy spirituall deadnesse, to every good word and work. His Spirit is life, and that will make thee lively; though thy heart be little better than a Timber-logge in duties, yet if that Spirit get within thee, it will make thee agile, and active in every good thing. Is it a horrible thing to see how little Christians know of Jesus Christ, though they have been thought to know Jesus Christ so long a time, yet they do not know him. Christ takes this very ill, as he told *Philip*, *Have I been so long time with you, and hast thou not known me, Philip?* John 14.9. Christ could be even angry with him, for learning him no better: what little spirit is there in Christians now adayes! a signe, though they have been a long time learning Christ, yet they hardly know him. For if we knew him, Brethren, we could not be at enmity with the holy Spirit.

We do not look up to Christ.

You will say, What is it to look up to Christ in all your wayes?

I Answer, It is to follow Christ, as where *John* said, *Behold the Lamb of God that takes away the sinnes of the world*, The Text sayes, *That two of his Disciples went away and followed after Jesus*, Joh. 1.36, 37. O thought they, is he the Lamb of God, does he take away the sinnes of the world? we will follow him then. *John* bade them look at him, and they followed after him, that is, they looked at him indeed, as a man looks at one whom he followes: when a man so looks up to Christ, that he followes him; when a man sees him his only meanes to be happy, and godly, and in the favour of God, the only meanes to doe well, and to be well, and desires indeed to follow after him, this is to look up to Christ, when a man labours sincerely to follow the

counsell

counſell and direction of Chriſt, in all his wayes; He bids him to deny himſelf, and that is the thing that he labours for; He bids him to repent of all his ſinnes, and to ply himſelfe to all Gods holy paths, and to rely upon him for ſtrength and acceptance, and mercy and pardon, and every bleſſing. What ever thing he looks for at the hands of God, he ſets himſelfe to follow Chriſts counſell, & to expect it in him. If he ſees his ſins, he looks up to Chriſt, and there he ſees his death to defray them; when he ſees what power they have over him, he looks up to Chriſt for his Spirit to ſubdue them, in the uſe of all thoſe means that he hath appointed; Prayer, Meditation, Watchfulneſs, Striving, Purpoſing, Endeavouring, and Fighting againſt all the luſts of his fleſh. And wherein ſoever he failes, he labours to be humbled, and yet to look ſtill up to Chriſt, for forgiveneſſe, and more help againſt another time: This is to ſee the Son of God. *Every one that ſees the Son hath everlaſting life*, Joh. 6.40. This is to look up to Chriſt, to beleeve in Chriſt, to have Chriſt, to be in Chriſt, *to dwell in Chriſt, and Chriſt in him.*

But you will ſay, I am afraid I never lookt up to Chriſt then, I never yet had him, for I have not his holy Spirit; how ſhall I know whether I have the holy Spirit? I anſwer, firſt, I will tell thee, what be not ſignes; and then ſecondly, what be ſignes.

Firſt, What be not ſignes, there are foure ſignes that people take to be ſignes, & are not: Firſt, a civill life, when a man is a merciſull man, kinde to the poor, quiet & peaceable among his neighbours, gentle, affable, courteous, well-conditioned: Theſe are no ſignes of having Gods holy Spirit; True, they are very commendable, and they that have the Spirit of God muſt have them, and better than them. But a man may be without the holy Spirit of God, and yet have all theſe; *Paul* ſhewes that the very Barbarians ſhewed him no little kindneſſe, *they kindled him a fire*, though they were meer naturall men, *Acts* 28. 2. Our Saviour Chriſt ſhewes that ſome are chaſte by nature, that are born ſo; ſo, many are temperate by nature, and loving by nature, and meek by nature, patient by nature; therefore theſe are no ſupernaturall graces, theſe are no ſignes of the holy Spirit.

Secondly, the profeſſion of Religion: This is no ſigne of the holy Spirit neither; for many profeſſe they know God, and yet are Reprobate to every good work, *Tit.* 1. 16. That is, many profeſſe Religion, they will heare the Word, they will have prayers in their families, they will be of the better ſide in their Pariſh where they are, if there be any godly ones, they will be of their company, if they can, and ſeeme to do as they do, and yet they have a carnall heart, they do very good works every day, but they have a Reprobate and unapproved heart in them. They do not do them right.

Thirdly, Every kinde of repentance is not a ſigne neither, we read that *Pharaoh confeſſed his ſin, and deſired the prayers of Gods people*, Exod. 9. 27. *Saul wept for his ſins*, 1 Sam. 24. 16. *Judas* made reſtitution: *Eſau* ſought repentance with teares. The world thinke certainly theſe were ſignes of Gods Spirit; no, no: They were onely common effects of the Spirit. The wicked may in a ſort repent of their ſinnes, and beat them downe too, but the truth is, they do not mortifie them. Like as if a man ſhould come into a garden, and ſee how a mole hath caſt up the earth, and made a foule ſtirre in the Alleyes, and in the Garden knots, if he tread it only downe with his foot, and do not kill the Mole, anon after it will be as bad as before: ſo, many wicked men may do, they may beat downe their ſinnes every day, but they riſe up ſtill as bad as before; now they beat them downe, and then their luſts like the Mole, caſt up again. Thus the Mole is not killed. This is no ſigne of the Spirit. But a godly heart, he kils the Mole, he mortifies his ſin, indeed new Moles may breed, and caſt up again; but he rids his ſoul more and more.

Fourthly. Every kinde of faith neither, is not a ſigne of Gods holy Spirit, ye know the ſtony ground believed, *Luke* 8.13.

Secondly, Now, for thoſe ſignes that be. Firſt, when a man is ſoundly convinced of his ſins; This is an act of Gods holy Spirit, *Joh.* 16.8. When a man hath the unction from the Holy one, The Text ſayes, that abides for ever where it is, *The anointing which ye have received of him abideth in you*, 1 John 2.27.

Secondly, When a man hath had a ſound prick for his ſins, this lets in the Holy Ghoſt, as *Peter* told his hearers, *That were prickt in their hearts*, Act 2. 37. *he told them they ſhould receive the Holy Ghoſt.*

Thirdly, When a man hath had an unſatisfiable deſire of reconciliation with God, as it is ſaid of *Paul*, that when he was rightly toucht by the Spirit indeed, *he could neither eat nor drinke*, Acts 9. 9. he could not be quiet till *Ananias* came and told him he was reconciled with God.

Fourthly, When a man is another, and a new creature; *Whoſoever is in Chriſt is a new Creature*, 2 Cor. 5.17. the Spirit of God, where-ere He is, He is a new ſpirit, and He carries with him a new heart, *Ezek.* 36. 26. He works a thorow-change, and he renews minde, will, and affections, inclinations, memory, appetite, members and all: He does not only new-plaſter them over, but he pulls a man quite down, and builds him up a new habitation of God, as Chriſt told the *Centurion*, *If I come, I will heale thy ſervant*, ſo, if Chriſt do once come with his Spirit into any mans heart, he heales it, he works a mighty mutation in that man into another man, as *Paul* tels the *Corinthians*, *Ye were drunkards, but now ye are waſhed, ye were railers, ye were adulterers, ye were covetous, ye were unrighteous, But now ye are waſhed*, 1 Cor. 6. 9. 10. 11. As *Paul* ſayes, *I was a blaſphemer, and I was a perſecuter, but bleſſed be God, now I have obtained mercy.* Now I am not the man that I was; I was a lyar, but now, bleſſed be God, I have the lip of truth; I hated them that were godly, but bleſſed be God, now they are the deareſt people to me in the world.

Fifthly, when a man does ſupernaturall good things; naturall good things, a naturall man may do, without the holy Spirit of grace: when you ſee a man lift up a hundred, or two hundred pound weight, you will ſay, I, this he may do by nature; But if you ſhould ſee a man lift up five thouſand pound weight, you will ſay, there is more than nature in him: ſo, beloved, when you ſee a man loves ſin and comes to be vaine, and cannot abide to be ſtrict; if he be ſtrict a little, he is ſoone weary of it, and layes it aſide; you may know this man hath not the Spirit of God in him: but if ye love holineſſe, and hate every evill thing; then nothing humbles you ſo much as ſin, nothing takes you up ſo much as how to pleaſe God; now ye may know the Spirit of God is in you, Why? This is above Nature. This is another Uſe.

Laſtly, Hath Chriſt the ſeven Spirits of God, to give them to all that will come to him; then what may Chriſt ſay to them that are contented without him, that have no care at all to come at him, that like not his government, that will not draw water at his Well? He hath taken paines to procure a ſtock of grace for them, to provide Merits enough for them, a ſalve broad enough for all their ſores, Spirit enough to poure into all their hearts; and when he hath done all this, they regard other things more than him. Truely, he may ſay as *David* did, when he was told of *Nabals* churliſh anſwer, *Surely, in vaine have I kept all that this fellow hath in the Wilderneſſe*, 1 Sam. 25. 21. Even ſo may Chriſt ſay: Surely, in vaine have I ſuffered for theſe men; in vaine have I come out of my Fathers boſome for them; in vaine did I dye upon the croſſe: They will have none of my ware, they reſpect not my graces, they will not come at me for my holy Spirit.

Revel.

REVEL. 3. 1.

And unto the Angel of the Church in Sardis, write: Theſe things ſaith he that hath the ſeven Spirits of God, and the ſeven ſtarres; I know thy works, that thou haſt a name, that thou liveſt, and art dead.

Theſe things, ſaith he, that hath the ſeven Spirits of God, and the ſeven Stars.

THeſe words containe the Deſcription of our Lord Jeſus Chriſt, from whom this Epiſtle is ſent unto the Church in *Sardis*, and in particular to the Miniſter there, who is here called the *Angel* of the Church in that place. And the deſcription does conſiſtance in two Royalties of our Saviour Jeſus Chriſt:

Firſt, That he hath the ſeven Spirits of God, that is, he hath the holy Ghoſt, and all his ſpirituall graces in his hands, to give to whomſoever he pleaſes, for the quickning of them, and the ſanctifying of them, that if any of his members want ſpirit, or any ſpirituall good, he hath it for them: *Theſe things ſaith he that hath the ſeven Spirits of God*: This we handled the laſt day.

Now we proceed to the ſecond Royalty of our Lord Jeſus Chriſt, *That he hath the ſeven Starres*, he ſpeaks of the ſeven Churches of *Aſia*; Chriſt hath all their Miniſters in his hands, and he calls them *Stars*.

Firſt, Becauſe the ſtars do direct: It a great help when Mariners can ſee a ſtarre in a dark night. When *Paul* and they that ſailed with him could ſee neither Sun nor Star, the company were without all hope of comming ſafe to Land. *Acts* 27.20. they knew not what to do, when there was not a ſtarre to be ſeen: The ſtars ſerve for direction in the night: So good Miniſters are for direction unto people, they ſerve to direct people to Chriſt. Like the ſtar in the Eaſt; *When the wiſemen ſaw the ſtarre, they rejoyced with exceeding great joy*, Matth. 2. 10. that ſtar directed them to Chriſt, it went before them all the way, and ſhewed them where to finde Chriſt: ſo a poore ſoule rejoyces to finde a godly Miniſter; O thinks he, he is a ſtarre to direct me to Chriſt.

Secondly, Becauſe the ſtars do ſhine; ſo good Miniſters do ſhine forth, and hold out a light, to give light to them that ſit in darkneſſe, and in the ſhadow of death. *Ye are the light of the world*, ſayes Chriſt, *Matth.* 5.14. When a man ſits in a darke houſe, he cannot ſe to do any thing, but if one come and open a window, or a caſement, and letteth in light, now he may ſee to go about his buſineſſe: ſo, Beloved, people that dwell in darke pariſhes, where no ſound Miniſtery of the Word is, they know not what to do to be ſaved: they erre, they wander, they grope, they ſtumble and fall, they ſee not how to be godly and happy for evermore. But when a faithfull Miniſter comes, now light is let in, and thoſe that have a minde to go to heaven, now they may ſee the way thither, ſo that in this ſenſe too, Miniſters are ſtarres.

Thirdly, Becauſe ſtarres have influence upon theſe inferiour bodies, as God ſayes of the *Pleiades* and *Orion*, which are a company of ſtarres in the heavenly Orbe. *Canſt thou binde the ſweet influences of the Pleiades, or looſe the bands of Orion?* Job 38.31. the ſtarres have influences into things here below. The *Pleiades* open the earth, they make herbs and flowers grow, the Spring is when they ariſe once, Trees begin to ſprout, and the plants do wax green; *Orion*, it produces cold, the Winter comes when that ſhewes it ſelfe; the ſtarres have a great influence into ſublunary bodies, ſo it is with Miniſters. Bad Miniſters are like the ſtarres of *Orion*, they ſerve to coole peoples hearts, and dead them to all goodneſſe. But good Miniſters are as the ſtarres of *Pleiades*, no ſoule can

have any minde in him to that which is good, but they do exceedingly helpe and further, they quicken the heart, they warme and fructifie the ſoules of Gods Elect.

Again, the ſtarres do hang high; ſo the Miniſters of Chriſt are ſet high; they hang high, that all the people may have the benefit of their gliſtering. *Zachary* calls them the Prophets of the moſt High, *And thou childe ſhalt be called the Prophet of the moſt High*, Luke 1.76. But I have handled this point in effect, when I ſpake of Miniſters being Angels, and therefore I will omit it now. Thus ye ſee the Miniſters are ſtarres. Now he calls them ſeven, becauſe he ſpeakes of ſeven Congregations; *Epheſus*, *Smyrna*, *Pergamos*, *Thyatira*, *Sardis*, *Philadelphia*, and *Laodicea*. Seven Churches, ſeven Congregations, and every one had their ſeverall ſtars. Whence we ſee that every Pariſh ſhould have a particular faithfull Miniſter. *Paul* appointed *Titus*, *to ordaine Elders in every City*, Tit. 1.5. *The Apoſtles ordained Paſtors, and Elders in every Church*, Acts 14.23. So it was in the time of the Law, as the Text ſayes, *Moſes of old time hath in every City them that Preach, being read in the Synagogues every Sabbath day*. Acts 15.21.

The Reaſon is, firſt, becauſe thoſe Townes that have not a faithfull Miniſtery in it, generally do all periſh. I do not deny, but ſome ſoules in ſuch blind places may come otherwiſe to be converted and ſaved, but generally they periſh for ever, that live in ſuch places: as the Evangeliſt ſayes of *Galile*. True, they had ſorry Prieſts, but they had not a faithfull Miniſtery. Sayes he, *The people ſate there in the region and ſhadow of death*, Matth. 4.16. that is, till they had a better Miniſtery, they were in a damnable eſtate. So that it is a pittifull thing, when any Towne or Pariſh are without a faithfull Miniſtery, no ſtarre of Heaven ſhining among them.

Secondly, becauſe when people have no faithfull Miniſter of their owne, generally they care not for removing of their dwelling, neither will they go a mile or two for the meanes, they content themſelves with what fare they have at home, though it ſtarve them to death: Like the people under the falſe Prophets, they liked them well enough. *My people love to have it ſo*, Jer. 5.31. Nay, they love ſuch Prophets better than them that would deale plainly with them; Nay, there be many, that when they have a faithfull Miniſter at home, will be ſneaking out to a drunken Miniſter abroad, they would rather live under ſuch a one.

Thirdly, Another Reaſon why every Church ſhould have its particular ſtar, every Congregation had need of a faithfull Miniſtery of their own: Becauſe if there be any godly ſoule, or any one that deſires the ſalvation of his ſoule, and lives under a blinde guide, he cannot go out without giving very great offence, it will be thought a giddineſſe, and a ſlighting of their owne Miniſter at home; now if every pariſh had a ſound Miniſtry in it, this would not be: When people came out of every Pariſh round about unto *John*, they had no Paſtor of their own, but they came flocking unto *John*, no queſtion but this bred heart-burning againſt *John*: I, and ill-will againſt thoſe people, that would not be ſatisfied with what teaching they had in their own Synagogues. Now, I ſay, if every Pariſh had its ſeverall ſhining ſtar, this would not be.

Fourthly, When ſome Pariſhes have their ſtarres and many have not; this caſts in a bone of diſcord between Miniſters, for they that are idle, and vain, and ſcandalous, will envy them that ſpend themſelves in giving light. Again, the people of ſuch Pariſhes have many times occaſion of converſing together, and falling into one anothers company. Now how will this harden one anothers hearts, when people ſhall ſay, Gods bleſſing on our Miniſters heart, he does not meddle or make with us, we may doe what we will for all him! Who would dwell in ſuch a Pariſh as yours is? We heare he keeps a horrible

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ſtirre with you, he will not let you alone, you cannot be merry now and then, but you are ſure to hear of it: He is ſo ſtrict forſooth, and ſo preciſe, you muſt have preaching fore-noon and afternoon, and there is ſuch adoe to get preciſe Conſtables, that you cannot be quiet. What a wofull thing is this? How does this harden the Countryes hearts?

The Uſe of this is; firſt, This ſhewes what a miſerable thing it is, when a Land is darkened, that hath but a few ſtarres, may be here one, and there one, but moſt places are in darkneſſe, and have none: Beloved, this is a ſigne of the wrath of God. God is wroth with ſuch a land, and poures his wrath upon ſuch a people, as the Prophet ſayes, *Through the wrath of the Lord of Hoſts, is the land darkned*, Eſa. 9.19. *Uſe 1.*

Again, Secondly, you that have your ſtars ſhining among you, how are you to bleſſe God, when there are ſo many places in the world that have none! Suppoſe the Harveſt ſhould be comming, and the earth hath great need of rain, to plump up the eares, the Corne is quite ſpoiled for want of rain: If it doe not rain, Alas! our Corn will be burnt up, and prove little worth. Now if God ſhould raine upon your fields, and not upon your neighbours; your Cloſes and Leizes have raine, but on the other ſide of the hedge there is none: What a ſpeciall mercy is this unto you? As God ſayes, *I have cauſed it to raine upon one City, and cauſed it not to raine upon another; one piece was rained upon, and the piece whereupon it rained not, withered*, Amos 4.7. is not this a great mercy to the owner of that ground where the raine falls, and does not fall elſewhere? So, my Brethren, you that have the ſpirituall raine in your particular Pariſhes, what a mercy of God is it unto you? When ſo many Pariſhes have not one drop of it. *Uſe 2.*

Againe, Thirdly, let us take heed leſt thoſe few ſtarres that yet be, ſet upon us, and ſo we be all in darkneſſe, we have a little raine yet, here and there ſome. O let us repent and be more forward to bring forth more fruit, if we continue to provoke God with our unfruitfulneſſe, as we doe, that little ſhall be taken away from you. When Gods Vineyard in *Judah* became barren, and brought forth no grapes, but wild ones: What ſayes God? *I will command the clouds, that they rain no rain upon it*, Eſ. 5.6. *q. d.* I will take away all the rainy clouds: Ye ſhall have clouds ſtill, but they ſhall be clouds without raine, ſtarres without light and heat, Miniſters that ſhall doe you no good; this is a fearfull caſe, and yet God will bring it upon us, for a certain, if we doe not take heed. *Uſe 3.*

There be ſix ſignes of all the ſtarres vaniſhing away, that God will take away thoſe few ſtarres, thoſe few godly Miniſters away that are left.

Firſt, When people will not walke in the light, while they have the light. As our Saviour Chriſt ſayes: *Yet a little while is the light with you, walke while ye have the light, leſt darkneſſe come upon you*, Joh. 12.35. *q. d.* Ye have the light, a little while the Lord lets you have it, he lets it ſtay with you a little while longer, but if ye will not walke in the light, the light ſhall be gone, and ye ſhall be in darkneſſe, this is an evident ſigne that the light will ſurely away from us: What a deale of light is yet held before our faces, and ſcarce any have a heart to walke in it! When ſervants are idle, and will not mend their cloathes, in the day time at ſpare houres; why ſhould the Maſter allow them any candle? So, we have a day among us, and people will not beſtirre themſelves, they goe all rent and tattered in their garments, they care not for doing of their buſineſſe, therefore the Lord will allow them no candle, he will put out all the lights.

Secondly, When people grow deader and deader, when they forſake their firſt love, they were once more earneſt for heaven, more tender in conſcience, more eager for good things, more lively in Prayer, more zealous in holy duties, but now they abate and ſlacken, they are told of it, and yet

they doe not amend, when it is once come to this passe, the Lord will remove the faithfull Ministery of his Word. To what end should he let it stay any longer? as Christ sayes to *Ephesus*, *Remember from whence thou art falne, and repent, and doe the first workes, or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent*, Rev. 2. 5. This is another signe of the Ministeries departing away from us, candle and candle-stick will away, for we will not amend. We have been told of our formality, we have heard whole Sermons against our lake-warmnesse, and against our declinings; and yet nothing will fetch us up again. We will not think soundly from whence we are fallen, we will not be perswaded to doe our first works, our hearts are grown senseless, and nothing can pluck them up, therefore how can we hope but our candle-stick will be removed, and quickly too?

Thirdly, When people wax wearie of Gods Ordinances, they are even cloyed with them, like the Israelites there in *Amos*, *When will the new Moon be gone, that we may sell corn? When will the Sabbath be over, that we may set forth wheat?* Amos 8. 5. *a. b.* Here is such adoe with Lectures, and Sermons, we can hardly have time for our Markets; such adoe with the Sabbath, it is so tedious, so irksome, we are not able to hold out; Prayers in the Family come so fast about, and duties come so thick, we have hardly any space for our other businesses; Ministers require so much of us, Sermons are so strict, Sacrifices are so often, we can have no breathing: Thus people are cloyed, they are full fed, they care not much if they had lesse, nay, some will not stick to say it, and others that in their hypocrisie will not say it, yet they have no stomach, no appetite, there is so much Word, that they are not able to digest it, neither have they any mind to concoct it; therefore mark there what follows: *Behold! The dayes come, saith the Lord, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord*, ver. 11. that is, you are more afraid of a famine of bread, ye would be more troubled if you had no bread to eate, nor liquor to drink, you care not so it be not that famine. But think what you will, I will send you a worse famine than that, a famine of hearing of Gods Word. Ye shall have Preaching little enough? little enough food for your soules; seeing ye will be filthy, ye shall be filthy; seeing ye will be heartlesse towards heavenly things, ye shall be heartlesse, ye shall be hardned, ye shall be let alone, and the blind shall lead the blind, and both shall fall into the ditch; the wicked shall lead the wicked, wicked Ministers the wicked people, and both shall perish together! And then though ye would never so faine have a Sermon that may come to the Conscience, ye shall be long enough before ye shall heare it: Ye shall starve for want of spirituall knowledge: Starved to death for want of life: Seared in your sinnes, ye shall have no Sermons to dispossesse you of Satan, no teaching to purge your hearts, to humble your soules before God, or to Minister the Spirit unto you; ye are weary of the sound Ministery of the Word, therefore ye shall not be troubled with it. This then is another signe that God will take away those few Stars that are yet remaining. And then, woe be to you.

Fourthly, When there are hardly any sonnes of peace, that the Ministers peace may light upon, then the Lord bids them pack away: Like the Market-folkes, when they see their Commodities lie upon their hands, they take up their Commodities, and goe home; O, say they, people will give nothing, they will not give our price, we and our children will have them for our own selves, rather than we will part with them for nothing; so they goe away: So, Gods Ministers goe away, when the Market is dead, no customer will come to their stalls. So *Paul* and *Barnabas* went away from the Jewes, *Ye put off the word from you, and therefore, lo, we turn unto the Gentiles*, Acts 13. 46. *a. b.* Ye will have none of it, we have offered it to you, and we were

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bid to doe ſo, but ye put it off from you, therefore fare ye well: Dye in your ſinnes. So people now put off the Word of God, our Doctrine ſinks no where almoſt; one puts it off from him, another puts it off from him: Like as the Cities of the *Philiſtims* did with the Ark, *The men of Ekron, they cryed out, and doe you bring it to us, And ſo the men of Aſhdod ſaid, and it ſhall not abide with us*, 1 Sam. 5.7. Every one put it off, they would have none of it.

Fifthly, When people oppoſe; they are ſo farre from repenting at the preaching of the Word, that they fall to oppoſe, and to miſ-uſe the bringers of it, as the Jewes did Saint *Paul*. The Text ſayes, *He ſhook his raiment at them, and ſaid unto them, Your blood be upon your own heads*, and away he went, *Acts* 18.6. When people lay their heads together how they may have out the Miniſter, many times God gives them leave for to doe it, that they may bring evill on their own heads, the Lord lets them have their curſed wills, to their own utter deſtruction and condemnation.

Sixthly, When God hath ſent all his Miniſters that ever he means to ſend: He ſent one Miniſter, and they would not heare him, he ſent another after him, and they would not hearken to him neither, a man would wonder, ſurely God will ſend no more; well, may be God in his great goodneſſe ſends another good man, and he does what he can, but the people will doe wickedly ſtill. Yea, but when God hath ſent all that he meanes to ſend, now he will ſend no more; as God did with *Judah*; *I have ſent unto you all my ſervants the Prophets, riſing up early and ſending them, ſaying, Turne from your evill wayes; but ye have not inclined your eare unto me*, Jeremiah 35.15. When God had ſent all, then he would ſend no more.

You will ſay, How can this be a ſigne? When God hath ſent all that he meanes to ſend: who can tell that?

I Anſwer, Beloved, God may ſhew it plainly, that he hath ſent even all that he meanes to ſend; when he blocks up the way, that more cannot be ſuffered to come to us, than thoſe that are come, when ſuch courſes are taken, that ne're a faithfull one more is permitted to enter. When Gods faithfull ones are forbidden to preach, as *Paul* ſayes, *They forbid us to preach*. When people will have *Roſhur's* and not *Jeremiah's*. When there be Lawes made, *Look ye ſpeake no more in his name*. When they ſay to the Seers, ſee not, and to the Prophets propheſie not. When the good Levites are made to goe away, and to leave their owne places, as it was in *Jeroboams* time, 2 *Chron.* 11.14. Again, When the ſhadowes wax long, it is a ſigne that the Sun is going down.

The Reaſon why God will take away all his Starres when matters are come to this paſſe, is,

Firſt, becauſe it is but loſt labour, and Coſt caſt away, to adminiſter Phyſick to ſuch patients whoſe diſeaſes are deſperate. My Brethren, God is a wiſe Phyſician, and he knowes whom he hath to deale with: When he ſees men rend in pieces his Preſcripts, and pull off his plaſters, and vomit up his wholſome potions, that he gives them for their good; he gives them up for gone, he will be their Phyſician no longer. This was the reaſon why God did leave *Judah*, *Thy diſeaſe is incurable*, Jer. 30.12.

Secondly, becauſe it is not onely loſt labour, but it is worſe than loſt, to let ſuch people have the Miniſterie of the word: It makes them much worſe. *Why ſhould ye be ſmitten any more? Ye will revolt more and more*, Eſa. 1.5. why ſhould ye be preacht to any more? Ye will, &c.

Thirdly, becauſe if men will needs goe on in their ſins, God would rather they ſhould doe ſo without his Word, than with it: As a husbandman, if the ground be ſtarke barren, he would rather never plough it, and ſow it with ſeed, than to have it barren after the ſeed ſown; when people will needs

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be wicked, God would rather have them doe all their wickednesse out of his sight, than in it, *I will cast you out of my sight*, Jer. 7.15. God cannot abide to look upon a people, that will have their owne wayes; they anger him more, when they commit all their wickednesse under his Word. God looks towards a people when he sends them his holy Word, he looks upon them to doe them good, he looks towards them in pity, and calls them to repentance, that they may finde favour with him, and therefore, if they doe evill now, this provokes him more a thousand times. A drunkard where the word is truly preached, an Adulterer there, a muck-worm there, a proud person there, a prophane wretch there; I say, this angers him more a thousand thousand times. *The times of ignorance God winked at*, Acts 17.30. If your sinnes were committed in blind parishes, God would winke at you, in a manner, that is, your damnation should be lesse. God would excuse you himselfe in some measure. Alas! poore Creatures, they know not what they doe; let them have lesse hell, they doe not deserve so many plagues; he winks at the wicked that live without his Word: But you that live under the Word, he cannot winke at you. He will punish you to the full. O. Beloved, above all things the Lord cannot abide that people should be wretched and vaine under his Word: But I will passe over this point. Thus ye see they are seven Starres, every Congregation had its Starre, every Church had its Minister.

Doctr. Now in the next place, we see here that Christ hath these seven Starres. *These things saith he that hath the seven Spirits of God, and the seven Starres.* Christ hath the seven Starres. Christ is said to have the seven Starres, in five respects.

First, in respect that they have their Mission from him, Secondly, in respect they have their Commission from him, Thirdly, in respect they have their Abilities from him, Fourthly, in respect they have their Successe from him, Fiftly, in respect they have their Protection from him; of these in their order.

First, they have their Mission from him. It is Christ that sends forth all true Ministers: *As my Father hath sent me, so send I you*, Joh. 20.21. It is Christ that sends Ministers to the Church, as he told *Jerusalem: Behold I send unto you Prophets, and Wisemen, and Scribes*, Mat. 23.34. *He called the twelve, and began to send them forth by two and two, &c* Mat. 6.7 *So he called the seventy and sent them also*, Luke 10.1. so it is Christ that sends Ministers to this day. True, the Church does ordaine them; I, but if they be not sent by him too, they are intruders. Now when he sends them, they are his Ministers, though it be the Church that puts them into Orders. As it is with a true Constable, though the Parish chuse him, yet he is the Kings Officer and does things in the Kings name; so it is with every true Minister, Christ hath the sending of him, he is the Minister of Christ, as the Apostle sayes; *Let a man so account of us as the Ministers of Christ*, 1 Cor. 4.1. And therefore look what we doe in our Office, we doe it in his name. As he said, *In the name of Jesus Christ, rise up and walke:* So we say unto Gods Elect; In the name of Jesus Christ, rise up and walke. In the name of Jesus Christ, repent of all your wicked wayes, and Believe; and though the world will not stirre at our speech, yet they that are elected of God doe stir: they are none but the Reprobate, that lye still in their sinnes; sometime or other we get all the Elect for to hear us.

The Use of this is; first, for comfort to us that are true Ministers; Christ hath the sending of us, therefore certainly he will be with us in all his errands, the world may be against us, we may meet with many wolves: *Behold! I send you as sheep among wolves*; people may threaten and speak their words against us, a foot and a halfe long; what need we care for all their

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great Speeches, as long as Chriſt ſends us? Chriſt will be with us for the good of his Elect, in all the courſe of our Miniſtery, be it ſhort or be it long: We ſhall be uſefull to them, what ever the world do: if there be any that belong to God, we ſhall finde them out, no matter for others. Chriſt will be with us in the Pulpit, in the priſon, in the dog-hole, if ye would put us into it, as Chriſt told his Miniſters, *Goe and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the holy Ghoſt, and lo I am with you to the end of the world* Matt. 28. 19, 20. This is our comfort that Chriſt will be with us, & this is the Elects comfort, they ſhall be ſure to finde him with us in our Miniſtery.

Uſe 2. Secondly, If Chriſt hath the ſending of us, we muſt bee ſure we do his meſſage, that we perform the work he ſends us to do, every meſſenger ſhould doe thus, nay, Chriſt himſelf did thus, *I ſeek not mine owne will, but the will of the Father which hath ſent me*, Joh. 5. 30. If a Merchant ſhould ſend a ſervant beyond Sea, to be a Factor for him, if that ſervant ſhould go and trade for himſelf, to get monies for himſelf, and an eſtate for himſelf, and neglect his Maſters buſineſs, he may look for a cold welcome home: So when Chriſt ſends us to be Factors for him, to ſee what Soules we can gain unto him, if we ſhould now ſeek our ſelves, how to be rich, how to be ſome-body in the world, how to get preferment, & ſo leave his buſineſs undon; we may look for a cold welcome home, when we ſhall be brought before God. Certainly, if Chriſt ſends us, we ſhould minde his worke, glorifie Chriſt, labour to reveale Chriſt, to winne Soules to Chriſt, this is our buſineſſe to do. When *David* ſent *Huſhai* to *Abſalom* to be a Factor for him, we ſee how well he did the meſſage, he turned the counſell of *Achitophel* into fooliſhneſs, he marred that wicked wretches plots, he did all for *David*: So we ſhould do all for Chriſt, we ſhould labour to turne the devills plots into fooliſhneſs, to undermine Satan, and where God hath any to ſave, we ſhall prevaile.

Uſe 3. Thirdly, If Chriſt hath the ſending of us, we muſt give him account when we have done. When Chriſt had ſent his Diſciples to preach, they returne again, and gave him account of what they had done, *Luk.* 10. 17. *Lord even the Devils are ſubject unto us.* Lord I have done thus & thus, I have declared all thy whole counſell, I have kept nothing back, I have done thy meſſage, and ſuch and ſuch have heard me, but ſuch & ſuch will not heare me. A meſſenger is bound to give an account unto him that ſends him: nay the devill himſelfe is turned to give an account; when the Lord ſent him to tempt *Job*, he came again, & told what he had done, *Job.* 2. 1. when the children of *Dan* ſent ſpies to ſearch the land, they came and gave up their account. The very devill may teach us this leſſon, to go and give Chriſt account of what we have done. We ſee there how they that had received the Talents, how they came and gave in their account, *Lord, thy pound hath gained ten pounds.*

Uſe 4. Fourthly, Another Uſe is to you; what a great mercy is this, that Chriſt ſhould ſend unto ſuch as you be? If Chriſt had ſent unto you, when ye had fought him and turned unto him, it had been very much: but that he ſhould diſpatch meſſengers to you, when ye had not a thought of him, nay, when ye ſinned againſt him, O what a great mercy is this! It was a great kindnes, that *Joſeph* would ſend unto his Father, & his brethren, & bid them leave all, and come into the Land of *Egypt*, & willed them that they ſhould not care for their ſtuffe, *for the beſt of the land of Egypt ſhall be yours*; ye know, his Brethren were unkinde unto him. Beloved, *Joſeph*, was never ſo unkindly dealt with by his Brethren as Chriſt hath been by us, and yet that he ſhould ſend to ſuch wretches as we are: O leave all, and come unto me, regard not your ſtuffe, regard not your profits, never trouble your ſelves with this thing & that thing, for all the beſt of heaven ſhall be yours. O what an infinite kindneſs is this! when he will ſend ſuch treaſures of his to us, by his Miniſters. As *Joſeph* filled his Brethrens ſacks with corne, which they carryed to their Fathers houſe, in *Canaan*,

to preserve them alive till they came over to *Egypt*: So the Lord Jesus Christ hath put his spiritual treasures into a sack, and given them his Ministers to dispense them to their brethren, to nourish them; and preserve them, untill they come home to him: he fils his Ministers sacks every week for us, they come with sack fuls of heavenly & divine truths every week to us, with sack-fuls of food to feed our soules unto eternall life, and when that is spent, he sends us every Sabbath more, and therefore how should we esteem a true Minister that comes to us from Jesus Christ? He is one of a thousand, as *Elihu* speakes, *If there be a messenger with him, an interpreter, one of a thousand, to declare unto man his righteousnesse, then he is gracious unto him*, Job. 33. 23. 24. that is, then is God gracious to us indeed; such a one is one of a thousand, such a one declares to us our righteousnesse, he brings to us the righteousnesse of Jesus. This the Lord Jesus Christ sends unto us, when he sends us a true Minister, he sends us an excellent Present, even his owne righteousnesse and merits, and the glad tidings of Peace, how we may live and be saved: So that we should be thankfull unto God, that Christ sends to us his Ministers, with such precious things. If the King should send to any one of us but five pound, O how would we wonder at it, who ever were the messenger, we would bid such a one welcome, & what I doe the King take notice of me? such a poore man as I? who would have thought that ever he should send such a token to me? what a condescending is this? I tell thee, if the King should do this for thee, thou wouldest make very much of it, and talke of it too, where ever thou commest; nay, it would make thee glad, & a very joyfull man, & it would make thee think thy selfe highly preferred, O beloved, and what a horrible shame is this, that the King of Kings, and the Lord of Lords should send a messenger to us every day almost, not with five pounds a peice to every one of us, but with all the riches and treasures of heaven, to enrich us for ever, to make us happie for ever, blessed that ever we were born, & yet that we should not be affected hardly! My Brethren, we that are the Ministers of God, we come with heavenly & glorious things every day from our Lord Jesus Christ: though we have them but in *earthen vessels*, yet they are things that the whole world is but drosse and dung in comparison of, and therefore think how ye should come to Church; think how ye should come to hear Sermons: Now I come to hear a message from Christ, now shall I heare an Embassadour from heaven, that will break open Christs Letter patent, & peruse from Jesus Christ, a Counsell from Christ, Directions from Christ concerning the framing of my life, Lessons from Christ, how I may come to glory. O saies the Apostle, *He hath given to us the Ministery of reconciliation: to wit, that God was in Christ reconciling the world unto himselfe, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation. Now then we are Embassadours for Christ, as though God did beseech you by us, we pray you in Christs stead, be reconciled unto God*, 2 Cor. 5. 18. 19. 20. Alas poore creatures, God & you are out, yee are enemies of God, by your evill works, the wrath of God hangeth over you, wrath for all your sins, wrath for your Drunkennesse, wrath for your Covetousnesse, wrath for your carnall courses; ye lye under the wrath of God, wrath that will damne you, and undoe you for ever. Now the Lord of Heaven and Earth hath sent you Heralds of Peace: we come Embassadours from the Lord of all glory, we have the word of Reconciliation: the word that we Preach, will make God and you friends, if ye will beleeve it. O, we pray you in Christ his stead consider of it, be reconciled unto God, heare our message, imbrace our Embassage! O do not slight what we say to you, we speak to you from Christ, receive it not as a word only from our mouthes, but as indeed it is, the Word of the great God. This is the only Word that can make God and you friends. O how highly does it concern you to submit hereunto!

How will you this judge the world, that the Ministery of the Word, is no more

regard

regarded or heeded! When God sends his Ministers unto people, and because forsooth their flesh and blood does not like it, they look little after it: Whereas this contains Eternall life, and if ye reject this, ye reject eternall life. I beseech you judge what I say: Do you meet with a reproofe, that crosses your corrupt lusts? I pray you reason the case thus with your own Souls. O let me not put off this reproofe, it reproves me of my drunken doings, it reproves me of my security, it reproves me of my sins; if I put it off, I put off the word of reconciliation: This is one of those truths, that comes to reconcile me to God: I stand out in rebellion, & defiance against God, if I do not take it home. So of any other passage of the Word. Still when the Prophets would speak unto the people, this was their voyce, *The Lord sent me*; so saies *Isaiah*, *the Lord sent me*, and *Jeremiah* too *the Lord sent me*. When they refused to hear what he said: O saies he! *Surely the Lord sent me to speak them unto you.* Now would think it were enough to stir the corruptions in the hearts of men, to put off any Sermon, any rebuke, any exhortation of Christs Ministers, when they know the Lord sends them. May be, the Minister is an poore a creature as one of us: O but remember who sends him, and Christ saies, *He that heareth you, heareth me, and he that despiseth you, despiseth me, and he that refuseth me, refuseth him that sent me*, Luk. 10. 16.

Secondly, *He hath them*, that is, he hath the giving of them their Commission, as they have their Mission from him, so they have their Commission from him too. They are not onely messengers but Embassadors. This Commission hath two things, first the Heads of their Embassage, that Christ sends them to treat of. 2ly the Authority of this Embassage, that Christ invests them with.

For the first, the Heads of their Commission, Christ hath the appointing of them, what they shall treat of and they are five; First, they shall preach the Word, *Go and Preach the Gospel to every Creature*, Mark. 16. 15. Secondly, to remit the sin of all them that do embrace the Gospel, Joh. 20. 23. that is, to pronounce all the Promises of the Covenant of Grace, and in particular, forgivenesse of sins to all true penitent and believing Soules. Thirdly, to administer the Sacraments of the New Testament, to all the said persons, for whom the promises of Eternall life do belong, for the assuring of their hearts concerning all the things of the Kingdome of God, to them in particular. Fourthly, for to build up the Church of God, *for the perfecting of the Saints, and the edifying of the body of Christ, until they all come* &c. Eph. 4. 12. Fifthly, that the Kingdome Heaven upon all that have an evill heart of unbelief to go on in their sinnes, and not to hear to the Scriptures of Jesus Christ, Matth. 16. & in divers other places. These are the Heads of their commission that Christ will have them treat of in their Embassage unto us.

Secondly, now for the Authority that he invests them with, it is not an earthly authority to jet, and to raunt, or to domineer as the great ones of the world do, *Lords over Gods heritage*, 1 Pet. 5. 3. no, saies Christ, *It shall not be so with you, But he that is greatest among you, he shall be the least of all*, Luk. 22. and therefore I do not here speak of any earthly authority: No, the Authority that Christs Ministers have, and they it from him, is a spirituall Authority; namely, not onely to preach, and to declare forgivenesse of sins, and to administer the seales of the covenant, and to build up the Saints, & to denounce wrath and damnation to all that continue in their unregenerate estate through impenitence and unbelief, but to do all these things with his very Power and Authority, to have an Office under Christ for the doing of whatsoever he saies, be the very mouth of Christ, & that which they do according to their commission from him to stand firme & good for ever & ever. I will give power to my two witnesses, Rev. 11. 3. *The Lord hath given me power* &c. *over all*, saies the Apostle, 2 Cor. 10. 8 You will say, this is a great power indeed (all the Kings & Potentates of the earth have not so great power as this) this is a power of life & death,

not naturall, nor temporary, but Spirituall and eternall; this is a power not over mens Bodies, but over their Soules, not in small matters, but either for salvation or damnation. This is a great Commission, how come they by such a great one as this is? O sayes Christ, I am able to invest them with as much as this comes to; *For all power is given unto me in heaven and earth*, Mat. 28. 18. q. d. I am able to furnish you with all authority and power, go you in my name, and preach you in my name, in my name bid people repent and beleeve, in my name open Heaven to all that doe obey, and shut it upon all that doe disobey, and I will make it good.

Use. 1. The use of this is, First, have the Ministers of Christ such a Commission from Christ? then they are the greatest Embassadours that ever were, or can be. Embassadors of earthly Kings have a great Commission, they represent the Kings person from whom they come. Alas, what are they to these? they come, about petty things, about civill peace, or war, and yet they are Lord Embassadors, they are Lords by their places, they are much respected among men. O then what great Embassadors are the Ministers of Jesus Christ, that represent the King of Kings person, that represent the person of the Lord of Lords, that come to Treat of peace between God and Man, or of open Hostility between the Creator and the Creature? as *Paul* sayes, *Now then we are Embassadours for Christ,* 2 Cor. 5. 20. *as though God did beseech you by us; we pray you in Christs stead, be reconciled unto God*, that is, we have a very great commission, we represent the person of our Lord Jesus Christ, we come to treat with you about eternity, according as you heare us, or heare us not, so it will be with you unto all eternity; O consider what we have to do, you are enemies unto God from the womb, as long as your sins do remain, ye are enemies still, we come to set you at one again. Ye know the condition, ye know what the heads of our commission be, if you will not hearken unto them, and submit, ye are damned for ever; if ye doe, blessed and happy are ye for evermore; was there ever such a great Embassage as this? as the Apostle sayes, *To make known the mystery of the Gospel, for which I am an Embassadour in bonds*, Ephes 6. 19. 20. q. d. though the wicked and blind world, look upon me as a Schismatique, and a malefactor, and cast me into the prison, and here I am in bonds, they see no such thing in me, as an Embassadour of the great God, yet the truth is, though I be in bonds, they shall know it one day to their cost, who I was, and what a commission I had, and what it is to slight it, and put it off. I am an Embassadour of the mystery of the Gospel, though I be in bonds.

Use 2. Secondly, Have some Ministers such a commission from Christ? then let them learn how to behave themselves in their function. My Brethren, Christ hath committed unto us the custody of his own power, and authority, and therefore we are to exercise it in his name, our commission is to charge the great men of the world; *Charge them that are rich in this world, that they be not high minded*, 1 Tim. 6. 17. True, we are your servants for Jesus his sake, and we are to be humble, and to wait upon men of lowest degree, and to condescend unto men of meanest capacity, and there is a time when we should for love take no notice, but the truth is too, we have power to charge and command, *These things command and teach*, 1 Tim. 4. 11. *These things speak and exhort, and rebuke with all authority*. Titus 2. 15. We must not betray the power and majesticall simplicity of the Gospel of Jesus Christ. We have Christs own power and authority in our ministery, and therefore we are to command you in his stead: as ever you will answer Christ before his Tribunall at last day, neglect not those things, which we preach to you from him. *Now we command you, Brethren, in* 2 Thes. 3. 6. *the name of our Lord Jesus Christ, that ye withdraw your selves from every brother that walks disorderly, and not after the Tradition which he received of us.* True, we are inferiors to Kings, and Princes, and Magistrates, and the Nobility and Gentry of the land: There be thousands & thousands that are our Betters in all civill respects, but our Embassage is above all.

The

The Lords own Power and Authority goes through the miniſtery, as a Trunk. As, the King may ſend a Command to the greateſt Nobleman of the Kingdome by the hand of a mean man; and he is to hearken to it: though the meſſenger in himſelfe be his underling, yet his meſſage is above him, and he looſes his head if he deſpiſe it. So, Beloved, we are over you in the Lord, that is, in regard of our meſſage. Though we be your inferiours, and ſome of you be our betters, and we are to ſtand with Cap in hand to you; yet ye looſe your ſoules, if ye will not heare us, and obey our Embaſſage. We muſt not bow to your humours, nor make the Spirit of Chriſt in the Goſpell to bend and comply with humane luſts. If Princes and Potentates were by, we muſt not ſpare their ſinnes. *Nathan* deales roundly with King *David*; *Thou art the man. Jehu*, with King *Jehoſaphat*, *Wrath is upon thee from the Lord, becauſe thou haſt holpe the ungodly*. We muſt let all the world know that Chriſt whom we preach, is above them all, we muſt not proſtitute Chriſts Scepter, nay, not to a Monarchs foot. If we be men-pleaſers, we are not the ſervants of Chriſt. We muſt not ſuffer Chriſts word to be bound, whoſoever is our hearer, whether high or low. We defie popiſh Divinity, that exalts their Antichriſtian Clergy above the civill Magiſtrate. *Bellarmines Martin* is but a feyſted ſlory. But yet in this ſenſe we are above all the Kingdomes of men, as God ſayes, *Behold I have put my words in thy mouth, and lo I have ſet thee this day over Nations and Kingdomes, to plant and to root up, to build and to throw downe.* Jer. 1.9.10. Let no man think we are ſaucy though we reprove the greateſt of you all, as long as we doe it in Chriſt, and from Chriſt, we are the mouth of the Judge of quick and dead, and he will make our words good; The meaneſt Sergeant in the Kings name dares arreſt the greateſt Duke. So, my Brethren, we come in the Kings name, in Chriſt his name, and therefore we muſt not be afraid of your faces. As *Paul* told *Philemon*, *I have great authority in Chriſt to command thee, that which is convenient.* Philem. 8. We have great authority to command every one of you, to do your Duties towards God and man. We have Chriſt for our Authour, and therefore he will be a wall of Braſſe to us. We are his Embaſſadours, and therefore our Meſſage is with great power.

Thirdly, Have we this Commiſſion from Jeſus Chriſt? Then this may ſerve to condemne all ſuch as doe not obey our Miniſtery. Though we have all this authority, the very power of Chriſt himſelfe in our mouthes, that equally binds King and Begger; Yet who obeys our commands? who ſtirres? who repents? who ſubmits himſelf unto our commiſſion? we have called for humiliation, but no man will humble himſelf: We have cryed for reformation, and amendment of life, but no man relents; we have read our commiſſion every week unto people, we ſhew them our Letters Patents from the Lord Jeſus Chriſt, and they are counted as idle tales by the moſt. O what an indignity is this unto our Lord Jeſus Chriſt! we are his Embaſſadors, and your ſtanding out againſt us, is not againſt us, but againſt him, and he will repay it. O, ſayes the Apoſtle, *If any man obey not our word, By this Epiſtle, note that man*, 2 Theſſ. 3.14. *&c.* note him with a brand of infamy, note him as a Rebell againſt Jeſus Chriſt, look upon him as a wretched miſerable creature; take heed of him, avoid him, withdraw your ſelfe from him, point at him, yonder goes a wretch, that will not obey the voice of his Teacher, excommunicate him from your company, have as little to doe with him as you can. Be ye ſhie of ſuch a man, certainly there is great wrath hangeth over him. So, Beloved, if any obey not our Word, note ſuch perſons, note ſuch Pariſhes, note all ſuch families, the wrath of heaven hangeth over them, their ſtubbornneſſe, and hardneſſe of heart is not againſt us, but againſt the Lord. Theſe are notorious Townes, notorious people, that have Chriſts Embaſſadours among them, and yet will not be obedient, and yet how is our Embaſſage made nothing of! If Kings onely, and Printes, and Lords, and great

men should make nothing of it, we should not so much wonder, because they are greater men, then those that God sends his Embassage by, and yet if they were wise, and knew what they did, they durst not doe as they doe; but every base fellow stops his eare, and hardens his heart, against the God of Heaven and earth, and will not obey our word: Nay, men can hear their sinnes ripped up, and the Anathema's of Christ spread before their faces, and not blush. They can heare that those very sinnes they live in, doe separate from God, doe adjudge them to hell, and shew them to be under the blacknesse of of darknesse, and the sentence of damnation, they can see it shown them out of the word, which they cannot deny for their hearts; though they would never so faine, and yet they will not repent nor returne that they may have mercy. Not one drunkard will leave, not one Mocker leave, not one Covetous person, not one graceleſſe wretch leave, they will have their own wayes, doe the Ministers of God what they can. We can get none to be awakened, none quickened, none stirred, none startled to any purpose. Setting aside here one and there one that truly obeyd the voice of Gods servants, the whole Country lying in ignorance of God, in the privation of his Spirit, unreconciledneſſe with heaven, voidneſſe of faith, emptineſſe of grace and life, the nakedneſſe of an outward profeſſion, having no true quickning within, nay, the most in groſſe wickedneſſe, drunkenneſſe, company-keeping, unrulineſſe, disorder, uncleannesſe, laſciviouſneſſe, covetouſneſſe, mocking at the pure in heart, malicious alienation of spirit against the holy wayes of God. Nay since we have spoken to them in the name of the Lord, yet none will hearken to any effect that their soules may live.

{ *Use* 4. Fourthly, Therefore, I pray you let me adde one use more; doe but consider, how the Lord taketh this at our hands, that his Ministers are thus vilipended. They are in more danger of their liberty for reproving, then the wicked for committing of their sinnes. Are his Ministers his Embaſſadours? then he will never endure that his Embaſſadours shall be abuſed. When the King of the *Ammonites* had abuſed *David* Embaſſadours, that he sent him in love, 2 *Sam.* 10. Ye know what it cost, it cost about 40 thouſand mens lives. The *Romans* slew the *Illyrians*, and the *Tarentines*, for miſusing of their Embaſſadours, and as *Cicero* sayes, Our Ancestors sayes he, for this very thing destroyed all *Corinth*. For alas how could Princes deale with one another, if Embaſſadours should not goe safe, and be hearkened unto? Therefore Embaſſadours must be regarded. When *Scipio Africanus* took a ship full of *Carthaginians*, though he meant to ſlay all they had, yet when they said they were Embaſſadours, he would not meddle with them. True, they were not, they did but counterfeit, that so they might escape. But yet you may see how inviolable Embaſſadours were, the least indignity offered to them was punisht as if it had been offered to the person of that Prince, that they did sustaine. Well then, how doe we think will the Lord take it at peoples hands, that his Embaſſadours are abuſed, and disobeyed, that people will not diligently come to them, and acknowledge their errands, and yeild obedience to him? no Nation under heaven hath had more Embaſſadours from Heaven then we have had, and though some have hearkened to them, yet for the most part, they meet with *Ammiriſh* dealings, they are disfigured, and mocked, and laded with indignities, denyed to deliver their meſſage, every paltry raſcals complaint admitted against them, none walke in so much danger as they, none more shot at, then they, scarce any will beare them and submit to their Embaſſage, and those few that doe, are counted the onely factious people, and peſtilent fellowes in the land. O what wrath is there against us for these things! For this very cauſe, the Lord plagued all *Judah*, even because they would not liſten to Gods Embaſſadours that he sent to them early and late, as the Prophets speakes. *Jer.* 29. 17, 18, 19. *Thus saith the*

the Lord of Hoſts; Behold I will ſend upon them the ſword, the famine, and the Peſtilence, and will make them like vile Figs, that cannot be eaten they are ſo evill, and I will perſecute them with the ſword, with the famine, and with the Peſtilence, and I will deliver them to be removed to all the Kingdomes of the earth, to be a curſe, and aſtoniſhment and an hiſſing and a reproach, among all Nations whither I have driven them. Mark now; What is the reaſon, why God would doe thus? *Becauſe they have not hearkened to my Word, ſaith the Lord, which I ſent unto them by my ſervants the Prophets, riſing up early and ſending them, but ye would not hearke, ſaith the Lord.* This was the reaſon, why God would plague them ſo grievouſly, becauſe they would not liſten to his Embaſſadors, that he ſent them for their good. The like we read of the ten Tribes: the Lord powred his vengeance on them too, for this very reaſon, becauſe they would not heare his Embaſſadours, therefore the Lord caſt them out of his ſight, and flung them away from being his people, and he would never be their God more; the place is, 2 *Kings* 17. 13, 14, 15. The Lord teſtified againſt *Iſrael* and *Judah*, by all the Prophets and Seers, ſaying, *Turne ye from your evill wayes and keep my Commandments and my Statutes, according to all the Law which I commanded your fathers, notwithſtanding they would not heare but hardned their necks, like to the neck of their Fathers, and did not believe in the Lord their God, and they rejected his Statutes and his Covenant, that he made with their Fathers.* Mark, this was the cauſe why the Lord was ſo angry with them, and removed them out of his ſight, becauſe they would not doe as his Embaſſadours did command them in his name. Now as God hath let out his fury upon them for not attending to his Embaſſadours, ſo he hath done, and daily doth and will yet more doe upon us. For though for temporall Judgements God be patient and forbearing, beyond all admiration, we feele yet no Sword, no Famine, no Peſtilence, we may be aſtoniſht to ſee how long-ſuffering he is. O if we had the grace to conſider of it, nevertheleſſe the Lord is effuſing out upon us the very dregs of his Cup, he ſets us up for his eternall ire, he hath done converting of our hearers, he hath done bleſſing of our Sermons, he hath made us *Loammies*, and *Lorhamahs*, and mixed us into a generation of his wrath. You who e eyes God hath opened, whoſe hearts God hath inclined unto him, whoſe Conſciences God hath purged and Sanctified and made you Saints; Bleſſe him and praiſe his holy name, and make more of his infinite grace and goodneſſe. For it is to be feared God will now adde no more to your number, he delivers people now to a reprobate ſenſe, he reſolves to be revenged on our land in fire and brimſtone, for the contempt of his glorious Goſpell, that hath been preached ſo long a time. He lets men fill up the meaſure of their ſinnes, that thoſe that are filthy may be filthy ſtill, thoſe that are drunkards may be drunkards ſtill, thoſe that are ſed with their luſts, ſhall be ſo ſtill, to the intent that he may bring upon the world all the fierceneſſe of his ſpirituall and everlaſting wrath, and that he may revenge the quarrell of his Covenant, and the ſcorne of ſo many Embaſſadours, whom he hath ſent unto you, and ye would not hearke. O that this might move ſome of your ſoules, that ſo ye might prevent this dreadfull Judgement, and be pluckt out like Brands out of the Burning.

Fifthly, Another Uſe is, Are Gods Miniſters, his Embaſſadours? then they muſt Preach no mercy at all unto ſuch as wilfully ſtand out againſt Jeſus Chriſt. When *Antony* was a Rebell, O ſayes *Tully*, it is not fit to ſend him Embaſſadours of Peace, to treat with him of Peace; as *Theſeus* ſaid unto; Go ſayes he, tell *Creon*, *Theſeus* offers thee a gracious offer; yet I am pleaſed to be friends, if thou wilt ſubmit. This is my firſt meſſage: But if this offer prevaile not, look for me to be up in Armes. So, Beloved, Gods offers of peace have been made already, again, and again, and they have been rejected: Now his Embaſſadours muſt cry, Armes, Blood and fire, and pillars of ſmoak. At the

firſt

first God dealt with us, as *Tullus* with his Enemies, *Qua verbis componere potuit, armis non decrevit*: as long as he could reconcile them with his word, they should not have his blowes: So the Lord hath dealt with us, at the first he perswaded us with the promises of his Word, now seeing no more can be gotten in that way, he will have his Minister lay the axe at the roots, to hew down, and to destroy, and to slay people with the sword of his lips. Doe not wonder, when we preach hell and damnation to all rebellious soules; You will say, here is nothing but judgement, Preachers send us all to the deuill, they preach as if they would drive us to despaire: they should put in, Except we repent.

I Answer, It is enough now to understand it; when the Gospell hath been a long time in a place, Gods Embassadours must hold out the black-flagge: when *Tamberlane* had hung out his White flagge, and that would not doe, and his Red flagge, and that would not doe neither; then he hung out his Black flagge; Now look for no mercy. So, Christs Embassadours should doe. When *Paul* knew that the Gospell was contemned in *Corinth*, the white and red flagge had ceased to doe good; You see how he hung out his black one. *Know ye not that the unrighteous shall not inherit the Kingdome of God? Be not deceived, No idolaters, nor adulterers, nor effeminate, nor railers, nor covetous, shall ever inherit the Kingdome of God*, 1 Cor. 6.9,10. He does not put in now, Except ye repent, no, no, now look for no mercy. So the Apostle *John*; *The fearfull, and unbelievers, and whoremongers, and lyars shall be cast into the lake that burnes with fire and brimstone*, Rev. 21.8. he does not put in, Except ye repent: If we should be ever putting in, Except ye repent, and concluding with mercy upon condition of repentance, what would hard-hearted people say? O we had a terrible Sermon to day, but the Preacher gave us comfort in the closure, he had a sweet bit at the last, and thus they heale all again. Nay, when people grow once to be stubborn, then Prophets have been so farre from putting in Except ye repent, or any other term of mercy, that they used to meet with the peoples presumption of Repentance. So *Jeremiah*, and *Ezekiel*, and others, they threaten destruction to the wicked, and they adde this above all, Though they cry for mercy, nay, though they fast, and could get *Noah*, and *Samuel*, and *Job*, and *Daniel* to pray for them, yet they shall have no mercy: *q. d.* Ye think to avoid these judgements, by repenting another day; no, no, when ye cry for mercy, ye shall not have it. When a Nation, or a Parish, or any people grow perverse, and have rejected the sweet tenders of mercy, Gods Embassadours are to look upon such wretches as rebels; no indenting with them more, no termes of peace more, as the Law sayes, With Pirates, and Traytors, and Rebels, the Law of Armes is not to be observed, as *Bullin* speaks, they have broken the league, as *Florus* speaks: when *Spartacus* the Rebell, desired an Embassage of Peace, he would faine have *Crassus* contract a league with him, *Crassus* scorned the motion; when *Tatfarinas* that egregious Robber and Traytor, sent an Embassadour with treaty of Peace to *Tiberius* the Emperour, *Tiberius* took it with indignation, that he should be so sawcy with him. No Embassage of peace is to be made with rebellious wretches; we need not put in, Except ye repent, when we are to deale with such; No, no, when ye grow once to despise reproof, see you to that. True, if ye doe repent, who knowes what God will doe? Though *Crassus* would not parlee with *Spartacus* about peace, yet when he did repent indeed, he received him to mercy. So will God doe with you. But in the mean time, know that the God of Heaven is at defiance with you, all the curses in his Book, are directed against the face of you. Ye have played the deaf Adder, against the gracious tenders of mercy from day to day, and therefore see your damned condition. The Embassadours of Christ have not one tittle of mercy for you, if we could see you melt, and

cry out, and down on your knees, and your hearts turne, and your spirits fall down before God, then we might say something unto you; Therefore, Brethren, if the Ministers of the Gospel do daily Preach more and more judgment, do not think much, they ought so to do.

Sixthly, and lastly, one Use to you that feare God, & beleeve his Embassadors and are be-sought by them. Let me say to you, as the Prophet *Isaiah* said, *Who is among you that feareth the Lord, that obeyeth the voyce of his servant, that walketh in darkenesse, & no light? let him trust in the name of the Lord, & stay upon his God*, Isa. 50. 10. that is, Be of good comfort, though all the world, and all the Devils in hell be against you, yet be of good cheare; what though ye meet with never so many temptations, and feares, such a fogge of them, that ye can see no light, yet it shall assuredly go well with you. Though others have not come in at the preaching of the Word, ye have. Howbeit others will not reform, will not see the Lords hand lifted up, they will not acknowledge their sins and sinfull doings, and damned case, yet ye have. Ye have seen it, and fled in time to the throne of Grace, and have sought the Lord, according as Gods Embassadors have directed you out of his Word, ye have feared God, & obeyed the voyce of his servants, though others make a mock of such as will be ruled by Preachers, Tush, they shall not curbe me, sayes one, and they shall not controll me, sayes another. What, does he think to lead me in a string? Yet ye do feare God, and ye dare not stand out against the Preaching of his servants, ye desire that ye may ever practise their Word, and lead your lives according to it, whose ever others do. Bee of good cheer, sayes the Prophet, *The Lord is your GOD, and do ye stay your selves on him.* The Doctrine that God hath sent unto you by the Ministery of his servants, is the only Doctrine of Salvation, and therein ye shall finde Eternall life.

REVEL. 3. 1.

These things, saith hee, that hath the seven Spirits of God, and the seven Starres.

THese words are the Subscription of the Letter unto the Angel of *Sardis*, containing a description of Christ, from whom the Letter is sent. Now Christ is here described according to the matter in hand, from two royalties of his, first, *That he hath the seven Spirits of God*, that is, he hath the giving of the Holy Ghost, and all his gifts and graces, to whomsoever he pleaseth. Secondly, that *He hath the seven Starres*, that is, he hath the disposing of the Ministers of the Church. And this, I told you, is to be meant divers wayes. Christ is said to have the Ministers of the Church five wayes. Fifth, he hath the sending of them, they have their Mission from him. Secondly, he hath the delegating of them, they have their Commission from him. Thirdly, he hath the gifting of them, they have their Abilities from him. Fourthly, he hath the prospering of them, they have the Success of their labours from him. Fifthly, he hath the keeping of them, they are put into a place, continued, or removed, they have their liberty from him, and when they are put downe or silenced, it is he that does do it.

The two first I have handled already, first, that he hath the sending of them; Secondly, that he hath the delegating of them. I come now to the third, He hath the gifting of them; Look what good gifts and abilities they have, they have them all from him. As Paul sayes, *He hath made us able Ministers of the New Testament, not of the Letter, but of the Spirit*, 2. Cor. 3. 6. and this was one of the ends of his Ascension, as the Apostle sayes, *He ascending up on high, and led captivity captive, and gave gifts unto men*, Ephes. 4. 8. that is, this was one

Doctr.

end of his ascending up to Heaven, that he might send down gifts unto his Church. Now what gifts does he meane? True, he sends gifts to all his true Members, but he meanes the gifting of his Ministers, as it followes: *And he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, and Teachers, for the perfecting of the Saints, for the worke of the Ministery*; and so forth *verse.* 11, 12.

And the truth is, it is not without cause; for of all men, we that are the Ministers of Jesus Christ, have need of singular and rare gifts and abilities.

First, to open the Scriptures: The Scriptures are a great deep, and they have under the Letter, much admirable spirituall matter encouched, and many things are hard in them as *Peter* sayes, and a Minister is to open them, and to give out the sense, as it is said of the Priests, *They read the Law distinctly, and gave out the sense, and made the people to understand the Reading*, Nehem. 8.8. Now if a Minister have not gifts from Jesus Christ, what madde work will he make? the Scripture will be a clasped Book unto him, and a Fountain sealed up. Like the *Philistines*, that in three dayes could not expound *Samsons* Riddle. It is said of Christ, that he *opened the Scriptures*, Luke 24.32. The Scriptures are shut, and contain Mysteries folded and lapped up, now the Minister had need of abilities to open them.

Secondly, to Teach; as a Minister is to open the Scriptures, which requireth great gifts: so, he is to teach the people out of them, to draw Doctrines out of the same, & this requireth great gifts too, to informe the judgment, to let out the light of the Word, to scatter the beames of the Sun of righteousnesse abroad, to dispell the darknesse of meos minds, to shine round about them in spirituall knowledge. This is a work of much ability, as the Apostle speaks to *Timothy*, *The things which thou hast heard of me, the same commit thou to faithfull men, who shall be able to teach others*, 2 Tim. 2.2. & therefore it is called Prophecying: *Despise not Prophecying*, that is, despise not Teaching; a man had need of a speciall gift, to be able to Prophecy, so, if a man would be a Teacher; When *Nicodemus* would expresse what an able Teacher Christ was, sayes he *Thou art a teacher come from God*. A man had need to be one that hath been with God, that would teach aright. There is a gift of fitnes & aptnes, without which a man cannot do it. *The servant of the Lord must be apt to teach*, 2. Tim. 2.24. The Apostle tells us, there be heapes of naughty Teachers in the world, a good teacher is a rare man, it cannot be without all wisdome, as he sayes, *Teaching every man in all wisdom*, Col. 1.28. We are to teach people the learning of the holy, how to know God, how to feare him & love him. We are to teach people, how to pray, how to walk in all holinesse & righteousnesse of living: the great things of Gods Law, the deep things of the Spirit, the mysteries of Eternall life, to open the wiles of Satan, the mistakes of the hearts of men, the many by-wayes of the soule; ye know sin is covered over with pleasures & profits, & carnall reasons, and evasions, and we are to lay it out naked, as indeed it is. Gracious and godly courses seem grievous, & irksome, and uncouth, and vile, and needlesse, and we are to discover the inward pleasure, and commodity, and necessity and glory of them, and therefore we have need of abilities.

Thirdly, to Convince; ye know how the heart does use to put off the Word; and if it meet with a doctrine, or a reproof, or a precept, that it does not like, it will deny it, it will cavill and carp; O, it is false, as *Johanan* and others said to *Jeremiah*, It is false, you do not say true, we will never beleeve it. When we paint out a drunkards damned estate, he is ready to gainsay it, or an adulterers, he is ready to except. people contradict such passages of the Word, as are against their lusts, and they give us very little better then the lye, many times, therefore a Minister should be able to convince, *that he may be able by sound doctrine both to exhort, & to convince the gain-sayers*, Tit. 1.9. When people are subject to condemn us for harshnesse, and hard sayings, and that we

do not preach *discretio* enough, we must be able to use *found speech that cannot be condemned*, Tit. 2.8. When a Minister preaches weakly, Sermons are like wide nets, or rotten threads, that the Birds may get through or break, this is not able preaching, as *Zwinglius* said of *Carolostadius*, when he heard him disputing weakly against consubstantiation, O, sayes he, I am sorry that so good a cause should have such a weak defendant. It is said of *Apollos*, that he mightily convinced the Jewes. *Stephen*, the University-men there that came buddling about him, *they were not able to withstand the Spirit, and the wisdome by which he spake*, Act. 6. 10. It is the promise of our Saviour, *I will give you a mouth & wisdome, which all your adversaries shall not be able to gainsay, or resist*, Luk. 21. 15.

Fourthly, to move the affections, Ministers have need of abilities to move the affections of their hearers; not only to informe their judgments, but also to work upon their affections, not only to inlighten their understanding, but also to stirre up their hearts, as *Peter* sayes, *I think it meet as long as I am in this tabernacle, to stirre you up*, 2 Pet. 1. 13. A Minister is to stirre up his people, to stir their hearts & affections: he may preach a wholsome Sermon, & the hearers be like Mill-posts, and not stirred a jot: *Paul* laboured to stirre affections too: *Knowing therefore the terrours of the Lord, we perswade men*, 2 Cor. 5. 11. that is, we labour to work upon your affections; and therefore Christ sent a Seraphim with a live coale unto the Prophet *Isaiah*, to touch his lips, *Esa.* 6. & he had need of live coales in his lips, to fire the affections of his auditory. So he sent the Holy Ghost down upon his Apostles in fiery tongues, without this the information of the judgment is little worth. Religion consists more in the will and the affections of men, than in any other faculty of the soule. I confesse the Minister must shine too, I, but he must heate too. *John* the Baptist *was a burning and a shining light.*

Fifthly, To speak *Pro re natâ*, a Minister hath need of extemporary abilities; sometimes he shall be called before Councills, he preaches such doctrine as angers the world, and therefore he is in danger to be had before Councills, and therefore he had need to have an extemporary faculty, that he may answer as he sees cause, as Christ sayes, *when they deliver you up, take no thought, how or what ye shall speak, for it shall be given you in that same houre, what ye shall speak*, Matth. 10. 19. Sometimes to preach upon shore warning, as *Augustine* did, when he relyed upon his Brother *Severus*, to Preach for him, he not coming, he was faine to go up *extempore* himself, and so he preacht upon 93 *Psalme*: So, when there was a suddaine judgment of God that fell out there in *Hippo*, though *Augustine* had Preacht twice that very day before, yet he went up again, and Preached the third time: O, sayes he, do not wonder, my deare Brethren, *Si bodie vir Sermonem, &c.* do not wonder that I preach thrice this same time, it is not without cause, &c. Again, a Minister may be put upon it as *Philip* was by the *Eunuch*, concerning the meaning of a place of Scripture to speak of it at first sight, & a Minister must not only have this knowledge in his note-book, but in his lips, that is, to be in a readinesse upon very occasion. *His lips must preserve knowledge*, Mal. 2. 7. Sometimes he may come amongst his people, he may light upon their company by chance: now if he have not good abilities, he cannot do the part of a Minister. As *Paul* sayes, *I long to see you, to impart unto you some spirituall gift*, Rom. 1. 11. A Minister when he sees his people, he should be a well-stored man, to impart some spirituall thing or other to them, a word of Instruction, a word of Exhortation, a word of Admonition, when he does but see them, he should be able to drop something among them.

Sixthly, To observe seasons, to be able to make choyce of speciall Texts for speciall occasions. For howsoever all Scriptures are full of Divine & Heavenly truths, yet some Scriptures fit some persons & some occasions better than others. some. *Aarons* bells must be wisely rung, sometimes in one tune, sometimes in another, as occasion serves. A Minister is to change his note, as the circumstances

stances do require. A Steward in a family must have as well wisedome to Minister every one his portion in due season, as fidelity to dispence his Masters goods. A word fitly spoken is like apples of Gold in pictures of Silver, Prov. 25. 11. The very Heathen man commends much a seasonable, when a man speakes in due season. St. Paul had this gift in all his Preaching, to ponder all circumstances, who, and what, and where, and when, and how. I made my self a servant unto all, sayes he, that I might gain the more. To the Jewes I became a Jew, that I might gain the Jewes: to them that are under the Law, as under the Law, that I might gain them that are under the law. To the weake became I as weake, that I might gain the weake: I am made all things to all men, that I might by all meanes save some, 1 Cor. 9. 20, 22. So believed, we true Ministers of God, and we have need of abilities to fit our Doctrine to the present times and occasions and persons, that we may profite hearers. When the Apostle came to Athens, he spoke his Text according to the present time: He found an Altar with this inscription, To the unknown God, & so he spake of that, Act. 17. 23, 24. He took occasion from Idolatrie to speak of the God of Heaven and Earth &c. When our Saviour Christ saw the woman of Samaria coming to draw water, he took opportunity to preach unto her the living water, Joh. 4. 10. Ministeriall gifts are for this very purpose, as the Prophet sayes, The Lord hath given me the tongue of the learned, that I should know how to speak a word in season, Isa. 50. 4. It is noted of Christ, that when he saw the people coming to him, he entered into a ship, and sate down, and taught them, O generation of vipers, how can ye escape the damnation of hell? Mat. 3. 7. And when you make boast to be sincere Professors, you are to be wrung by the ears; repent, or else you'l to hell. All this was done to one purpose. So when a Drunkard comes in your way, you should (in a holy manner) say unto him, Weepe and howl ye drunkards, See what God sayes of you: to whom is it a burden unto you? See what the Scripture sayes of your courses, ye shall never inherit Gods Kingdom, nor (as the Apostle speaks) So when Whoremongers step in your way, you should (in a holy manner) say unto them, Whoremongers and Adulterers God will judge you one day. This is like the former and the latter Raine. There is a season when the ground hath need of it. So when a Minister observes the season, then the word comes, when the soule hath need of it. It comes pat, as we say. Then people may see a speciall providence in it: I see a speciall providence of God that the Minister should speak of such a Theme this day, that he should be so sensible of my sin, when a man hath been envying then reviling the Church, and Ministers &c. of it again. When a man hath been swearing and lying, then he comes in & tells the drunkard, and hears of that very sin, and the danger of it, to the damnation of the commanders of it. When a man hath been devising evill, then he comes in & tells him of his evill ripenesse, and all his secret lusts are discovered, and he can say with the Psalmist, Thou devisest evill, the Lord knows your wicked imaginations, ye are thinking to be revenged, but God will have revenge on you, you are minded to go to such a place of villany, but the Lord will find you out. This is preaching in season. So when a close covetous man comes to hear the Word preached, he meets with his sin in every case, his secret corruptions are discovered, mine and mine, in every point of my wounds, this is to preach a word in season. Or when a gifted Minister meets with a holy soule, that hath received gifts from God. Daily inquires, that God should guide him in every businesse. Now, Beloved, it is Christs glorious gift to his Ministers, to make them able to know a season, and how a man

Use 1. ...The use of this is first, to let us see what a Minister had need to be furnished with, and withall, that he speaks a wise word. He must be a wise man that would be a Minister. It requires more then common wisedome to catch soules, when the devil hath so many out-offs, so many devices, so many strong holds for the soule to obey the word, so subtill to invent excuses, so crafty to thrust away the truth. There is some wisedome required to catch fishes, and birdes, and

vermine;

termine how much money to catch men? ... for their money?
The best of us all may blush to think how unfit we are to be Ministers. O how should we bestir us, if by any of us in any suitable measure ... And when we have done our best, we had need to go home, and down on our knees, and cry shame on our selves for not doing better.

Secondly, If Ministers are hooks of Christs Ministers that are not gifted for this mighty work. Will he send a foole on such a weighty message as this? ... Pro. 26. 6 Hee that sendeth a message by the hand of a foole, cutteth off the feet, and drinketh damage. Proverbs 17. 10 A wise man, if a man have a businesse of any great importance, he had not need to employ a foole for it, lest he suffer great damage by it, is all one As if one should chop off ones feet, and then bid him go on our errand. O, Beloved, preaching of the Gospell is a work of infinite importance, the humbling of mens hearts, the Convincing of Consciences, the converting of mens Souls, these are great businesses, doubtlesse the Lord ... that Christ sends at his charge. True, all Christs Ministers have not alike gifts, some have greater gifts then other some have, but he that hath ... to build up the called, to judge all things, to stop the mouths of gainsayers, to lay to the charge, to shew unto men the things belonging to their peace, to give the Saints their due, and the wicked their due. ... meer man, passing expedient hand shall be visible only, nothing seen or ... watch neither, but the Ministry will single him out and give him his ... upon him that cannot find him out in any measure, he is none of Christs Ministers. Surely he will not send so great a message by so foole a hand, but either he makes him wise to understand else the errand without his knowing, and ... Thirdly, Then my Brethren, hence we learn whither we goe for gifts, if we would be enabled to our calling, let us goe to Jesus Christ, there dwells the fulness of Spirits in his hands, he can make our influences strong, and our light and heat mighty, he can give us gifts of boldnesse to reason with men face to face. He can open our stammering tongues, that we shall have liberty in speaking. He can make our tongues to be unloosed. He can make us meet partakers of adoption unto Sonne-ship of children unto obedience. If we want knowledge in the mysteries of Christ, he can make our wants known unto him, and he will instruct us. If we want words he can make them flow unto us. If we want affections he can purge away our corruptions and fire our hearts and lips. When the Apostles were to ... holy Ghost, as they waited for gifts, ... should Paul ... ...

should seeme, when he had the spirit in him, this was his wont, he shook himself as at other times, he used to stirre up the Spirit in him; so we should stirre up the Spirit in us, we should rouze up our gifts, like sparkes out of the ashes, and bestirre our selves soundly; remisse thing of them, lest them warpe and wane.

Vse 3. Again, We should labour to relye more upon Christ, we trust too much to our notes; but, O if we could trust more to Christ, that's warmest matter that comes down from heaven in the speaking, not that we should leave all without study, till we come into our Pulpits: No, prepare as much as we can. But then, if we would trust in Christ for his present assistance, and yearn up to him for prompting, it would make our Ministery more lively. When a Sermon is an effect of Faith, that's it that does most good: then Christs Spirit Preaches, and not we, as the Prophet *David* sayes, *The Spirit of the Lord spoke by me*, 2 Sam. 23.2.

Again, This should teach the people of God, if they would have their Ministers inabled indeed, to doe their soules good, that they should pray for them, that Christ would more furnish them. How often does the Apostle tell the people, that Ministers might have greater gifts, if they had a heart? O sayes he, *Pray for me, that I may have utterance, and that I may speak boldly, to make known the mystery of the Gospel*, Ephes. 6.19. a. d. If ye have a heart to pray, I doe verily think that I shall be the more inlarged a great deale. Our Chariot drives the more heavily, because is wants the wheels of your Prayers; and the truth is, God uses to punish people thus, that because they are dead and dull, and have no heart, and are weary of the Word; therefore he withholds them from the Minister, on purpose to plague them both again, as God told *Ezekiel*, *Son of man, thou shalt be dumb, and when thou wouldst reprove, thou shalt be tongue-tyed, thy tongue shall cleave to the roof of thy mouth*: Now mark the reason, why? *For they are a rebellious house*, Ezek. 3.26. Mark, it was long of *Judahs* sinnes, that the Prophet *Ezekiel* was tongue-tyed and locked up: An excellent Minister, and yet straitned for the people's sinnes.

O, Beloved, I will tell you what would enlarge our hearts and our gifts towards you: First, if you would more flock to the Word, and attend. It is said in *Matth.* 5.1,2. That Christ seeing the multitude, *He opened his mouth*, that is, he was the more inlarged to Preach, upon the sight of such a great auditory. Who would not cast his net amidst multitudes of fishes? The Text sayes, *When Christ saw the multitudes, he had compassion on them*. So, if Ministers could see all their Parishioners in, all that might hear; the sight of such a multitude would stirre up pity. O would we thank, O what a goodly company is here! O it is pity but they should have some wit, O if I could win some of you. There may be a lack in this thing, and we must take heed of it too, lest we be tickled with flockings, or discouraged with thin Pewes. This is pride, but yet there is a truth in this. What a shame is it, that there should be fewer of our own Parish every Lecture day, than of strangers? Is it not just with God to make the house dry, when the Children care not for sucking?

Secondly, If God had more among you to be saved, as God said to *Paul*, concerning *Corinth*, *Be not afraid, speak, hold not thy peace, I am with thee, and no man shall set on thee to hurt thee, I have much people in this City*, Act. 18.10. This opened *Pauls* mouth, this made him finde abundance of assistance from Christ, because God had much people there.

Thirdly, If you would hear with alacrity, & with a ready and a greedy minde: When *Cornelius* and his company were all listening, and earnest to hear, and so hearken, O say they; *Speak Peter, we are all here before God, to hear every thing that speakest*. *Then Peter opened his mouth*, Act. 10 33.34. But when people look dully, and blockishly, and sit sleepily and drowsily, as though they were weary of hearing, and cared not whether they heard or no; Nay,

this

this is the reaſon why the Devils inſtruments are ſo bold to oppoſe the Miniſters of God, they ſee they are not much cared for, none but here one, and there one, a ſort of preciſe fools: whereas, if people would be eager to hear over all the land, they durſt not meddle with them, as it is ſaid of our Saviour, *The Chiefe Prieſts & the Scribes ſought to deſtroy him, but they could not finde what they might do; For all the people were very attentive to heare him* Luk. 19.48.

Fourthly, if ye would be fruitfull in obedience, and in learning, this would put life into our Prayers at home, this would quicken our labours and paines in the Pulpit; the very hope of having fruit, made *Paul* very eager to come to *Rome*, *Rom.* 1.13. The very thought that the people are gracious, and godly, and fruitfull, carries the Preacher beyond himſelf. Nay, its ſtrange to conſider, how, when the Miniſter knows he hath but one underſtanding judicious hearer, one gracious Soule in his Pariſh, it prouokes him very much, it makes him look about him the more, a great deale. How much more, when there be many ſuch? But when a Pariſh is ſenſeleſſe, and heavy, and froward, it is unſpeakable to conſider how it ſtraitens a Miniſter. Let a man be to pray in a meeting, where they be graceleſſe, and dull, and hardly any almoſt, godly, he cannot tell what to ſay almoſt, he is not himſelf. Whereas, if he were to pray among them that he knows can ſavour gracious things, there he hath more liberty to let out himſelf.

REVEL. 3. 1.

Theſe things ſaith he, that hath the ſeven Spirits of God, and the ſeven Starres.

And the ſeven Starres.

THey have their gifts and abilities from him. Now I proceed on to the fourth; *That he hath the proſpering of them*: They have the Succeſs of their labours from Jeſus Chriſt. Chriſt bids us preach, Repent, repent, but it is he that muſt give Repentance; So, *Paul* preached to *Lydia*, and had good ſucceſſe, for the text ſhewes how ſhe was converted by his Miniſtery: But, it was God that *opened her heart*. As *Rebeccah* dreſſed the Veniſon, but *Iſaac* gave the bleſſing. So we may cook the Word for you, but the bleſſing is in Chriſts hands, as the Apoſtle ſayes, *We are Miniſters by whom ye Believed, even as the Lord gave to every man*, 1 Cor. 3.5. that is, when we preached among you, we had good ſucceſſe; you believed. What? as we would our ſelves? No, Alas we would faine have had you all to Believe: but, *even as the Lord gave to every man*, the ſucceſſe was as he would; ſo to ſome he gave only conviction by the word, to ſome onely knowledge, to ſome good reformations, to ſome a true faith. It was as he was pleaſed to give to every man. So when he preached unto other *Gentiles* he confeſſes, looke what good ſucceſſe he had, he had from Jeſus Chriſt. *I will not dare to ſpeake of any of thoſe things which Chriſt hath not wrought by me, to make the Gentiles obedient by word and deed*, Rom. 15.18. That is, as who ſhould ſay, That the Gentiles did heare me, that they were brought to obedience in word and deed, that I had ſo good ſucceſſe in my labours, God forbid I ſhould ſay or thinke it was my doing, I dare not ſay ſo for a world. No, no, it was Chriſt, and he alone that did worke by me as his poore Inſtrument. I have all my good ſucceſſe from him. The ſucceſſe is meerly as he will. If he will be pleaſed to give ſo good ſucceſſe, *Peter* ſhall convert 3000 at one Sermon. But if he be pleaſed to deny a good ſucceſſe, the Prophet *Eſay* ſhall preach in the reigne of 4 Kings, about fourteſcore yeares, and convert hardly one, as he ſayes to Iſrael, as the Apoſtle quotes him; *All the day long I have* Doctr.

ſtretched

stretched forth my hands unto a disobedient and a gain-saying people. Rom. 10. 21. All successes are of God, and therefore much more success here. Let it be in any calling. As for example, Fishing; that when a man goes a fishing, he finds good success, this is of God. *Simon* and his company toyled all night and took nothing. But when Christ came and gave them good success, then they inclosed a great multitude of fishes, two ships full of fishes at one draught, *Luke* 5. 7. So when a man runs, who shall get the Goale; the man may run, but whether he shall get the Goale, that he cannot tell. When a man fights, the man may fight, & he the better man of the two, but whether shall overcome, that is uncertain unto them; the success is of God, as *Solomon* saies, *The race is not to the swift, nor the battaile to the strong, nor riches to the wise, time and chance happens to them all*, Eccl. 9. 11. That is, not as though the swift doe not sometimes get the race, and the strong the Victory, and wise men riches; yea they doe many times; namely, when God gives success, otherwise they doe not. How many times doe men goe about businesses and in all likelihood, they might doe well; yet how often doe they not? The Lord will have us see, that success is from him.

Now if it be so in outward things, how much more here, in other things? the work is more in the mans hands, and the thing is traceable to him, but it is not so here: We may labour to convert Soules, but this work is not in our hands, the using of the meanes, the Lord Jesus Christ puts that into our hands; but the doing of the deed, the success is only from him.

Reas. 1. First, Because we are nothing in this work. We may be something at other works, we may study, and in an ordinary providence we may make a Sermon. But when we come to Preach, it is not an ordinary providence that will make us to convert soules; no, here we are nothing; *Paul* may plant, and *Apollos* may water: Now mark what followes, he does not only say, it is God that gives the increase, *Paul may plant, and Apollos may water, but God gives the increase*, 1. Cor. 3. 6 That is, all their success and all the fruit of their labour is from God: That is not all he sayes, but in the 7. verse, sayes he, *Neither is he that planteth any thing, nor he that watereth any thing, but God that giveth the increase.* As if he should say, as excellent gifts as these men had, they did nothing in this work, the whole success is of God. Beloved, we can but set before you, life and Death, we can but tell you, thus ye will be damned, and thus and thus ye may be saved; but it is God that must blesse this unto you, otherwise we can doe nothing. We may Preach our hearts out; and yet you'l go hell; doe we what we can, except the Lord breake your carcere. *Elisha's* man could lay his Masters staffe upon the child, but the child stirred not, till *Elisha* came himself, and then the child was raised. So we can but lay our Masters staffe upon your dead soules, But except our Maker come himself, we're a dead soule will finde us: what is all our Preaching, and dressing up of our Sermons, like the ringing of the Bells, that's nothing except the wind blow. The Spirit of Christ is the wind, except he blow upon you, we are nothing: the trumpeting on the Organs is nothing, but when the breath comes, then there is musique: So, we may keep adoe to trade your hearts, but till God breath into you, there is nothing done. True, the preaching of the Gospel is a very powerfull thing; I, when Christs arme goes along with it, it is the sword of the Spirit, but if the Spirits arme be not with it, we may brandish it here every week, and doe little: as *Scanderbagge* said: One hearing what mighty feats *Scanderbaggs* sword had done, sent for it, and when he saw it, he made nothing of it: Is this the Sword that hath done such great exploits? What's this Sword more than other Swords? O, sayes *Scanderbagge*, I sent thee my sword, but not my arme, thus did I handle it. So, my Brethren, the word which we preach, is but Christs sword, God sends you his sword many times, when he keeps his arme to himself, and so nothing is done. So then, we are nothing,

and

and therefore all ſucceſs is of Chriſt. Firſt, our wills are nothing to do it, we may will to do you good, but Converts cannot be made by our wils, as the Evangeliſt ſayes *Joh.* 1. 13. Secondly our paines & labours are nothing, we may labour and take paines, but look *Iſa.* 49. 4. Thirdly, our gifts are nothing; who had better gifts than Chriſt had, as he was man? & yet that would not do it, *Joh.* 12. 38. Fourthly, our Prayers are nothing, they may do ſomething, ſometimes, but except God be pleaſed to give ſucceſs, they are nothing. *Jeremiah* prayed, *Jer.* 14. 7, 8, 9. yet the Lord told him, that ſhould not do it, ver. 11.

Secondly, the Converſion of Soules, is a ſupernaturall work, we that are Miniſters, preach to make men new creatures, to turn Leopards into Kids, as if we ſhould preach to make Blackamores white, the dead alive, which is a work for God alone to do, and therefore the ſucceſſe muſt needs be from him. Alas, what are we able to do? as the Apoſtle ſayes, *You are Gods Warmanſhip in Chriſt Jeſus, created to good works*, Ephes. 2. 10. We are his inſtruments, that's true indeed, but ye are his workmanſhip, *you are the Epiſtle of Chriſt, adminiſtred by us, written not with inke, but with the Spirit of the living God*, 2 Cor. 3. 3. The Epiſtle of Chriſt, but miniſtred indeed by Chriſt, his is the hand, we are but the pen; when we bid you repent, and beleeve, and be holy, and godly, and heavenly-minded men, deny your ſelves, be dead to the world, & alive to God, come out of Satans power, come into Chriſts Kingdom: It is like *Ezekiels* bidding of the dead bones to gather fleſh, and ſtand up living men. All the ſucceſſe muſt needs be of God. *Reaſ. 2.*

And therefore what does this teach us? The Uſe of it is, Firſt, That we that are the Miniſters of God, can but make tryall whether we can convert our people, or no, as the Apoſtle ſpeaks, *proving, if at any time, God will give them repentance*, 2 Tim. 2. 25. ſo it is in ſome of your Bibles, ſo, we muſt make proof: we muſt try; come into the Pulpit every week, and try, ſharpen our nailes as ſharp as we can, and ſtrike them as farre in as we can, and ſo try, oftep try, as the wiſeman ſpeaks in another caſe. *In the morning ſow thy ſeed, and in the evening let not thy hand reſt, for thou knoweſt not whether ſhall proſper, this, or that, or both*, Eccle. 11. 6. So *Ieremiah* did, he would try: firſt, he went to the poorer ſort, to ſee whether they would hearken unto him; when he had no ſucceſſe there, then thought he, I will try the great men, *I will get me to the great men*, Jer. 5. 5 we ſhould make aſſays, we do not know, may be God will give us good ſucceſſe, we muſt make aſſays, as it is ſaid of *Paul* and *Silas*, *That they aſſayed to go into* Bithynia, *but the Spirit ſuffered them not*, Act. 16. 7. O thought they, here be a great many ſoules in this Countrey, we will try, whether there be any for Chriſt, yea, or no. Indeed, they found that they had no ſucceſſe in their attempt. But they made an aſſay though. *Uſe 1.*

Secondly, This teacheth us to wait, though we have not ſucceſs preſently, yet we ſhould wait, all ſucceſs is from Chriſt, and therefore it is fit we ſhould wait for it, & therefore a Miniſter is commanded to be patient, *The ſervant of the Lord muſt be gentle to all men, apt to teach, patient*, 2 Tim. 2. 24. 2 d. He hath not the ſucceſs in his own hands, to have it when he will; no, though he do no good yet, nor yet, he muſt be patient, He is not apt to teach poor people elſe, except he be patient, as he is not fit to teach a dull Schollar, that is over-haſty. And therefore, my Brethren, though we have loſt all our labour hitherto on the moſt of you, yet now again we ſpeak to you, come, will ye yet go to heaven? Come are ye yet in the mind to hearken & obey? We come to you once more, will ye yet, &c as *Ieremiah* ſayes, *Wo unto thee, O Ieruſalem, wilt thou not be made clean? When ſhall it once be?* Jer. 13. 27. Beloved, we are dull Schollars in Religion, and people are hard to take their learning in this kind, and therefore if we would be apt to teach, we muſt be patient, what though we ſee no good? yet, this muſt not make us out of heart, or to grudge our paines, we muſt be patient ſtill, we are to think, may be the next time I preach, God will give *Uſe 2.*

me good successe; *Esaiah* and *Paul* gave not over, though they had cause to complain.

Use 3. Thirdly, This may serve to condemn all the world, whither the Gospel comes, and specially us hereabouts, that do not let Ministers have any good successe; you will say, How do I make this use of it? If all the Ministers successe be from Christ, then one would thinke, this were an excuse unto people.

I answer, no, the meaning of the Doctrine is this, that the people are so contrary to the Word, such enemies to the wayes of Jesus Christ, that a Minister can look for no successe, except the Lord turn their hearts. This is the meaning of the point. Does this excuse you? what does your enmity against Christ & all goodnesse afford you any excuse? nay, this aggravates your sin. Now this is the meaning of it. As Saint *Paul*, when he spake, how little successe he and all the rest of his fel-ow-Apostles had, he layes the blames upon the people; *All the day long I have stretched out my hands unto a disobedient and a gainsaying people*, Rom. 10. 21. So the Prophet *Esaiah*, from whom these words are taken, complaines of the unfruitfulnesse of his Ministery, as being the peoples fault, & therefore he complaines of them unto God; *Lord who hath believed our report?* Esay. 53. 1. The conscience of man knows this to be true, for he knows he sins wilfingly, & he knows he would not do otherwise, he daily feeleth Gods Spirit paling him to good, and telling him he ought to live thus and thus, and yet he is loath and will not, he inclines the other way, and rather would do as he does, then as he knows God would have him. What is this but contempt? and indeed this is the great sin of this land, the contempt of the Gospel, people count it not a precious, but a tedious thing. Never merry world (say some) since we had so much Preaching: as if the Sun shone to bright, like the *Israelites* who stumbled at the plenty of Manna: Nay, they are a kin to the Devils, who asked Christ if he were come to torment them; they account the Gospel a torment, because it crosseth their lusts, and lets in so much light. These can spend dayes and nights in vanity, but an houre at a Sermon is tedious: if they had any delight in the Word, they would not care though their Minister stood somewhat long. Though *Zachary* stayed long in the Temple, yet the people waited for him till he came out, *Luk.* 1. 21. they marvelled indeed he stayed so long; yet the Spirit of God notes, that they *waited for him.* But our people sit upon thornes at a Sermon, though they can lye soaking at an ale-bench as though they sate upon soft cushions. The Onions of *Egypt* have a better taste with them, than the Quails of the Wilderness. They had rather live at the Hogs-trough, than in their Fathers house. With the *Gadarens* they prefer their Pigges before our Saviour Christ. O say they, we cannot live by Sermons; Sermons are too holy and strait for them. Bid them take up Christs yoake, they care not for it, except it were wider. The Ministery hath no successe at all with them unto any purpose. What a thing is this, Brethren! Whence is it that we regard the Gospel no more? The truth is, people know not their damned estate, neither wil they believe it, though we tel them nay, they care not whether they hear it or no. But if they knew the goodnesse of it, they would run from *East* to *West* for it: drunkards, & worldings, & such rabble, knew their fearfull estate, the Minister should be as welcome to them, as bread to the hungry, or a pardon to a Theife. So that ye see this condemneth them deeply, that the Word hath no success with them. Thus ye see, the Ministers of Christ have all success from Christ, if any one soule come in at their teaching, it is an evident signe, it is of Jesus Christ; for otherwise people hold off, some hold off altogether, others yeeld a little way, but will not yeeld full out; if a man yeeld to us indeed, it is meerly by Jesus Christ.

Doct. Now I will shew you, that as a Minister hath all his good successe of his labours from Jesus Christ. So if he be a true Minister of Christ, Christ uses to give him good successe. When Christ put *Peter* into the Ministery, He told him,

From

From henceforth thou ſhalt catch men, Luk. 5. 10. That is, as I have made thee a Miniſter, ſo thou ſhalt have good ſucceſſe. They ſhall have ſome good ſucceſſe as we ſee in the parable, though three parts fell into hard ground, yet ſome fell into good ground, *Mark.* 4. 8. Nay, though Chriſts Miniſters come into the moſt deſperate places that can be, as we read in the *Acts* of the Apoſtles, notwithſtanding the places they went to were deeply rooted in Idolatry & full of perſecuting Jewes, & they were ready to be ſtoned to death, the people were ſo mad againſt their Doctrine; yet they never Preached any where, but they had good ſucceſs with ſome. When *Paul* came to *Theſſalonica*, the text notes, *ſome of them believed, & joyned in Company with him.* Act. 17. 4. When he came to *Athens*, though ſome mocked, & ſome hung in ſuſpenſe, like *Neuters*, that were neither fiſh, nor fleſh *howbeit certain men clave unto* Paul *& believed*, Act. 17. 34. So when he came to *Rome*, Though ſome ſtood out, yet ſome were perſwaded, *Act.* 28. 24. Yea when *Philip* came to *Samaria*, though it was a Towne, that was bewitcht, full of ſorcery & witchcraft, & they had even given their ſoules to the Devill (A Miniſter could hardly come into a worſe Town,) yet *the people gave heed* to thoſe things that he ſpake, *Act.* 8. 6. Nay, the context ſhewes he had marveilous good ſucceſs; the Lord maketh that precious account of the Miniſtery of the Goſpell, that he never beſtowes it upon any place, where he hath not ſome Elect; other bleſſings God beſtowes more promiſcuouſly, Reprobates have as great plenty as others; *All things come alike to all*: But this bleſſing he gives to no place, where he hath not ſome to ſave. Either ſome in the Towne, or ſome there abouts.

The Uſe of this is, firſt, Here we are to enquire then what may be the reaſon that Chriſts Miniſters have ſo little ſucceſs now adayes. Firſt, ſome Miniſters have the leſſe ſucceſſe by raiſing up of others that have greater. As *Calvin* after *Luther*. *Luther* had admirable ſucceſs for a time, and then when *Calvin* came, he did increaſe, and *Luther* did decreaſe. So *John* obſerved of himſelf, he had admirable ſucceſs for a time, but when Chriſt came, *John* had the leſs; *He muſt increaſe, but I muſt decreaſe.* Joh. 3. 30. Again, it may be peoples unthankfulneſs, for the Miniſtery of the Word. When people have had the Word a long time, and yet they will not obey it, may be, God ſayes to them as he did to the Fig-tree, *Never fruit grow on thee more*, while the world ſtandeth. Then God ſends Eſay, *to make the heart of the people fat.* Then *Jeremiahs* errand is moſt an end *to pluck up and to pull downe.* Then *John* is to ſay, *He that is filthy, let him be filthy ſtill.* Then *Hoſea* cryes, *Ephraim is joyned unto Idols; let him alone.* *Uſe 1.*

Thirdly, Some Miniſters may be, have the leſſe ſucceſs, for their owne fadle in not ſpreading of the net, when their preaching is little better then reading. True, it may be, a man may be converted by reading, as *Luther* ſayes he was, And *John Huſſe* by reading *Wiclifes* booke. *Auſtin* ſayes he was converted by reading the 13. of the *Romans* & the 14. verſ. There is a bleſſing that may be looked for by reading, *Bleſſed is he that readeth*, Rev. 1. 3. But this is very rare. There may a fiſh or two hang on the net, being let downe on a heape, but that is a chance. No, no, it is not the net lapped up together that bringeth in the draught, but hayled out at length & ſpread all abroad, this cloſeth in the fiſh. So, it is the ſpreading of the Word, the ſtretching of it out upon every ſoule preſent; this is the way to catch ſome, when a Miniſter labours to hit all.

Fourthly, Some Miniſters may be unſucceſſefull for not preaching roughly enough. Beloved, our times are knotty times. Rough hewing is needfull. Now people had need heare of hell and damnation, and wrath, and vengeance, againſt their ſinns, *Some ſave with feare*, as the Apoſtle ſpeaks, *plucking them out of the fire*, Jud. 23.

Fifthly, Again, May be, a Miniſters ſucceſſe is not ſeen, may be, he is ſucceſſe

ceſſefull, though he ſhall not live to ſee it, as Chriſt ſayes, *One ſowes, and another reaps*, Joh. 4.37. as the Prophets ſowed, and the Apoſtles reapt: So, Beloved, we may ſow now, and thoſe that come after us, may be, they ſhall be the reapers. The preſent age, now may ſow ſeed for the ſucceeding. *Aliorum ſerit, qua alteri proſunt ſæcula.* As they of *China* make their diſhes; the fathers lay them into the earth, and the third generation after takes them out. Though we do not ſee our ſeeds to come up; may be, we meet with no harveſt, this may be our comfort, if we can but ſow for others afterwards to reap. Let us have a care of ſowing many a man that now heers the word, and now is brought up under a good teaching Miniſtery, though yet he do not obey it, who knowes what God will do? may be, God may caſt him into ſome horrible affliction yet before he dyes, and fling terrour into his Soule, and then what we have delivered may do him good: And therefore we ſhould never lin ſowing, though we never ſee the Harveſt: this ſhould be our comfort, that the ground hath the ſeed. Let us ſtill powre in good precepts and examples into our people; Parents into their children, Maſters into their ſervants, Miniſters into their hearers; ſet God alone with it, when, and what, and where the Harveſt ſhall be.

Laſtly, Some Miniſters are not godly, and then how can they looke for good ſucceſſe? as God ſayes, *If they had ſtood in my Counſel, and cauſed my people to hear my Words, then they ſhould have turned them from their evill way*, Jer. 23. 22. I dare not ſay abſolutely, that a carnall Miniſter ſhall never have good ſucceſſe in his Miniſtery. As if a Miniſter ſhould conclude he were a good man, becauſe God hath bleſſed his labours; No, that is not a good argument: for,

Firſt, It is the Word that converts, and not the perſon of the ſpeaker; I dare not tye God to the goodneſſe of any mans perſon. God, as he is a Creator, he is a wiſe God, and can write well with a bad pen, and cut well with a blunt naughty knife.

Secondly, Such may be ſent of God, and gifted for the Miniſtery, and therefore for all that I know, they may be an Organ of converſion ſometimes.

Thirdly, *Paul* rejoyced that Chriſt was preached by the falſe Apoſtles, *though it were but of envy*, Phil. 1.15,16,17,18. you will ſay, how could he rejoyce in that? that was a wicked manner of Preaching. Why ſurely he could not rejoyce in it, but that he did think that it might doe ſome good.

Fourthly, This muſt be thus, or elſe no man can be aſſured of his ſalvation: For, if a carnall Miniſter cannot be the meanes of converſion, then no man converted by him can be aſſured &c.

Fifthly, They may ſay at laſt day, *Lord, Lord we have Prophecyed in thy name, and in thy name have we caſt out Devils, and yet Chriſt will ſay unto them, I know you not, &c.*

Sixthly, Why elſe does our Saviour Chriſt bid people heare the Scribes and Phariſees, but that he implies, they may be a meanes of good to them.

Seventhly, *Judas* was ſent out to Preach, *Matth.* 10. 4. Chriſt ſaid to him as well as to the reſt, *When ye go, Preach, ſaying, The Kingdome of Heaven is at hand*, ver. 7.

Eightly, Experience hath found this to be true, ſome godly ſoules have confeſſed this very thing, that ſuch as now they ſee to be palpably carnall, have been the meanes of their converſion, &c. Many helpt *Noah* to build his Arke, that periſhed in the waters. God may make the crowing of a Cock, to be a meanes of awakening *Peters* Conſcience. The temptations of the Devill, to be the meanes of *Luthers* quickning: and therefore, I do not ſimply affirm that carnall Miniſters cannot convert. But this I ſay, It is a very rare thing, as Chriſt ſayes, *If the blind lead the blind, both ſhall fall into the ditch*, Matth. 15. 14. So if a Hypocrite lead a hypocrite, the Drunkard lead the drunkard, &c. It is a woe to a Pariſh, when their Miniſters are not godly: *Woe to the City*

ſayes

ſayes GOD, Zeph. 3.1. Why ſo? *Her Prophets are light perſons*, Vers. 4. Woe to ſuch Townes whoſe Miniſters will go to the Alehouſe, whoſe Miniſters will keepe company, and be haile-fellow with every vain fellow, whoſe Miniſters will embrace this preſent world, whoſe Miniſters are proud, and envious, and malicious, that give a bad example to the people, that depend upon their charge. Woe to them, ſayes God. The curſe of God is upon ſuch Pariſhes. God hath hardly any intention to ſave ſuch peoples ſoules. Or, if he have any of his Elect there, God will ſave them ſome other way; as God told the naughty Shepherds, *I, even I will ſearch out my ſheep and ſeek them out*, Ezek. 34.11. that is, I will ſearch them out ſome other way, I will not do it by you; and therefore when he hath a mind to ſave a poore people, he ſends good Miniſters among them, or them to good ones, *Turne O back-ſliding children* ſayes God, *and I will take you, one of a City, and two of a family, and I will give you Paſtors according to my heart*. Jer. 3.14 &c. God would have none but wiſe-hearted men to worke in his mannish Tabernacle, *Exod* 35.10. how then do we think he will let fooles, as all carnall Miniſters are? &c. Saint *Paul* ſaid, it was a part of the hope that he had in the preſence of Chriſt, at his comming, that God had made him the inſtrument of gaining ſoules to his Kingdome. *For what is our hope, or joy, or crown of rejoycing? are not even you in the preſence of our Lord Jeſus Chriſt, at his comming?* 1 Theſſ. 2.19. and hath made a promiſe to ſuch as convert ſoules; ſo runs the Promiſe, *They that turne others to righteouſneſſe, ſhall ſhine as the ſtars*, Dan. 12.3. Indeed this is but a ſecondary evidence of Salvation, &c. O, Beloved, if we could convert any of your Soules, what a comfort would it be? whereas, if a man be a wicked man, what hope can he have that God will bleſſe his labours? nay, he hath ſaid expreſſely that if a man will not obey the voyce of the Lord, *Curſed ſhall he be in the field, and in the houſe*, and ſo in the Pulpit, in his ſtudies, he cannot look for Gods aſſiſtance, as God told the wicked Prieſts: *I will curſe all your bleſſings, if you will not lay it to heart*, Mal. 2.2.

Secondly, another Uſe is; Does Chriſt uſe to bleſſe and proſper his true Miniſters? Then let us labour to get this bleſſing of him, Let us ſeek to him to give us good ſucceſſe; O how eager is *Paul* every where in prayer to God for good ſucceſſe? *Uſe 2.*

Thirdly, Another Uſe is, If we have not the ſucceſſe that we could wiſh, let us not be diſcouraged, as the Prophet *Iſaiah* ſayes, *My labour is with the Lord: though* Iſrael *be not gathered, yet ſhall I be glorious*, Iſa. 49.4,5. The Husbandman loſeth by an ill crop; I, but if we be faithfull, we ſhall not loſe, though our crop be never ſo ill; if we have plowed well, and ſowne well, no matter what the crop be, we ſhall have our pay. If I preach and you repent not, it ſhall never repent me of my paines; I will preach ſtill. For though my preaching be not a ſweet ſavour to thee, yet it ſhall be to God, even in thee, and thou ſhalt ſmart for it; and therefore let us not ceaſe working, many a draught the poore fiſher-man makes and takes nothing, yet he leaves not off, many a time is the net of Preaching ſhot forth, and yet none converted thereby. So it pleaſed God to exerciſe the patience of his ſervants. Yet ſtill the work muſt be followed, and the Lords leiſure muſt be waited for. Oftentimes the net taketh fiſh, and they ſlip out againe; So there be many that ſeem to be pulled in by the Goſpell, nevertheleſſe they ſlide away againe. Againe, there is oftentimes brought into the net that, which is yet good for nothing when it is got, there comes in froggs, and weeds, and a great deale of traſh, which in the end are caſt away, and yet for love of the Fiſh, the fiſherman is content to hale all in that he can; So, Beloved, we draw in many hypocrites, many that prove naught, and yet for hope of good fiſh, we muſt ſtill be a labouring, and may be, we may have a good Harveſt yet, though yet we ſee little likelihood. *Be not weary of well doing*, *Uſe 3.*

sayes the Apostle, *for we shall reape, if we faint not*, Galat. 6. 9.

Use 4. Fourthly, Another Use is to you, that you doe not wilfully stand out, to deprive us of good successe. The shrewdest turne you can doe your poore Ministers, is to deprive them of the joy of their labours; the way to rejoyce them, is to imbrace the Gospell they preach, it will be heavie for you when we shall groane to God, that we could not perswade any of you. If thou wilt not now heat that which may profit thee, thou shalt hear one day that which shall make thy heart ake; *Goe ye cursed into everlasting fire.* O remember *Sodome*, and doe not stand out against the Ministers that come from Jesus Christ to you.

Now remaines the fift and the last; He hath the disposing of them, the placing of them in a Towne, the continuing of them, or removing of them, the holding of them up, or the pulling of them downe, as the Apostle speaks, *He hath the key of* David, *he openeth and no man shutteth, and he shutteth and no man openeth*, Rev. 3. 7. That is, he hath all power in the Church, to place it or displace it, to settle it or to transplant it, to prescribe or not prescribe, to obsolve or to condemne, to save or to destroy, to give Ministers liberty or to take it away. As Christ tells the Minister of *Philadelphia*, *I have set before thee an open doore, and no man can shut it*, Rev. 3. 8. Good Ministers shall have Liberty to preach in their stations, as long as he pleases, and they never can be hindred, till he is pleased so to permit it, or appoint it. So when *Paul* was at *Ephesus*, though he had never so many adversaries there, that would faine hinder him if they could, Yet as long as Christ gave him an open doore, to preach and to doe good, none of them all could withstand him; *A great doore and effectuall is opened unto me, and there are many adversaries*, 1 *Cor.* 16. 9.

First, Christ hath the placing of his Ministers. As he saith to *Jeremiah*, *I have set thee.* So Christ sayes to all his true Ministers, I have set you. God hath set to all men *the bounds of their habitations*, *Act.* 17. 26. that one man shall dwell here, another there; one in this Parish, another in that Parish How much more does he appoint unto his Ministers their habitations, that *John* the *Baptist* shall be in the Wildernesse of *Judea*, *Titus* shall be in *Crete*, *Epaphras* shall be at *Colosse*, *Epaphroditus* at *Philippi*, *Timothy* at *Ephesus*, and the like? Nay, he is no Minister of Christ that is not of Christs placing. As the Apostle speakes, *Take heed unto your selves and to all the flock, over which the Holy Ghost hath made you overseers*, *Act.* 20. 28. Over which the Holy Ghost hath made you overseers? He is a true Minister to this or that Congregation, that can say that the Holy Ghost hath made me an overseer to them.

Reas. 1. The Reason is, first, Because no man is a Pastor or a Shepheard to any sheep, that did not enter in by the doore into those sheep. *He that entreth in by the doore, is the shepheard of the sheep.* *Joh.* 10. 2. Now who is this doore but *Jesus Christ*? *I am the doore* saith he, *By me if any man enter in, he shall be saved*, As it followes there in the ninth verse. As he is the doore, no man can enter into the Ministery rightly but by him. He must have his Letters of Orders from him, So he is the doore into any flock, and if a man have not institution and induction from him, he is no Shepheard of the flock. Nay, Christ tells him flatly, *he is a thief and a robber, and a hireling.* When the *Danites* askt the *Levite* in Mount *Ephraim*, *Who brought thee hither? What makest thou in this place?* *Judg.* 18. 3. ye know he put himself there, he sought for the place himself, and it was maintenance that brought him thither. His own conscience told him he was a Hireling. He could not say, The Lord brought me hither. He came not in by the doore; Now every true Minister comes in by the doore into a Parish, and therefore he comes in by Jesus Christ.

Reas. 2. Secondly, No Minister can be placed in any Parish, but by the Bishop of the Diocesse. Now Beloved, who ever be Christs substitute, Christ is the maine Bishop of every Diocesse, Christ is the *Shepheard and Bishop of our soules*,

1 Pet. 5. Indeed there be other Bishops under him, other Shepherds under him: but he is the great Shepherd of the sheep. Heb. 13. he is the chief Shepherd. 1 Pet. 5. he is the chief Shepherd, under the chief Shepherd and high Bishop. Well: if he be the chief Shepherd, then it is fit that he should institute and place into Pastorall charges: for in this kingdom should be followed, in every one's coming into a kingdom, he goes unto the King, but where he would follow. To take the cure of Souls, but of such as he commits to our custody, all true Ministers are his Curats, and therefore if they be not of his placing, they come not in by the right door.

Reas. 3. Thirdly, If it be he that must pay them their wages, then reason good, that he should set them on work. For a man to thrust himself into a Parish, it is not Christ that moved him to come there, but forsooth he wanted a living, he would faine have a maintenance, there is no such *Perswasion*, this was his motive. Christ never moved him, this man can look for no wages from Jesus Christ. When he hath gathered in his Tithes or his quarterage, Christ will tell him as he told the foolish *Pharisees*, *Ye have your reward*. He that set you on work, he will pay your wages. I never set you on work, and therefore ye can look for nothing at my hands. Certainly if Christ must pay a man his wages, good Reason that he should have the posting of a man into this or that Vineyard. He called in the Labourers and paid them their wages, that gave them their taske. *Matth.* 20. 8.

Reas. 4. Fourthly, How can they look for his assistance and Blessing, if they be not placed by him? when the Lord had placed *Jeremiah* a Prophet in *Judah*, the Lord undertook to assist him, *I have made thee this day a defenced City, and an iron Pillar, and Brasen walls, I will be with thee*, Jerem. 1. 18, 19. A Minister hath need of Christs assistance, where ere he is, his Preaching else will doe little good, his Sermons will be of no effect, Christs assistance and Blessing is all in all. *Moses* prayes for *Levi*, *Bless, Lord, his substance, and accept the work of his hands*, Deut. 33. 11. No man hath more need of Christs blessing to goe along with him, then a Minister. Now when a Minister is not there where Christ would have him to be, How can he expect that Christs blessing should be with him? If he can say, Christ would have me here, Christ hath placed me here, then he may look for Christs being with him.

Reas. 5. Fifthly, What peace of Conscience can they have, when they lye on their death beds, except they can comfortably say, Lord thou didst place me in this Parish, Lord I came in by the doore, and by no other way: It was not by-ends, nor filthy lucre, nor gaine, as *Jeremiah* sayes, I did not thrust in my selfe to be a Pastor, Lord thou madest me a Minister to this Congregation, I have faithfully tended those Soules, that thou gavest me to feed, this is a sweet thing. Ye know people are ape to say, who sent for you, who made you our Minister? we will not acknowledge you to be our Minister. As *Shemaiah* said of good *Jeremiah*, *Thou hast made thy self a Prophet to this people*, Jer. 29. 27. Now if *Jeremiah* had not his own Conscience to prove his Institution from God, what a taking had he been in.

Reas. 6. Sixthly, And lastly, what comfort else can the people of God have to live under such a mans Ministery, unlesse they can say, This is my Minister, set over me in the Lord! This is so needfull, that without it, he were as good have no Minister at all. As the Apostle tells the good people of *Colosse*, *Epaphras is for you a faithfull Minister of Christ*, Col. 1. 7. This is their comfort indeed, when they can truly affirme that this man is for us a faithfull Minister of Christ. This Minister is our Minister in Christ. This is the ground of their Consciences submitting to his Ministery, and of their receiving of him, as an Embassadour from Christ unto them. Now when a man is not placed by Christ in a Parish as their Minister, what joy can they have to heare him? What hope that God will sanctifie his labours among them?

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The Use of this is, first, For us that are Ministers, that we look we be of Christs placing, that we may be able to conclude to our people as Paul to the Corinths, *Though I be not an Apostle unto others, yet doubtlesse, I am an Apostle unto you.* So that we may be able to conclude to our people, doubtlesse I am Christs Minister unto you. As our Saviour Christ says, *Who is that faithfull wise Shepheard, whom his Lord shall make Ruler over his household?* Luke 12.42. Hath the Lord made us Rulers over his household? We are all shepheards in such and such Parishes. But did the Lord put us there? We are Spirituall Rulers over such and such households of God, but did the Lord make us Rulers over them? Otherwise we are not Starres in his hands; No, We are blazing Comets out of his Orb: If we be Starres in his hands, we can prove our placing from him.

Use 2. Secondly, This serves to condemne them that are thereto and intruders into Gods Heritage, that never came in by the doore, but by some other way, that are hirelings and will leave the sheep, for their own advantage; Gain makes them take Livings, gain makes them chop and change, that never went to Christ for his approbation: It is said of the Apostles, that the *Rulers and Elders perceived that they had been with Jesus*, Acts 4.13. Those are Ministers of Parishes indeed, that have been with Jesus. But these men, no man can perceive that ever they have been with Jesus Christ, that ever they had any allowance from him, and yet they will be crowding in into Livings. But I let this passe.

Use 3. Thirdly, Hath Christ the placing of Ministers? Then this is of use unto you, that have Ministers of Christs placing among you. Take heed how ye carry your selves under your Ministery. If you doe not obey their Doctrine, you sinne against Christ, O reject not their reproofs, put not off the Word of God in their mouthes, if ye doe, ye doe not put off men, but God. It was an excellent exhortation of that godly King, *Jehosaphat: Heare me, O ye inhabitants of Iudah and Ierusalem, believe the Lords Prophets, and ye shall prosper*, 2 Chron. 20 20. O, if Kings and Princes would doe so now, call upon people up and down, O Sirs, believe the Lords Prophets and ye shall prosper: Ye that have Gods Ministers among you, believe them, may be when they argue against all your sinfull courses, they tell you of hell, and damnation, and heaven, and salvation, ye hardly believe any such thing: O believe them, that it may goe well with you. Remember they be of Christs placing among you; He put them into your Pulpits, he gives them the Themes that they preach to you from day to day. Believe them.

Use 4. Fourthly, Hath Christ the placing of Ministers? Then never complain of graceleſſe Ministers. O, ye have graceleſſe Ministers, and our Minister is not as he should be, he is not a good liver, he does not preach to the Conscience. People are apt to complaine of Patrons, and such and such causes, but let me tell you, you murmure against Jesus Christ, every Parish in *England* might have a good and a godly Minister, a Minister after Gods own heart, for all that I know, if they would goe to Jesus Christ; he hath the placing of Ministers.

Now what is the reason that there are no more able worthy Ministers every where?

I Answer, Surely, if Christ were sought to, this would quickly be holpen; when *Judah* had no Ministers in the Captivity, their soules starved for want of good feeding, thousands perisht, and their soules were quite lost for lack of Vision. What sayes Christ to them, *Turne ye back-sliding children, saith the Lord, for I am married unto you, and I will take you, one of a City, and two of a Family, and I will bring you to Zion. And I will give you Pastours according to my heart, which shall feed you with knowledge and understanding*, Jer. 3.14, 15. People are subject to murmure, and this is long of such and such, that we

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have no better Miniſters; whereas the truth is, it is long of our ſelves; Iniquity abounds every where, the love of many waxes cold, people grow weary of wholſome Doctrine, they have itching eares; they are all full fed, any Miniſtery is good enough for them, *If a man Propheſie of Wine and ſtrong drink, he ſhall even be the Prophet of this people*, Mich. 2. 11. That is, any Prophet is good enough for them, fitter then a better. One that would ſhew people how to get Bread and Drinke, and Wine, and profits, and pleaſures; People would rather hear ſuch a one preach, than to hear of Repentance and Mortification, and Faith, and Holineſſe, and the wayes of God, they care not for theſe things. The true preaching of the Word, is as contrary to the diſpoſition of men as can be. Nothing is more irkſom unto them than the Word rightly taught. It goes againſt their luſts, it croſſes their wicked wills. They are weary of it, they ſay unto God, Depart from us, they will not let Chriſt reign in their hearts, therefore we may rather wonder that there is any good Miniſter in the Kingdome any where; we are to bleſs God, and pray for our Governours, that we have any good Miniſters at all, the truth is, we deſerve not any. There is ſo little Religion every where, ſo much Hypocriſie, ſo much Profeſſion without any power of Godlineſſe, ſuch a deal of vanity and unſoundneſs, and hollow-heartedneſs, nay, among ſuch as have gone for good Chriſtians, ſo much falſhood and rottenneſs, & Apoſtacy, to what end ſhould Chriſt let us have any more preaching? We give the world occaſion to think, that Preaching is the cauſe of all this wretchedneſs. What a diſhonour is this to Jeſus Chriſt? And therefore no marvail we have no more, we may admire the patience of God that we have any.

Uſe 5. Fifthly, Hath Chriſt the placing of Miniſters? Then ſee whither to goe for good Miniſters. Chriſt is the generall Patron of all Livings; He can preſent whom he will to a Pariſh, and therefore we ſhould pray unto him. When our Saviour Chriſt preached here and there, and ſaw how the people came out of all Pariſhes to him, it ſeems, though they had Levites in their own Synagogues, yet they did not know how to feed their flocks; they were as ſheep for all them without a Sheepherd, there was hardly ere a good Miniſter among them all. Mark what the Text ſayes, *Jeſus had compaſſion on them, becauſe they were ſcattered abroad as ſheep having no Shepherd*: O, ſayes he, *Pray ye therefore the Lord of the harveſt, that he would ſend forth labourers into his harveſt*, Mat. 9. 38. So much for the firſt.

Secondly, Now as Chriſt hath the placing of Miniſters, ſo hee the continuing of them, as long as he pleaſes. He continued the Prophet *Iſaiah* in his Miniſtry, during the reign of four Kings. He kept the Prophet *Heſea* in his function, during the reign of five Kings, though the times were very bad. When it was told Chriſt that *Herod* ſought his life, that he would not onely put him beſides his Miniſtery, but alſo his very life; ſayes he, *Go tell that Fox, Behold I caſt out Devils, and I doe cures to day and to morrow, and the third day I ſhall be perfected*, Luke 13. 32. Chriſt had his time appointed him by his Father himſelf, and he would preach all that time out, and all the Devils in hell, and all his Enemies on earth ſhould not hinder him. So, Beloved, it is with all his Miniſters, he hath ſet them a time, and he hath power to continue them all that time. I ſhall preach to day, and to morrow, and ſuch a day, do the world what they can, they cannot hinder his Miniſters from preaching, till Chriſt pleaſe, as he told his people: *Though the Lord give you the bread of adverſity, and the water of affliction, yet ſhall not thy Teachers be removed into a corner any more: But thine eyes ſhall ſee thy Teachers*, Eſay 30. 20. 9. d. though thy Miniſters have been put by, yet I will reſtore them againe, and they ſhall not be put by any more. I have power to continue them as long as I will; when he called *Noah* to preach to the old world, he appointed him 120. years, and he continued him all that while, whether the wicked world would or no.

Reas. 1. And the Reason is, first, Because Ministers are his Embassadours. Now a King is in his choyce how long his Embassadours shall lye Leiger in a forrain Country, he hath so many businesses for them to do, and so long they shall continue there. So, true Ministers are the Embassadors of Christ, as the Apostle *Paul* speaks, *Now then we are Embassadors for Christ, as though God did beseech you by us, we pray you in Christs stead, be ye reconciled unto God*, 2 Cor. 5. 20. We are Christ's Embassadors, and therefore he will continue us as long as he list; as long as he hath any businesse to do, as long as he hath any soules to save, any men or women to reconcile to his Father, or to build up, so long he will continue us. It is a dolefull signe when Christ takes away his Ministers from a place, it is a sign he hath no more soules to save; if he had, he would let his Embassadors lye besooting still: So that this is one great reason, because Ministers are Embassadors.

Reas. 2. Secondly, Because Christ hath all power in Heaven and in Earth, as he told his Apostles, when he sent them out to preach, *All power is given to me in heaven and in earth*, Matthew 28. 18. q. d. I have power to send you, and I have power to continue your Ministery as long as I think fitting, and I have power to take you away, I have power to ordaine you either for Salvation or the Damnation of men. Whom I will, I can convert by your Sermons, and whom I will, I can deliver up to the counsell of their owne hearts, that they shall not be converted by you. Now, if Christ hath all power in Heaven and in Earth, then he hath power to continue his Ministers as long as his will is. I need not stand to prove this, it is too evident: He hath power to lengthen his Ministers lives, to prolong their liberties, when he takes away one, hee hath power to put in another as good: When he meant to take away *Elias*, he anoynted *Elisha* in his roome. If their enemies be never so many, he can tye up their hands; He delivered *Paul* from the mouth of the Lyon: though forty men had vowed to take him away by death, he diverted their plot, and continued him still: Nay, when he was in bonds, yet he was able to get him liberty to go abroad with his Keeper, and to preach the Kingdome of GOD to as many as came. Suppose the world be never so mad against Christs Ministers, yet as long as he hath any more work for them to do, he can hold off their fingers from medling with them, till they have finished the Task that he hath given them to do.

Use 1. The use of this is, first, That Ministers should not fear to be deprived of their Liberty, so long as they do well; indeed if they do ill, if they be wicked or idle, or unworthy, such Ministers should feare they doe deserve to be put down. But if we be godly Ministers, it is our baseness to fear any such thing, Christ hath the continuing of us, our times are not in mens hands, but in his. What a horrible thing is it, that we should goe against our Conscience in any thing, or be afraid to speak what God bids us, to be meal-mouth'd, to be discouraged with rumours, or dangers, we should *keep nothing back of the whole counsel of God*; we are Stars in his hands, and he hath the continuing of us, though men fight against us, they cannot prevaile against us, till our businesse is all done. As the Lord told the Prophet *Jeremiah*, *They shall fight against thee, but they shall not prevaile against thee, for I am with thee*, Jeremiah 1. 19. Let us then be afraid of nothing but sinne. Let us be afraid to doe any evil, either towards God or towards man; let us be harmlesse in the midst of a crooked and a perverse generation. Let us deale faithfully with our people, let us undauntedly *Preach, Rebuke, Exhort, with all long-suffering and Doctrine*, make our faces hard against the wicked; faces, no matter for their railings, their threatning speeches, their malicious accusations, and not feare, the Lord Jesus hath the continuing of us.

Use 2. Secondly, Here we may see the reason why the Gospel continues in any place,

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a man would wonder it ſhould continue any where, becauſe the world cannot abide it. *Which of the Prophets have not your Fathers perſecuted?* ſayes *Stephen*, *Act.* 7.52. They that doe evill, hate the light, it cuts them to the heart, Every ones hates me, ſayes the Prophet, he was reproached for the Words ſake. Report, ſay they, and we will report it. One time they put him into a dungeon; Another time they would have killed him. *Shemaiah* writ Letters to the high Prieſt againſt him, *Jer.* 29.25. And yet he continued his Miniſtery, untill the day of the Captivity. Nay, he had liberty, when others had their liberty taken away. Ye know Chriſt himſelf Preached dayly in the Temple, and they took him not, though they gnaſhe their teeth at his Doctrine, and ſometimes were in the mind to throw him down headlong and break his neck, ſometimes to ſtone him; yet till his houre was come, he had his liberty.

And the truth is, a man would wonder how any of Gods Miniſters have their Liberties continued, when there be ſo many Drunkards, ſo many Enemies of all goodneſſe, ſo many that follow their own ungodly luſts, and the Goſpel is an eye-ſore unto them, and yet in many places it ſtands ſtill. This is Gods doing. You ſee here Chriſt hath the continuing of his Miniſters; they ſhall have their liberty, as long as God hath any uſe for them.

Thirdly, Is it ſo, that Chriſt hath the continuing of his Miniſters? then this *Uſe* 3. is of uſe alſo unto you; Now you heare whence to have your good Miniſters continued, even by ſeeking to Jeſus Chriſt, he can lay a charge upon all the world where they are, to let them alone. He can ſay, *Doe my Prophets no harme*, Pſal. 105.15. You will ſay, why? what ſhall we doe?

I Anſwer; firſt, Let us repent of our ſinnes, it is our ſinnes that remove the Miniſters of God, if we would repent us of our ſinnes, and turn from our wicked wayes, and let the Word work upon our hearts, this would continue the Miniſtery of the Word; as God told *Judah*, when they ſhould repent of their ſinnes, O ſayes he, *I will be your GOD and you ſhall be my people, and my Sanctuary ſhall be among you for evermore*, Ezek. 37.27.28. That is, by Sanctuary he meanes his publique Worſhip, the preaching of his Word, and other of the meanes of grace, when they repented of their ſinnes, then theſe ſhould be continued: So, Beloved, if ye would repent of your ſinnes, I doe not mean one or two, or a few, or ſo; But if there might be a generall Reformation among us, this would faſten the Word among us, as in a ſure place.

Secondly, Let us prize the Goſpel, the Goſpel loves to ſtay there where it is welcome: It will never goe away, if it might have good entertainment. If wee would honour it, and glorifie it, and pluck up our affections in the deareſt manner to it, this would preſerve it among us for ever. The Church of *Philadelphia*, that uſed the Word beſt, had it longeſt, &c. *Rev.* 3.10. Our Saviour Chriſt hath a ſaying, *Into whatſoever Towne or City ye enter, enquire who is worthy, there abide*, *Matth.* 10.11. And as he ſayes, *Luk.* 10.7. *Goe not from houſe to houſe.* The Goſpel does not love to change houſes till it be urged; ſo it does not love to change Towns, if it may have good uſage; So, Beloved, if we would give the Goſpel good uſage, the Lord would continue it; like a Gueſt that is the willinger to ſtay, when he ſees he is among Friends.

Thirdly, Let us bring forth the fruits of it. The Husband-man will ever continue ploughing of his ground, as long as he ſees it will give him a good crop. But when he perceives it will not quit charges, then he layes it Fallow. So Chriſt would have ſtayed his Word ſtill in *Judah* and *Jeruſalem*, if they would have brought forth competent fruit. But when once they grew barren, he ſaid he would take his Kingdome away. *The Kingdome of GOD ſhall be taken away from you, and given to a Nation that will bring forth the fruits thereof*, *Mat.* 21.43.

Fourthly, Let us be earneſt with God to have his Goſpel continue. Im-

portunity may doe much: Importunity held Christ a while longer with the Disciples, *Luk.* 24.29. Importunity held the Levite three or foure dayes longer than otherwise he would, *Iudg.* 19.4,5,6,7. O, if we would be importunate with Christ to stay his Gospell still; as *Iacob* did the Angell, *Thou shalt not go, till thou blesse me*, Lord thy Gospell shall not goe till it convert me, and it shall not go from me willingly, till it convert me first. If every one would hang upon Christ, to stay his Gospell still, and, Thou shalt not let it goe till it hath done my soule good, till it hath inlightned mine eyes, and quickned my heart, this would obtaine much; may be, some does doe thus: as *Ieremiah* did: *O thou hope of Israel, why shouldest thou be as a stranger in the Land, and as a way-faring man, that turneth aside to stay for a night?* Ierem. 14.8. Alas! that would not doe, if there had been many *Ieremiah's* to doe thus, then they might have gotten him to stay longer. So, may be, some doe cry importunately thus, *O thou hope of Ierusalem, &c.* And so I fall upon the third thing, Ye have heard, First, how Christ hath the placing of his Ministers; Secondly, he hath the continuing of them.

Doct. Thirdly, Now it followes, He hath the removing of them too. People are prone to look upon second causes, but Christ is the supreame, he is the principall cause of this judgement upon men, to take away his Ministers, as the Prophet *Isaiah* speakes, *The Lord of Hosts doth take away from* Jerusalem *and from* Judah, *the mighty man, and the Iudge, and the Prophet*, Esay. 3.1,2. Whether it be by death, or removall, or imprisonment, or suspending, or any other way: It is he that deprives a people of his faithfull Ministers, whosoever be the instrument.

First, He can take them away by Death out of the world; Thus the Lord took away the Prophet *Enoch. Gen.* 5.24.

Secondly, He can take them away by removall; Thus he took away *Ionas* from *Israel*, and sent him to *Niniveh*, *Ion.* 3.1. Ye know he was a Prophet in *Israel*, and the Lord removed him thence to the Land of *Assyria*.

Thirdly, He can take them away by letting them be imprisoned; Thus he took away *Iohn* the *Baptist*, by letting *Herod* put him into Prison, for telling him of his sinnes, *Mark* 6.17. So, *Ahab* imprisoned *Micheiah* for telling him the truth.

Fourthly, He can take them away by letting them be suspended, and inhibited from preaching, by letting wicked men have their wills *That say to the Seers, See not; and to the Prophets, Prophesie not; Speak to us smooth things, prophesie deceits*, Esay 30.10. Thus King *Amasiah* silenced the Prophet that reproved him, 2 *Chron.* 25.16.

Fifthly, He can take them away by silencing them himself: this is as bad as taking them away for the time; thus himself stopt *Ezekiels* mouth, and made him dumb.

Reas. 1. Now the reason why Christ does do thus, is, First, because of the wicked, they will not receive their Doctrine. Thus the Lord *Iesus* took away *Paul* out of *Ierusalem*, *Make haste, get thee quickly out of* Jerusalem, *for they will not receive thy testimony concerning me*, Acts 22.18.

Reas. 2. Secondly, The Lord does it in regard of his own people, because they begin to forsake their first love. This was the reason why the Lord threatned to take away the Ministery of the Word out of *Ephesus*, *I will remove thy Candlestick out of its place, except thou repent*, Rev. 2.5.

Thirdly, The Lord does this sometimes in regard of the Ministery it selfe, that it may be more precious afterwards, as it is said there in *Samuel*, when the Lord had deprived *Israel* of his Prophets, for a matter of foure score years together, O fayes the Text, *The word of the Lord was pretious in those dayes, because there was no Vision*, 1 Sam. 3.1.

Use 1. The Use of this is; first, Is it so, that it is Christ that removes Ministers?

Then

Then this should teach us to mourne before him, if ever any of our Ministers be taken away by any meanes, we should see whose hand is upon us, the hand of the Lord is gone out against us, it is he that inflicteth this judgement; and therefore we should mourn unto him, as the Church did. When all their Prophets were gone, and all Religion went to wrack, and the enemies had burnt up their Synagogues, and broken up all their godly Assemblies: O how they mourned unto God for it! *O God, why hast thou cast us off for ever? why does thine anger smoake against the sheep of thy pasture? Remember thy Congregation, which thou hast purchased of old. Remember mount Zion wherein thou hast dwelt*, Psal. 74. 1, 2. This was a heavy judgement indeed, they felt the Lords anger smoak against them then. Why? What was the matter? *We see not our signes, there is no more any Prophet*, verse 9.

Secondly, another Use is, Let us look into the meritorious cause, which is nothing but our sinnes. If Gods Ministers be put downe at any time, it is our sinnes that put them downe. For if Christ be the inflicting cause, certainly our sinnes are the deserving cause; we can blame none but our own sinnes, if any thing stop any good Ministers mouth, it is they, it is peoples Drunkennesse, and disorder, you are the cause, your unfruitfulnesse, and security, and hypocrisie, and formality; you doe not learne goodnesse and godlinesse under the Word, ye remaine vaine and blind, and hardned in your hearts under the same. What Parishes more disorderly, than those where most Preaching is? where is more hatred of word, and vertue, and piety than there? where is more railing at a good life, and holy walking, and such as desire to doe well? The more Preaching people heare, for the most part, the worse they grow. People come to Church it may be, but they make it a cloake for their villanies, they will give us the hearing, but no obedience, no practise, no Reformation, no signe of amendment, no love, no truth, no faithfulnesse, no communion at all, well-a-neere, where most Preaching is. If any thing stop our mouthes, this will doe it. And indeed what may men think of us, but that we are a company of hypocrites, and teachers of vanities? what are these Preachers? we see little good they doe, what becomes of all their Preaching? Factions and odde opinions in our Towne, and dissoluteneſſe, and all manner of licentiousneſſe in another. If the whole world should let us alone, I verily feare God himself would put us down immediately, in the end. So many scandals, so many thousand offences are given every day, that its a wonder we stand as we doe. That the Lord of heaven lets any Minister in *England*, come into a Pulpit more; nothing but pride, and self-conceits, and self-trustings, and seared Consciences, dead hearts, and profaneneſſe; unleſſe it be a very little handfull, O Beloved, if where preaching is, it were honoured as it ought to be, and obeyed as it should, if people would do as we teach, I dare be bold to affirm we might Preach long enough. If our Townes would sweetly reforme, set up good Government, root out all disorders and cursed abuses, live like Christians indeed, be humble, and sober, and loving, and dutifull to GOD and Man; giving to *Cæsar* the things that are *Cæsars*, and to God the things that are Gods. If we would feare God, and honour the King: Reverence Gods Courts, obey the voyce of his servants, love CHRIST and his Word, above our appointed food, this would lengthen the Ministery of the Land; this would be a meanes for the establishing of Gods Kingdome among us; Christ would never repent that ever he sent his Gospell unto us, where we have some, we should have more, where we have more, we should have a hundred times more, as the Apostle *Peter* sayes, *Who is he that will harme you, if ye be followers of that which is good?* 1 Pet. 3. 13. *Use 2.*

Thirdly, another Use is; Is it Christ that takes away Ministers, either by death, or restraining, or by any other way? Then let this be a meanes to exhort us to repent of our sinnes, that Christ may still give a doore of utterance to *Use 3.*

his Ministers, that they may still speak in his name. This should move us to seek God. When *Peter* was cast into prison, O what fasting, and crying, and praying was there to God for him, till he was restored againe! *Act.* 12.5, they did not goe to *Herod* to restore him; No, they knew Christ was he that took him from the Church, whoever were the instrument; therefore they sought to Heaven for him again; If any peoples Ministery be gone, this is the best way to fetch them again: *Paul* knew this to be true, and therefore when he was in prison at *Rome*, he writes to *Philemon* thus, *I trust that through your prayers, I shall be given unto you*; Philemon, *ver.* 22. Nay, he is so confident that if people would but cry hard for him to God, that he should quickly be enlarged, Nay, sayes he, *prepare me a lodging, for I trust that through your prayers I shall be given unto you. q. d.* I make no question, but I shall out of prison, if you will but be earnest with God. So also, it seemes the Authour to the *Hebrewes*, was restrained from Preaching; Now mark what an exhortation he uses, *Pray for us*, sayes he, *and I beseech you the rather to do this, that I may be restored unto you the sooner*, Heb. 13.18,19.

Thus I have finished this part of the Description of Jesus Christ, that hath the seven Stars in his hand, and the whole Subscription too: *These things, saith he, that hath the seven Spirits of God, and the seven Stars.* I come now to the Epistle it selfe. *I know thy works, that thou hast a name, that thou livest and art dead:* But of this more, &c.

REVEL. 3. 1.

And unto the Angel of the Church in Sardis, *write, These things, saith hee, that hath the seven Spirits of God, and the seven Stars, I know thy works, that thou hast a name that thou livest, and art dead.*

I know thy Works, &c.

1. YE have have heard two things concerning this Epistle; First, the Inscription, that declareth the Person to whom it was sent, *To the Angel of the Church in* Sardis, *write.* That is, it was sent principally to the Ministers of the Church in the Towne of *Sardis*, and also to the Christians that were in that Church.

2. Secondly, The Subscription that declareth from whom it was sent, *These things, saith he, that hath the seven Spirits of GOD, and the seven Stars:* That is, it was sent from JESUS CHRIST.

Now we come to the third thing, and that is the subject matter of this Epistle, which consists of three things;

1. First, A Reprehension of the sins of the Minister, and the body of his Congregation.

2. Secondly, A Direction, or the shewing of the remedy for the curing of their sinnes.

3. Thirdly, A Commendation of some particular persons in that Congregation, that were not carryed away with the sins of the times.

The Reprehension is either in generall, *I know thy works*, that is, I know them all, and I know them to be stark naught for the most part, whatever they seem: they may seem to be very good, but I tell you plainly, I know them all what they be, *q. d.* Generally they are stark naught.

And then in particular he instances in two, First, the sin of hypocrisie, or seeming to be good, *Thou hast a name that thou livest.* Secondly, the

sin

sin of deadnesse of heart, *But thou art dead*. This is the reprehension, or the reproof.

Then followes the Direction, or the shewing of the Remedy, for he does not reprove them out of any ill will, but for their good. And therefore he prescribes them a Remedy, and the Remedy is two-fold: The first is, *To strengthen things that remaine, that are ready to dye*, verse 2. q.d. As many of you as are not quite and clean dead, stir up your selves, quicken up your hearts; and this is, first, illustrated by shewing how they should doe that, *Be watchfull*; sayes he, q.d. that is the reason why ye languish on this fashion, and ye will languish more and more, because ye are not watchfull, therefore be watchfull: and then it is urged by rendring a motive to use this Remedy: *For I have not found thy works perfect before God*, that is, thou art hardly sincere a jot, thou art full of hypocrisie and formalitie, and thou wilt lose all thy labour, if thou doest not look well about thee; therefore shake up thy self, *and strengthen the things*, &c. This is the first remedy. 1.

The second remedy is *to repent*, verse 3. and this is amplified by shewing how, and that in two wayes, first, *Remember how*, &c. i.e. Consider how thou hast been taught, and bewaile thy declinings, for thou art horribly departed from what thou hast heard out of the Word. Secondly, *Hold fast*, i.e. so bewaile thy wanings and degenerations, that thou maist get up again, and hold thee fast there, when thou art up. 2.

Now, lest they should neglect the using of this Remedy, the Lord Jesus sharpens his speech with a threatning, telling them the danger, if they will not be awakened. *If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know*, &c. Thus you see the Remedy.

Then the next thing is the Commendation of some saine persons, q.d. Birds, that were not carried away with the sins of the Times, and in the common deadnesse of the Congregation, where they lived; and these he does commend very much.

And then an encouragement to give them an excellent promise.

The Commendation in these words, *Thou hast a few names even in* Sardis, *which have not defiled their garments*, verse 4. That is, there be some among you, though they be but a few; and he commends them for two things: 1.

First, from the *Place*, that they could be in *Sardis*, and yet keep their quickning; *Thou hast a few names even in* Sardis, even in *Sardis*, q.d. in dead *Sardis*, even there be some lively Christians, that are not dead.

Secondly, from the quality of their Care, expressed by a Metaphor of keeping their Garments clean, *which have not defiled their garments*; that is, they have been very carefull indeed, that they are not footed and soyled with so many ill examples; though others be dead, yet they will not be dead too for company. 2.

And then their Promise followes for their encouragement in these words, *They shall walk with me in white*, in the same verse, that is, I will give them the grace of Perseverance, and will keep them unspotted unto my heavenly Kingdome and Glory; And he addes a reason why he makes them such a Promise, in these words, *For they are worthy*, not as though they did merit Perseverance and Glory; no, but they are worthy in Christ, and Christ hath made them meet to be partakers of this mercy. Thus you see the matter of the Example.

Well, now to come to the Reproof, and first in generall, *I know thy works*, that is, I know them all, and I know them to be stark naught for the most part, whatever they seem; they may seem to be very good and godly, but be it known unto you, I know them all, what they be, q.d. generally they are stark naught.

The

Doctr. The first point we hence gather, is, that *the Lord knowes every mans ill courses*: he is privy to every mans sins; though men carry them never so cleverly and closely, yet he knowes them.

1. First, he sees mens sinfull works; they can do nothing but he sees it, as *Elihu* speaks, *His eyes are upon the wayes of men, and he seeth all their goings. There is no darknesse nor shadow of death, where the workers of iniquity may hide themselves*, Job 34.21,22. What ever evil men doe, they cannot hide it from him; they may goe into a house, and think to shut out all men from seeing of them, but they cannot shut him out; they cannot get out of his sight be they never so private, and whoever sees them not, yet the Lord sees them.

2. Secondly, he knowes every syllable that men speak at any time, as *David* sayes, *There is not a word in my tongue, but lo, O Lord, thou knowest it altogether*, Psal. 139. 4. The Prophet *Elisha* could tell what the King of *Aram* spake in his privy chamber, 2 *Kings* 6.12. The Lord can tell what words people speak under the Rose, what they say in their beds, what they whisper in their close meetings, what they belch out on their Ale-benches. *Enoch* sayes, he will have them all up at the day of judgement, may if a word be but at the Tongues end, he heares it.

3. Thirdly, he knowes every thought in mens hearts, as *Moses* sayes, *And God saw that the wickednesse of man was great upon the earth, and the very imagination of the thoughts of his heart was onely evil continually*, Gen. 6.5. Though mens thoughts be slye things, and are out of mens eyes, and of Devills eyes, and Angels eyes, yet they are not out of his, he sees what men think.

4. Fourthly, he knowes all that ever a man hath done in times past, he revealed unto *Moses* what *Adam* did in the Garden, what *Cain* in the Field, what braggs *Lamech* used before his wives, what villany *Lots* Daughters did in the night-time, many hundred yeares after they were done. He knowes what was done yesterday and t'other day, and t'other day, seven hundred years agoe. He hath a Kalender of all the sins of men ever since the beginning of the World; what people did in their child-hood, what in their youth, what in their manhood, though they themselves have forgotten, yet he remembers: There is no time out of minde unto Him, as *Solomon* sayes, *God requires that which is past*, Eccl. 3.15.

5. Fifthly, he knowes what sins men will commit hereafter; Christ told his Apostles before-hand, what wicked dealings they should meet with; the Lord told *Moses* what *Pharaoh* would do, before he went to him, *I know he will not let you goe*, Exod. 3.19. So likewise when the children of *Israel* were in the Wildernesse, the Lord told them even then that he knew all the wickednesse that ever they would do when they came into *Canaan*, *I know their imaginations even now*, sayes he, *before I have brought them into the land which I sware*, Deut. 31.21.

6. Sixthly, he knowes not onely what sins they have committed heretofore nor onely what they will commit hereafter, but also he knowes what they would commit, in such and such cases. He knew *Abimelech* would have taken *Sarah*, if he had not hindred him. He knew that the men of *Keilah* would betray *David*, if he should stay there, 1 *Sam.* 23.12. He knowes what a rich man would do if he were poore, what a poore man would doe if he were rich. He knowes that such a one would play the Apostate, rather than lose all his living; he knowes that such a man would do mischief, if he had wherewithall; he sees what is in every mans heart, what lies particularly in every mans nature. It may be here's one that dies in his infancy, the Lord knowes what he would have done, if he had lived till he was a man; here's one that dies at forty, the Lord knowes what a wretch he would have been, if he had lived twenty

twenty or thirty yeares longer; here's one that dwells now in a good family, it may be now he conformes to good duties, he does not fly out, but the Lord knowes how he would be a very rakeſhame, if he lived in another place.

7. Seventhly, the Lord knowes what men are, and what they have been, and what they will be, as he knowes all their thoughts, words and works. He knowes all their diſpoſitions, their perſons, their natures, their qualities, their affections, and ends and aymes and motives, and eſtates; he knowes how many are rotten though they profeſſe never ſo much, how many are unſound though they be never ſo well eſteemed in the Church; He knowes in what eſtate every man ſtands in. *He knowes vaine men, he ſeeth wickednesſe alſo, will not he then puniſh it?* Job 11. 11. The reaſons of this point, that God knowes all mens ſins and ſinfull courſes, he knowes all that they ever have done, or do, or will do, or can do, or would do, are:

1. Firſt, becauſe God is infinite in knowledge, as *David* ſayes, *his underſtanding is infinite*, Pſal. 147. 5. as the Prophet *Eſay* ſayes, *there's no ſearching of his underſtanding*, Iſa. 40. 28. Well, if he be infinite in Knowledge, what can a poore Creature keepe cloſe from him? who can hide his iniquities for him? who can ſet ſuch a colour upon his wicked deviſes, that he cannot diſcover them? let a man excuſe himſelf, may be his excuſes may paſſe currant among men, but God muſt needs know the falſeneſſe of his excuſes, and that they are but Fig-leaves: men may pretend what they will, and deny what they will with an impudent forehead, and ſet a good face upon what they will, and this may go unperceived among men; but Gods underſtanding is infinite, and therefore he knowes all that men do, he knowes how every man ſtands affected unto him, he knowes how people come to Church, and whether they meane to do what they have been taught, whether they meane to reforme what they have been reproved for; for, He is infinite in Knowledge, and therefore he is privy to all the ſins of men.

2. Secondly, as he is omniſcient, ſo he is omnipreſent; he is preſent every where; whither can any Creature goe from his preſence? if he go into Bed or Chamber, or Cloſet, or Street or high-way, or Alehouſe, or Drab-houſe, home or abroad, he can go no where but where God is, and how can he do ought, but God muſt needs ſee him? God himſelfe argues on this manner, *Can any hide himſelfe in ſecret places that I ſhould not ſee him? do not I fill Heaven and Earth? ſayth the Lord*, Jer. 33. 24. q. d. If I be every where, I muſt needs be able to ſee every where.

3. Thirdly, the Lord is omniprovident, as I may ſo ſpeak, he hath a hand either in the making of all things, or at leaſt in the permitting and diſpoſing of all things. All that is good, he does it himſelfe, or elſe it cannot be done. All that is evill, he muſt permit it to be, or elſe it cannot be committed; nothing is done without his concurrence or ſufferance; therefore he muſt needs know all mens ſins, he knowes what he hath ſuffered to be, or does ſuffer, or will ſuffer; not ſo much as the ſins of men can fall out without him; as *Peter* ſpeaking of *Judas* his ſins and the *Jewes*, and *Pilate* and *Herods*, they did nothing but what he knew they would do; why they did nothing, *but what his Hand and Counſell determined before to be done*, Acts 4. 28. therefore he knew the *Jewes* would betray Chriſt; he could tell the Prophet *Zachary* diverſe hundred yeares before, that he would take 30 pieces of Silver to do it. He could tell the Prophet *Eſay* that they would ſmite him and buffet him, that they would reckon him among tranſgreſſors; he could tell the Prophet *David* that they ſhould pierce his hands and his Feet, and that they ſhould offer him Vineger to drinke; the Lord knew all theſe ſinnes of yours, why? becauſe he had decreed them. True, he did not decree that he would make them commit them, but he decreed that they themſelves ſhould be the agents of them; it ſhould be meerly their fault, their covetouſnes, their malice, their men-

pleasing, their wicked disposition; I, but he ordered these things, and therefore he must needs know them. The Drunkard could not hold up the cup to his mouth, if God had not intended to preserve his armes, and his mouth at that time; he could not go to the Tipling-house, but that God intended to continue him his feet, and his health; no man could think a wicked thought, nor speake a naughty word, but that God upholds his heart and his tongue in the interim; if God should forbeare his goodnes to him, he would be speechlesse, and not able to thinke so much as any thought at all; and this aggravates mans sinnes, that he hath need of Gods goodnesse at the same time, and yet that he should sinne against his Maker.

4. Fourthly, the Lord knows every mans sinnes, because he hath a Candle in every mans bosome; he hath made mens hearts on that wise, that he hath a Candle in them all. Ye know there is a spirit in a man, that we call Conscience; that is Gods candle, as *Solomon* sayes, *The spirit of man is the Candle of the Lord, searching all the inward parts of the belly, Prov.* 20.27. Well if he have a Candle shining in every mans bosome, what can there be hidden in the dark? Nay, he knoweth mens hearts and wayes better then they know themselves, as the Physitian can better judge of his Patients body than himselfe. Christ knew *Peters* unbeleeving heart, when he knew it not himselfe, *though all men be offended in thee, yet will not I*; Christ knew he would be offended in him that very night; So he knew *Hazaels* wicked life when the man that owned it, would not beleeve it; *Is thy servant a Dog*, sayes he, *that I should be so wicked?* Yet he knew he would be so wicked and cruell; and therefore God can bring to a mans mind a thousand things that he never dream'd of before; many a man deceives himself all his life-time: but when he comes to sicken and die, then God shewes him what he is, and what he hath done, and now he sees he is a damned wretch, and yet before, though all the Ministers in *England* had told him so much, he would not have beleived it.

5. Fifthly, He must needs know every mans sinnes, because he is the Judge of all the World, and he is to judge every sinner according to his deeds; Now if he should not know all his sinnes, he could not judge righteous judgment. The Judge must know all secrets, otherwise he cannot well judge.

Now beloved, God is a righteous Judge, and therefore no sinne can scape him; *God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evill, Eccles.* 12.14. True it is, he shall not want witnesses in that day, for Conscience shall be a thousand witnesses; yet it is needfull that himselfe should have perfect knowledge of all the actions of men. For why is Conscience so ready to accuse a man, when it is awakened? It is onely because it is conscious that God knoweth all its doings; now if God had not perfect knowledge himself, conscience would not witnes all then, neither could it make a sinner confes all. But God knowing all, this is it that will make conscience to speak truth. The Psalmist being to dispute against a company of Atheisticall people that said, *Tush God shall not see*, Psal. 94.7. marke how he reasons against them, He brings an argument from Gods judging of men, to prove that God must needs see; O sayes he, *It is he that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know?* vers. 10. q.d. ye deny God to be judge, if ye say he does not know, how can he correct them? will he judge men for that he knowes not what? no, if he be the Judge of the whole World, he must needs know all that men do.

Jeremy hath a very excellent saying, *Jer.* 32.20.

Use 1. The Use of this is, First, is it so that God knows all mens sinful courses? if men be dead-hearted, he knows it; if they be heartlesse in good duties, he knows it; though they would be loth that men should know what they are, & do keep it from them, yet they cannot dawb it before God, he knows it; then this may serve to confute them that say, God does not know sin. This was *Averroes* his opinion, who sayes God does not know sin; God knows all that ever he knows by know-

knowing of himſelf, & how can he know ſin, becauſe he can ſee no ſuch thing in himſelfe? I anſwer, This is to derogate from the knowledge of God, & to deny the perfection of it. True, ſin is an evill, yea the greateſt evill of all evills; yet the knowledge of it is good: nay, it were ſtrange to ſay that God does not know who ſin againſt him; that were a pity; if men be abuſed, we ſay it were pity but that they ſhould know of it, and if we do love them, we tell them who they be that abuſe them, and what the abuſes are. Certainly, God knowes who do abuſe him, and how people carry themſelves towards all his Commandements and worſhip, it is a part of his perfection to know it. Againe, we our ſelves may know ſin, and may know ſin by the contrary, as we know what darkneſſe is by the contrary, which is light; and ſhall we ſay, that God does not know it? God damnes all the wicked, one after another for it, and therefoe he does know it, nay we ſee that God brings ſecret things to light here in this World, when people had thought that no body ſhould ever come to know it, yet he does often bring ſecret ſinnes to light here in this World; how much more at the laſt day? And though God knowes all that ever he knowes by looking upon himſelfe, and ſin be not there, but nothing but good and goodneſſe it ſelfe, yet he can know it as a *Medium* to bring good out of it; And ſo it is good as he wills it, and therefore he decrees it, and therefore he muſt needs know it and know it in himſelfe. For the permiſſion onely of it is in himſelfe, and the acting which is evill is out of himſelfe, neither does it follow that Gods underſtanding ſhould become vile by knowing ſo many vile things, as *Vorſtius* and others do blaſphemouſly affirme, and thence they would conclude their curſed Atheiſticall axiomes; we indeed may make our ſelves vile by looking upon vile and baſe things, becauſe we cannot keepe our hearts from ſavouring them; *Whoſe end is damnation, &c. who mind earthly things*, Phil.3.19. That is, their minde becomes vile by ſo doing. Hereby people come to be unacquainted with God, and with Heavenly things. They know how to buy and ſell, how to earne and get gaine, how to plough and ſow and ſuch earthly things, and they do ſo favour their minds, that they make their mindes baſe with them, and therefore we are commanded to ennoble our minds and underſtandings, for theſe things make them vile, and therefore we ſhould think of them no oftner then needs muſt, for our minds are debaſed by baſe objects; this is to be meant in regard of us, not as though any thing that God hath made were vile, but our corruption makes us vile; when we look upon vile things we are apt to run a whoring after them, and our affections to be hampered by them; but God can daily and every houre ſee and look what vile things men do; for he keepes a continuall and an uninterrupted hatred of them, as the Pſalmiſt ſayes, *He is angry with the wicked every day*, ſo he hates their courſes every day.

Againe, does God know all mens ſins? then this confutes the Anomiſts, that ſay God cannot ſee the ſins of his people, God ſees no ſin in his people ſay they, abuſing that place there of *Balaam*, *He hath not beheld iniquity in Jacob, neither hath he ſeen tranſgreſſion in Iſrael*. Numb.23.21. What's this but to pervert Scripture? he ſpeaks there of the eye of his Juſtice, He does ſpeak not of the eye of his Knowledge, He ſpeaks of ſuch things as is in the wicked: That indeed God does not ſee in his people, for it is not there to be ſeen, otherwiſe, if Gods people ſin, God makes them know & confeſs that he ſees it; as *David* ſayes, *O God thou knoweſt my fooliſhneſſe, and my ſinnes are not hid from thee*, Pſal.69.9. The garments of ſalvation that God puts upon his people, are not to hood-winke Gods All-ſeeing Knowledge, but to keep off the deſtroying Angell.

Secondly, another Uſe is to condemne the moſt ſorts of men that do not conſider of this truth; they little thinke that God ſees all their doings. I feare there is hardly any among us, that will ſeem to deny but that God can ſee all his wayes; and yet wee ſee it is too apparent by mens lives, that Uſe 2.

few men do believe this indeed. There is this vile Atheisme lurking in all our hearts naturally (otherwise we durst not do as we do) that either God is such a God as the *Epicures* made him, that sits in Heaven and regards not what men do here below, or at least we do not charge this truth on our hearts, that God sees us; this is the cause of all the sinnes that are among us; That there is so much lukewarmenesse in the better sort, so much heartlesnesse in holy performance before God, so much wickednesse among others; For why? if men did seriously consider that God sees all and markes all, nay he markes all that men do, so curiously, that he can *set in order before them, all that ever they have done*, Psal. 50.21. in the same order that they committed them, mark, he can set before us in order all that ever we do from day to day; this sin then, and that sin then, such a sin we did at such a time, such a sin in the morning, such at noone, such the last night, such lusts were in our hearts in such a place, and such in such a place; he can set them in order before us, he knowes them so well, and will too, before he hath done; I say if we did charge this upon our soules, we could not live so loosely as we do.

You will say, yea, But we are Christians, why do you tell us such a known truth? what needs so many arguments to prove that God knowes all our sins? we know that already, and no body will deny it, we are Christians. I answer; this is the hypocrisy of all mens hearts, their hearts will confess it to be a truth, but in their works they doe deny it. The Prophet *David* speaks of men that were in the visible Church of God as well as we, and that would confesse this truth as well as *we*, and yet he sayes of many an one of them; *He hath said in his heart, God hath forgotten, he hath hid his face, he will never see it*, Psal. 10. 11. And the truth is, this is the cause of all the boldnesse of people to go on in their sins, or to yeeld to sinne at any time; they put this out of their bosomes that God sees them; As *Ezekiel* speakes, *The land is full of blood, the City is full of perverseness, for they say, The Lord hath forsaken the Earth, and the Lord seeth not*, Ezek. 9. they say so in effect, they put God afarre off, and do not consider that he sees them. Beloved, there's none of us all but hath need that truth should be urged upon us, that God beholds all iniquity and evill, we can never do amisse, but he takes notice of it.

Use 3. Thirdly, another use is; Is it so that God sees all mens sins? Then this is a terror to all that go on with a selfe-condemning heart. O consider what the Apostle sayes, *If our heart condemne us, God is greater, and he knowes all things*, 1 Joh. 3. 20. q. d. If we have a selfe condemning heart, how much more shall we finde a condemning God? If our own heart can finde us out, if that can find out our worldlinesse, or our irreverence, or our carelesnesse of God, how much more will God find us out? He knowes all our sins better then we our selves? And therefore, O let us quake all of us to go on with a selfe-condemning heart; it is a bad badge, it is a prodigious token of the fearefull judgment of God, if we do not get our sins done away, by the blood of Jesus Christ, and by his sanctifying Spirit, God will finde us out, for he knowes what we are, and what we do daily, and how we live every day and houre. Againe, this is a terror to them that are Hypocrites; If God could not see a rotten heart, he should speed as well as the best. O but sayes God, *I the Lord search the heart, I try the reynes, even to give every man according to his wayes and according to the fruit of his doings*, Jer. 17. 10. and therefore wo be to such as are otherwise within then they seem to be without, they are painted sepulchers, but within they are full of rottennesse, they professe godlinesse, but they suffer within a Worldly Spirit, a guilty Conscience, a vaine minde, an unbelieving heart, no love of God, no zeale to his glory, no feeling of the Churches misery, no compassion with the Saints, no delight in them that feare God indeed; and yet they will go for Christians forsooth. God sees all their workes, and will unmask them in his due time, either in this

world

world, or in the world to come, and will poure everlasting contempt on them.

Use 4.

Fourthly, This is comfort to good people; for if God see all mens sins, then he sees all mens goodnesse much rather; what a comfort is this in Prayer to consider, *That he that searcheth the heart, knowes what is the minde of the Spirit*, Rom. 8. 27. He knowes all thy groanes, he knowes all thy desires; What a comfort is this when ever an honest soule is put to it soundly in temptation, when the soule is accused by Satan, hardly thought on by men, and God lets bitter temptations to come on? I say, what a comfort is this, that God knowes all the good things that are in man? All ones affections, all ones endeavours, all ones combats against sinne, all ones griefes for corruption, as *Peter* said, *Lord thou knowest all things, thou knowest that I love thee*, Joh. 21. 17. *Peter* was put to it roundly at that time; But yet this was his comfort, that God did know all things. He had many tokens of Gods gracious goodnesse about him, he had love to Jesus Christ, he had deep desires to do all that he bad him. O saves he, and thou knowest it. Againe, this is an excellent comfort in time of affliction When *Job* was in affliction, and his friends scorned him, then did he go and poure out his Teares unto God, and this was his comfort, *Behold, my witnesse is in Heaven, and my record is on high*, Job. 16. 19, 20. Againe, this is an excellent encouragement to serve God in these bad and sinfull times, people generally never looke after God, nor holinesse; the World lookes after their pleasures and their profits and preferments, and friends, and the like; but Religion and devotionesse, and godlinesse of living, few people looke after that, as though God did not regard what people doe. Now beloved, when we heare that God sees all that men do, and markes it, and will call all men to accompt, what an encouragement is this to serve God, as *David* said to *Solomon*, *Know thou the GOD of thy Fathers and serve him with a perfect heart; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts* 1 Chron. 28. 9. Againe, what a comfort is this against false accusations? He knowes all our Innocency, when our neighbours say all manner of evill of us. He knowes we do that in simplicity, which others thinke we doe out of a sinister respect, or out of pride, or popularity, or for applause. What a comfort is this, when we can appeale to God, as *Paul* sayes, *The Lord knowes that I lye not*? as *David* sayes, *I have not refrained my lips from Preaching thy Righteousnesse O Lord, thou knowest*, Psal 40. 9. He knowes the uttermost endeavour and desire of our hearts is to be as good as we seeme, though the world take us for hypocrites. He knowes we be true men, that reverence every power that is of God, though the World esteeme us factious and humorous. Little does the world thinke what the Saints do every day, what wrastlings with God, what conflicts in their minds they endure; this is sufficient, the Lord knowes.

Againe, what a comfort is this? if we desire to know our sinnes, God is able to shew them unto us. He can open our eyes to behold them for our humiliation, that we may say with the Prophet, *I know mine owne iniquities, and my sinne is ever before me*; If we want a right sight of our sins at any time, it is but going to God. He knows them all, he can help us to see them aright.

Use 5.

Fifthly, Does God know all mens sinnes? Then this should make us afraid to do evill at any time, or in any place, yea in the secretest; we can never do any evill, but God will spy us out, we cannot have a thought in our heart but he does discerne it; nor omit any duty, but he does perceive it, nor slubber over any good duty, but he stands by and looks on, may be when ye are among your selves, ye can shoot out your Arrowes, even bitter and malicious words, may be no body can tell what ye said, tush it shall never come to such a matter here; Who can tell that you did say so? Who? why God can, Thus ye said and thus ye said, sayes the Lord, *Thus have you said, O house of Israel for I know the things that came into your mind, every one of them*, Ezek. 11. 5. He knowes

knowes thy Adultery, and with whom, and in what bed; neither Curtaines, nor doores, nor Lock and key can hide from him. He knowes thy heart hath risen up against the Word. He knowes how many times thou hast smothered thine owne Conscience, and gone against it, and out-wrestled it; He knowes how thou letteſt thy minde rove in Prayer, how many times thou hast come to the Lords Table unworthily, omitted Family-duties, or hudled them over without due regard. He knowes what trickes thou hast to put off conviction, what a base esteeme thou hast of the strictnesse that Gods word doth require, when thou heareſt it layd open. O I say, this ſhould make thee to feare God, this ſhould make thee to feare every where, as the Pſalmiſt ſayes, *Thou compaſſeſt my paths and my lying downe, and art acquainted with all my wayes*, *Pſal.* 139.3. Thou haſt be ſet me behind and before, within and without; thou poſſeſſ'ſt all my reines. O what an awe ſhould this breed in us! But I let this Uſe paſſe. This Uſe will better come in the next Doctrine.

Doctr.2 Well then, the next Doctrine is this. The knowing that God knowes all our workes, is the powerfull meanes to all Gods elect, to do them good, and to quicken them and to make them take heed of all manner of ſinne; when the Lord would quicken his people here in Sardis, he uſes this as his firſt meanes to do it by, *I know thy works*. We may ſee this in *David*, *I have kept thy precepts and thy Teſtimonies, for all my wayes are before thee*, *Pſa.* 119.168. When *Solomon* would confute a whoriſh heart, he uſes this for his argument, *Why wilt thou, my Son, be raviſht with a ſtrange woman, and embrace the boſome of a ſtranger? for the wayes of man are before the eyes of the Lord and he ponders all his goings*, Prov. 5 20.21. Why wilt thou do thus? q.d. thou art madde, thou art deſperate, if this argument will not prevaile with thee.

Reaſ. 1. The reaſons of this point are, Firſt, becauſe the Lords knowing of our workes is not onely a meere knowing of them, but alſo a marking and a pondering them too. He diligently obſerves what we do, he ponders and conſiders whence it proceeds, and whither it tends, as the Prophet ſayes, *The Lords Throne is in Heaven, his Eyes well conſider, his Eye-lides try the Children of men*, *Pſal.* 11.4. And therefore when he Scripture would tell us that God knowes mens hearts, it ſometimes expreſſes it thus, *The Lord ponderith mens hearts*, Prov. 24.12. If God did onely ſee what we do, it were another matter, but when the ſoule ſhall heare that he markes, and that he ponders, and conſiders mens ſinnes, and weighes them how haynous they are, what puniſhment they deſerve, and how horrible it is that they do, how much it is againſt his glory; its a ſigne of a deſperate heart, when this will not work.

Reaſ. 2. Secondly, becauſe when God ſees all our ſinnes, it is with a moſt holy and pure Eye, and ſuch an Eye as cannot abide ſuch an object before him, as the Prophet *Habakkuk* ſpeakes, *Thou art of purer Eyes then to behold evill, thou canſt not looke on iniquity* *Hab.* 1.13. If God ſaw our ſinnes with ſuch an Eye as men ſee them now and then, it were no ſuch great thing, for we know that moſt men can endure to ſee our ſinnes well enough, and like us little the worſe; but they are infinitely offenſive unto God, he ſees them with ſuch an eye, that if ever the Conſcience be a wake but to perceive how he lookes, it will burſt the very heart of a man.

Reaſ. 3. Thirdly, becauſe when God ſees our ſinnes, he records them, he notes them in a booke, that he may never forget them; as he told the people of the Jewes, *Behold it is written before me, I will recompenſe and render it into your boſome*, Iſay. 65.6. If God did ſee our ſinnes, and there's an end, then indeed this doctrine of Gods ſeeing would do little; may be God would forget them againe; yea, but when he ſees, he regiſters too, nay he layes it up in record to be in ſtore by him againſt another day; nay, he ſeales them up in his treaſure; *Is not this laid up in Store by me, and ſealed among my treaſures?* Deut.

32.

31.34. Now when the Soule ſhall come to mark this, this will wound it to the quick; this muſt needs doe a man good, and ſtrike an awe into him of God.

Fourthly, becauſe when Gods ſees our ſinnes, it is even all one as if all the world ſhould ſee them too; as *Origen* notes: For let our ſinnes be never ſo ſecret, our inward unſoundneſſe never ſo unknown, yet if God know it, it is as bad and worſe than if all the world knew it; for all the world ſhall know it one day. God will lighten all things that are hid in darkneſſe, and will make manifeſt the ſecret counſailes of mens hearts; *then ſhall every man have praiſe of God*, 1 Cor. 4.5. that is, whoſoever have been Godly, God will bring all their godlineſſe forth, and every one of them ſhall have praiſe of God; this ſhall be an honour to them before all the world: So if a man have been evill, then God will produce all his naughty courſes forth, then ſhall he have ſhame from God, God will ſhame him before all the World. There is nothing now covered that ſhall not then be revealed, nothing hid that ſhall not then be laid open; what a ſhame then will this be for thee, that thou which haſt gone ſo many yeares for an honeſt man, and may be, haſt been ſome body here in this world, when all the Saints ſhall ſee thee ſtanding as a wretch, as a hell-hound, as a limb of the Devill, on Chriſts left hand? What a ſhame will it be, if we that are now earneſt Preachers, if any of us ſhall then be found among the goats? What a ſhame to any of you, that would count it a ſore diſgrace to be called a wicked man, to be led forth with evill doers, and ſholed among the damned? Well then, if Gods ſeeing of mens ſinnes be ſuch a kinde of ſeeing as this is, no marveil if it work ſo effectually on them that are of God. *Reaſ.* 4.

Fifthly, another argument may be taken from our diſpoſition; our diſpoſition is ſuch, that we cannot abide that our wickedneſſes ſhould be ſeen of any body that we know cannot abide them; Which among us, when we pray and have baſe roving thoughts, would not we be aſhamed that a man ſhould ſee our thoughts rove? which of us, that are unſetled and dead-hearted, would not bluſh that men had a caſement to ſee how *dead* he ſits at a Sermon, and how *dead* at a Sacrament, how *dead* in other of Gods Ordinances; what baſe and impure thoughts ſometime doe ariſe in his mind. If he did think that any man ſhould ſee them, he would hardly be able to ſhew his face among them. Let but an Adulterer that is naught with a Whore, have but a few men, or but one man come and take him in the act, O how it will gall him and vex him to be ſeen! as *Iob* ſpeakes, *If one know them, they are in the terror of the ſhadow of death*, Job 24. 17. they abhorre the light, they cannot abide to be brought out to be known. Now beloved if this be our diſpoſition by nature, that we cannot abide that ſo much as a man ſhould know us; nay, not a child of ſix or ſeven yeares of age, then O what a terror is it that the God of Heaven and Earth ſhould know us, that he ſhould ſee all our luſts, all our ſinfull and vile thoughts, all our uncleane and noyſome affections, all our by-ends and careleſneſſe of God! O what a powerfull thing is this to work upon the heart, except it be delivered up to a reprobate ſenſe, to ſleight God, and care leſſe for him then for a little Boy, or a mortall man! So then ye ſee, this is a powerfull meanes to work upon a ſoule, to know that God knowes all his works. Though the Woman of *Samaria* ſtood jeſting, and playing, and conteſting with our Saviour a good while: yet when ſhe perceived that he knew all her villany, this burſt her heart; O ſayes ſhe, *this is no other then Chriſt, he hath told me all that ever I did*. Joh. 4.29. *Reaſ.* 5.

The Uſe of this is, Firſt, here we ſee, they are deſperate that this point cannot work on; it's certain they are graceleſſe that can heare that God ſees all their works, and yet it does not purge them from day to day; its an evident argument that a man contemnes God, and makes nothing of him. When *David* had ſhewed that the wicked care not for Gods eye, they make a matter of nothing *Uſe* 1.

nothing of it; *thoſe God does not ſee*, ſay they, *Pſalm.* 10.11. that is, they knew he ſaw indeed, but they made nothing of it; as long as men did not ſee them, they counted Gods ſeeing as nothing; now mark what followes, *wherefore doe the wicked contemne God?* verſe 13.

Uſe 2. Secondly, Is it ſo, that this is ſuch a powerfull meanes to work upon our hearts? Then let us not harden our hearts, but let us conſider of it, that it may cut between the bone and the marrow, and divide between the ſoule and the ſpirit; God ſees all our works. This point ſhould fall upon our hearts, like the almighty hand of God, as it did upon Job, *I know thou canſt doe every thing, and that no thought can be hid from thee*, Job 42. 2.

Now we come to the particulars, And the firſt is in theſe words, *Thou haſt a Name that thou liveſt*, and the other is, *and art dead.*

That *thou haſt a name that thou liveſt*; This is the firſt particular, whereby the Lord Jeſus proves that which he had implyed before, *viz.* that the works of *Sardis* were all ſtarke naught, becauſe they had onely a name to live, they reſted in a meere outward name to be Religious and good Chriſtians, and people of God, and believers, and a Church of Jeſus Chriſt; they had the name, and that was all; they had a name to live; well, ſayes he, for this very thing, *I know all thy Works*, (*i.*) I know them to be all ſtarke naught. Some think this is an alluſion to the Miniſter of *Sardis* his name, who (they ſay) was called *Zoſius*, that is, Living. Thou haſt a name that thou liveſt, but the truth is, thou art dead; whether that be ſo, or no, I know not; but this is the meaning of the words, that both the Miniſter and the Church ſeemed to be alive towards God; he to be a very good and godly Miniſter, and they very good and godly hearers, they were all profeſſors, they were all very devout and forward in all their duties of Religion to ſee to; *Thou haſt a name that thou liveſt.*

By *name* is meant a meere Name, as we ſee by the clauſe following, *and art dead*; for when a man is dead, the name to live muſt needs be a meere Name.

1 Firſt, a name in regard of themſelves, they took themſelves to be alive; as *Paul* had a name to live before his converſion, while yet he was a Phariſee, he had then a name to live, *I was alive without the Law once*, Rom. 7.9. That is, I had a name to live then, I taking my ſelfe to be alive; I thought verily in thoſe dayes that I had true Grace, and true faith, true Hope, and true Love, and the true feare of God before my eyes. So this Church had a name to live, they thought themſelves to be alive.

2. Secondly, a Name in regard of other Godly Churches; others in the judgment of Charity conceived they were alive; as the Scribes, and the Phariſees, our Saviour Chriſt told them, they had a name to live, *Woe unto you Scribes and Phariſees, Hypocrites; for ye are like unto whited Sepulchers, which indeed appeare beautifull outward, but are within full of dead mens bones*, Matthew 23.27, that is, ye ſeeme to be alive, ye have a name to live, but indeed ye are dead; They had ſuch a great name to live that our Saviour Chriſt had much ado to keepe his owne Diſciples from over-weening of them; *beware of them*, ſayes he, *q. d.* whatever ye may thinke, they have a meere Name to live.

3. Thirdly, a Name among poore ignorant and ſimple people; ye know there be abundance of poore ſimple people, that are led away with ſhewes, that know not what true Religion is, nay may be hate it, but yet they are led away with the ſhew of it; now they ſeeme to be religious, they are the only Men and Women with ſuch; they are held for the only good people in a Countrey, they are admired, poore ſilly people take them for their Ghoſtly Fathers, if they can have but their Prayers, they think their Prayers can doe much; when they are ſick, they love alife to have ſuch by their bed-ſides,

they

they give them a great deale of comfort, like *Apollos* that comforted the people that came to him, *O your sins are good*; so the Apostle witnesseth they, that had *a forme of godlinesse*, had a name to live, among a company of poore silly people, 2 *Tim.* 3. 5 6.

Fourthly, a name among the persecutors of Religion, and so they are persecuted too among them that live indeed; for mockers take them to be of the same number. So *Alexander* the Copper-smith, had a name a great while, and the enemies of goodnesse persecuted him even as *Paul*, so *Demas* for a time had a name, and was persecuted as well as the Apostle, till afterwards he was weary and forsooke him. This is one of your Precisians, this is one of your purer people, this is one of them that call themselves the people of God, *These are the people of the Lord*, Ezek. 36. 20. As a Bat hath a name to be a Mouse, and so the Birds persecute it, and cannot abide it. 4.

Now the poine of Doctrine is this, That it is a horrible thing to rest in a meere name of being Religious, it is the argument that Christ uses, to prove that *Sardis* workes were all starke naught, because they had a meere Name to live; so when the Lord would declare how the Jewes were grown to be starke naught, he layes this to their charge, that they had onely a Name to be his people; *They call themselves of the holy City, and stay themselves upon the GOD of Israel, the Lord of Hosts is his Name*, Isa. 48. 2. That is, they got themselves a Name to be his people, and there was all, they had not the thing it selfe, but they tooke the name; thus he proved them to be starke naught. *Doct.* 1.

The Reasons are, First, this is to be farthest off from Religion, because himselfe will not, and others can not so effectually apply to him the meanes of recovery, he being in his owne and others judgement a true Convert. As a sicke man who thinkes himselfe well, is of all others farthest from cure. Religion is a reall thing, and therefore he that rests in having the Name of it, is farthest off from it, as Christ layes of *Nathaniel*, *Behold an Israelite indeed, in whom is no guile*, Joh. 1. 47. So when a man is religious indeed, humble indeed, feares God indeed, this is Religion, when a man is freed indeed from his sinnes, and from the power of them, this is Religion: *If the Sonne shall make you free, ye shall be free indeed*, Joh. 8. 36. Now when a man hath onely the Name, he is farthest off from this; Religion is a reall, solid and substantiall thing, as *John* layes, *My little children, let us not love in word, neither in tongue, but in deed and in truth*, 1 Joh. 3. 18. What though a man have the name to love God and goodnesse? How farre is this off from doing of it indeed? A man may goe for one that is converted, but he is converted that is converted indeed; so he is godly that is godly indeed; the name is nothing where the things is wanting; all Religion is in deed, to believe indeed, to deny a mans selfe every day indeed, to be sensible of God indeed in all ones way, not to say ones Prayers, but to pray indeed; to give God thankes indeed, to worship him indeed, as *Paul* layes, *When a man can say, that he is indeed*, 1 Cor. 14. 25. When a man hath onely the name, this is a meere fancy and conceit. *Reas.* 1.

Secondly, It is a very Blasphemy to get the name for good people, when we are not good people indeed. The reason is this, Religion hath an inward dependance upon God, it unites a man to God, it hath an internall relation unto God, it puts a man into a propriety with God that God is his God, that he is borne of God, it puts the very Name of God upon a man. Now if a man take the name without the thing, it must needs be a very Blasphemy, as he layes, *I know the blasphemy of them that say they are Jewes, and are not, but are the Synagogue of Satan*, Rev. 2. 9. As if a man should say he were of the blood Royall, ye know the blood royall hath such a dependance on the Crowne, that that man that should say he were of the blood royall, and is not, he must needs blaspheme the King. So beloved, Religion hath a meere dependance on God, therefore he is a blasphemer of God, that gets the name of it, and lets the thing alone; *Reas.* 2.

Thou shalt not take the Name of the Lord thy God in vaine.

alone, and therefore how should we take heed how we have the name for Religious people except we be Religious indeed, and holy indeed, and heavenly indeed, as *Ambrose* sayes; *Nam sit nomen inane, & crimen immane*, a bare name is a horible blame unto any man, whosoever he be.

Reas. 3. Thirdly, It is a flat lie, when a man hath the name for a good Christian, and hath not the thing signified by the name, this is a flat lye; as God sayes, *Note it in a book that it may be for time to come, that this is a rebellious people, lying children, children that will not heare the Law of the Lord*, Isa. 30. 8, 9. That is, they had the name of his Children, but they had not the thing signified by that name; they would not doe as Children should doe, they would not be ruled by their Fathers Lawes, therefore they are lying children, they lye in bearing such a name; the Lord notes it in a Book, that it might stand for ever and ever against them at the day of Judgement; this was nothing else but to lye before God; you goe for my Children; what? and will not doe as I bid you? You lye in having the name of my Children; when a man shall have the name of a child of God, or the name of a Minister of the Lord Jesus, or the name of a Christian baptized into Christ, he had need to take heed what he does; for if he doe not answer this name, he does but play the *Ananias, to lye to the Holy Ghost*. Look into thy generall calling; look into thy particular; look into thy carriage; look into thy manner of good duties; whether thou doe behave thy selfe answerably to this holy Name whereby thou art called, knowing thou doest but lye to God, if thou doest not.

Reas. 4. Fourthly, It is an unreasonable thing; when a man hath not the thing, there is no reason that he should have the Name; when God gave *Abram* the name of *Abraham*, he told him there was a reason why he should be called by that Name; *Thy name shall be called* Abraham, *for a Father of many Nations have I made thee*, Gen. 17 5. So, it is an unreasonable thing why we should have the name of Gods servants or Christians, unlesse there be some reason why we should have the imposition of this name; now when we make it a bare title; and doe not obey CHRIST, nor make Conscience of all his holy wayes, this is very unreasonable; as *Abigail* reasoned about her Husbands name; *As his name is, so is he*, Nabal *is his name, and folly is with him*, 1 Sam. 25. 25. So my Brethren, as our name is, so should we be; if Christian be our name, true Christianity should be with us; Humility, love, meeknesse, patience, faith, holinesse, and all other parts of Christianity should be with us; now if we have the Name without these things intimated by the name, this is a very unreasonable thing; nay, it is not onely unreasonable, but also ridiculous; who will not count the names that the Papists give to their blockish Friers ridiculous; *Subtilissimus* Doctor, Doctor *Angelicus, Seraphicus*, these are ridiculous, as a Drunkard a Christian, a whoremonger a Christian, a worldling a Christian, a vaine man a Christian. What a ridiculous thing it is to call such the Saints of God? Strangers here on earth, such as have their conversation in Heaven, such as are buried together with Christ in his death; such as are men of another World; Mortified, justified, sanctified, crucified to themselves, loving the things above, and not the things that are here beneath; If these things do not agree with us, what a ridiculous thing is it, that we should be termed *good Christians?* here be *Christians* indeed; this is a meere mockery.

Reas. 5. 5. It is an impudent thing, when we have a name to live and to be wrought upon by the word, what an impudent thing is it, if we doe not look to it, that we be so indeed; one would think we should blush to think what a name we have, and how little we make good our name, between God and our owne soules. When the men of *Bethlehem* said, *Is not this* Naomi? O how she was ashamed of her selfe! *Call me not* Naomi, *call me* Marah; *for the Almighty hath dealt very bitterly with me, Ruth* 1, 20 So when we are named Christians, we should even blush, Call me not a Christian, call me Wretch, call me a

vile

vile creature, a hell-hound, a limme of the Devill, a curſed ſinner; for the Almighty never yet turned my heart, he never yet purified my Soule and life, I never yet have reſembled Chriſt to this very day; I ſay, the moſt of us ſhould even be confounded to think what Name we have. I a Chriſtian, and do no more good, and live no better life? I a Chriſtian, and not humbled, not abaſed yet before God, ſo dull to all goodneſſe, ſo carnall, ſo dead to all Gods Ordinances, ſo voyd of all grace, ſo ſenſeleſſe of my ſins? How can this be? We are impudent, if we have our name for nought, our Name may upbraid us; the good opinions that others have of us, may fill our faces with ſhame, to think how ſhort we come of it. 7.

Sixthly, It is an inexcuſable thing, If we have a name to be alive, we are without excuſe if we be not. *Reaſ. 6.*

Firſt, becauſe out of our owne mouthes God will judge us; we ſaid we were his People, we tooke the name of his ſervants; why then he will ſay, Why had I not your ſervice? Why would you do on more for me? Why were you Covetous, why were you Proud, why were you heard-harted, why were you ſo careleſſe of me? You wore my livery, you ſhrowed your ſelves under my name. So the Lord did with the Jewes that had the name of his Children and ſervants; ſee how he judges them out of their owne mouth; *A Sonne honours his Father, and a Servant his Maſter; If then I be a Father, where is my honour? And if I be a Maſter, where is my feare?* Malac. 1. 6. *q. d.* You ſay I am your Father, and I am your Maſter, and I am your God; well, out of your owne mouthes I will judge you, why then did you honour me no more? Why did ye regard me no more? Ye cared not for me, ye did not look after me, you had little or no heart after me; your owne mouthes have caſt you. 1.

Secondly, ye can have no other excuſe; Can you ſay you could not believe in my Name? Ye could not forgoe ſuch and ſuch Luſts at my command; Why then would you go for my Servants? You ſhould have ſaid ſo plainly, and not daily have come into my Courts, as if you would obey me; nor taken up the profeſſion of my Worſhip, as if you would goe through-ſtitch with it; why would you come to my Table, as though my Promiſes belonged unto you? If ye could not do as I bad you, you ſhould not have borne me in hand as though you would; now ye have play'd the Hypocrites, and drawne neare to me with your lips, and taken my Name into your mouthes, whereas ye would not be reformed by me; What had you to do with my Covenant, that you muſt needs be medling with it? *Pſal.* 50. 16. If ye would not obey it, ye ſhould have let it alone; ſo that ye ſee, that to have a naked Name to live, is an inexcuſable thing. 2.

Seventhly, It is an unprofitable thing: A naked Name will do us no good; when the Jewes truſted in the Name that they had, O they were the children of *Abraham*, they were Gods onely people, they had his Covenant, and his Oracles, and his Temple; O the Temple of the Lord, the Temple of the Lord; they hoped well, having thus much to ſay for themſelves; but mark what God tells them, *Behold you truſt in lying words, that cannot profit*, Jerem. 7. 8. This would not profit them one jot, becauſe they did not verifie the Name they had. So the *Galatians* they preſumed mightily on this, that they were Chriſtians; as for making good this holy Name, that they gave no heed to at all; they would have the Ceremonies; when *Paul* told them of their faults, they would not liſten unto him, nay they counted him their Enemy; they would have the Ceremonies of the Law; well the Apoſtle told them plainly, that if they would not be ruled, their Name would do them no good; *Behold I Paul ſay unto you, that if ye be Circumciſed, Chriſt ſhall profit you nothing*, Gal. 5. 2. *q. d.* You beare your ſelves upon Chriſt, and yet will not do as he would have you do, ye will do what ye liſt; but let me tell you, if ye will not reforme, Jeſus Chriſt ſhall profit you onthing; you ſay you believe in Jeſus Chriſt, I but it ſhall profit you 4.

(nothing: So when the People there in *Isaiah* rested in this, They came to Gods house, they gave him Sacrifice every morning and evening, they did thus and thus, and so they had a Name for his peculiar people; the Prophet assures them, this should not profit them one whit. *I will declare thy righteousnesse and thy works, for they shall not profit thee*, Isa. 57.12. Thou prayest and doest many good duties, and so thou getteſt thy self a name, yea, but if thou doest not soundly and throughly answer that name, God will declare all thy Righteousnesse, and all thy profession, and all thy good duties, and none of them all shall profit thee; In that day he shall declare what rotten things they have been, how heartlesse, how lifeless, how dead-hearted all thy duties have been, and they shall do thee no good; and indeed what good can a Name doe a man? True faith alone does justifie, not the name of it; true peace of Conscience does comfort, not the name of it; true interest in God gives a man a chearfull accesse to God, not the name of it.

Reas. 3. Eightly, It is not only unprofitable, but also it is hurtfull. It is hurtfull unto others; a bare Name I say without substance and truth is hurtfull unto others. It is hurtfull unto them that are without, for when they see how lazy such as go for Professours be, how they have little else in them but talking and professing, and prating and hearing; otherwise they are as vaine, and as covetous, and as having as other men, no strictnesse, no pureness, no holinesse, no humblenesse of mind, no love, no forgiving one another, no forbearing one another, no brotherly kindnesse, no Union nor Communion, no power in their Prayers, no gravity nor authority in their speeches, no heavenlinesse in their Conversation, no brokennesse of heart, this hardens the heart of them that are without, and makes them all think that Religion is a matter of nothing, thus they do a great deale of hurt unto others; the professing Wife to the prophane Husband, the professing Servant to his prophane Master, the professing Neighbour to his prophane neighbour; whereas if they were Godly indeed, and humble indeed, and as their Name does import indeed, they would do a great deale of good, but now they do a great deale of hurt.

2. Againe, they do a great deale of hurt unto commers on; many a man that is smitten at the Word, that begins reformation and amendment, and gives good hopes that he wil come to something in the end; when he lights upon such *Sardian* Saints, that are so in name, but there is no life at all in them, these put him back againe, and make him set up his staffe before he sees halfe way; like the dead body of *Amasa*, that made the people stand still.

3. Again, they do a great deale of hurt unto the Saints of God, sometimes by deceiving of their hearts and cooling of their zeale and fervour, or if they cannot do that, then they hate them, and prove very shye of them, and gird them behind their backes, & do them much mischiefe, as *Paul* complaines, *He was in perils among false Brethren*, 2Cor. 11.26. That is, those that had a name to be Brethren in Christ, but were not so indeed, he was in perils many time, and often by them; Againe, they increase the disgraces and sufferings of Gods true Saints and Children; for while they seeme to be Saints good enough themselves, the other that are Saints indeed, are rejected of all, and thought to be besides their wits.

4. Againe, they do a great deale of hurt to themselves, for it had been better for them they had never had a Name, then having a name not to be as the name does require.

To make way for application. Let me tell what use ye must not make of this Doctrine; make not use hereof to beat downe the having of a Name, for all the Lords people should be carefull of having a name; *I will give them a name of Sonnes and Daughters, way a better name then so*, Isa. 56. 5. Yea and the people of God should make conscience of a Name before men; *A good name is better then precious Ointment*, Eccl. 7.1. And the servants of God have had a name.

Demetrius

Demetrius had a good report of all men, yea of the truth it ſelfe too; and therefore they are black mouths of Hell that object againſt good people, that they are Hypocrites, they doe thus and thus to have a name. This is no newes, for the World hath alwayes dealt thus with the Saints in all Ages. *Paul* was counted the great Impoſtor of the world. *O ſayes he, we are deceivers; and yet true*, 2 Corinthians 6,8. That is, the World gives us a name for deceivers, and yet we are true. Yee know what was ſaid of Chriſt Jeſus himſelf, ſome ſaid of him, he was a good man, others ſaid nay, He was a deceiver of the people; It was ſaid of *David*, that he was a ſubtle man, a crafty Fox, and that he was a meere Politician, it was *Sauls* judgement of him. Thus the Saints have a nick-name put on them; the World thinks they are Hypocrites, and that they have ſiniſter ends in what they doe, and whereas they make ſuch a ſhew, it is but in Hypocriſie, that they may deceive, and that they may have a name for Religious people; ſo that the World would faine put down the having of a Name. But that is a Deviliſh uſe; we muſt not make ſuch a uſe of this point. No; the Lord does not find fault with *Sardis* for having of a Name that they lived, but that they had this Name when as they were dead; if they had been alive, the Name to be alive had been well; then what uſe muſt we make of this point?

The firſt Uſe then is this, to ſhew the miſery of the Church of Rome, which hath a Name to live, and in their own judgement and a great part of Chriſtendome, is the onely true Church, but in the judgement of God it is dead, and therefore ſtarke naught; ſome ſay its a body full of diſeaſes, and whoſe throat is cut, but yet the heart pants, and life is therein; But the truth is, its ſtarke dead, and hath no manner of ſpirituall life. What though they have the Sacrament of Baptiſme? So had *Edom* circumciſion, and yet they were never counted a Church of God; and what's a Seale to a blank? What though they have the Scriptures among them and the Articles of our Creed? That does not make a Church; for *Ptolomy* and all *Egypt* had the Bible, and yet that did not make them a Church; if the Scriptures might have their own ſenſe, it were another matter; but they overturne it with their expoſition, and make it in their ſenſe, to be a fardell of Doctrine of Devils, and what though Antichriſt be ſaid to ſit in the Temple of God? yet his Body is a Synagogue of Satan. There is no life in that Church. But to come neerer to our ſelves. *Uſe 1.*

This may be ſaid of them, of our Churches too, and of our Congregations; they have only a Name to live, though we might live well enough; for we have the Doctrine of Life, in many places, yet in regard of our converſations for the moſt part, we may ſay, it is but onely a Name. For how does ſinne reigne among us every where? Covetouſneſſe, Profaneneſſe, Fulneſſe of Bread, Luſt, Security, as it were in *Noahs* time, Deadneſſe of heart, Formality, now where ſuch ſinnes doe abound, there the power of godlineſſe muſt needs be away; generally our Aſſemblies content themſelves with an outward profeſſion, if they goe ſo farre, they have but a Name to live. True, we are a Church, ſo was *Sardis* though ſhe had hardly any thing but a Name, yet ſhe was a Church, as Saint *John* ſhewes, *waſhed in the Blood of Jeſus Chriſt*, Revelations, 1.4,5. for they had a few Names that were ſo, but the body had onely a bare name; ſo it is with us, we are not nullified from being a Church, for God hath his choſen among us, though they be very few, here one and there one that live indeed and in truth; yet the Bodies and Bulkes of our Congregations, have onely a name, if that; no Diſcipline, no good Order, no through Reformation; nay, Cages of unclean Birds; nay ſuch as profeſſe better then the multitude, little better then titular and morall Chriſtians.

Nay, are not all things almoſt grown to be a ſole Name? What is Preaching almoſt but the bare Name of Preaching? For converſion of Soules, where

is it? the pulling people out of the Kingdome of Satan, where is it? a thouſand Sermons may be, and hardly one wrought upon; we may be ſaid to be Fiſhermen; but it is turned only into a name, for when do we catch any?

So, for hearing of the Word. True, it is very common, and yet not ſo common as it ought to be, for many care little whether they heare or no. But that is, there's hardly ought left but the Name; for who heares with trembling, who mingles his hearing with faith, who drinkes the Word, as the Earth doth the Raine? who does what he heares, without which all hearing is no better then an empty Name?

So, for comming to the Sacrament, is not that made a Name too? Setting aſide the Name of a Sacrament now and then, what have we elſe? who feeds upon Jeſus Chriſt? who comes to the increaſing of his Faith? who hath faith at all, that it may be increaſed? who comes to it with preparednesſe? who ſits at the Lords Table with a Wedding Garment? who goes away nouriſhed up any more unto eternall life? without the which, all our Sacraments are but naturall things.

So for holy Conference, unleſſe it be the Name of it, what is there of the thing it ſelfe left? May be a few curſory words of goodneſſe, before we part, but no quickning of one another up, no exhorting of one another, no comforting of one another, or admoniſhing one another; nay, we are grown to be aſhamed of theſe duties; and for Prayer, but that we take Cuſhions and fall down on our knees, and ſay a company of Confeſſions, and Petitions, there is little elſe done.

Come we to the Graces of Gods holy Spirit, without the which a man is dead in treſpaſſes and ſins, &c. as Faith, Repentance, peace of Conſcience, and Love, &c. where are any of theſe to be found?

Uſe 2. Secondly, another Uſe is of terrour againſt us; Doe we think that the Lord will endure this at our hands? He hath endured it too too long, but He will not ſuffer it alwayes. He hath a Spirituall thunder-clap, that He lets fly againſt this ſin. *The vile perſon ſhall be no more called liberall, nor the Churle be ſaid to be bountifull*, *Iſa* 32.5. That is, the Lord will unmask all ſuch perſons, He will pluck off all their Names, and they ſhall have a name fit for their natures, and He will doe this.

1. Firſt, in their owne Conſciences; If we will not be awakened to be as we have a Name to be, the Lord will make our owne Conſciences to call us Reprobates as we are, and then what will our Name doe us good, when our own Conſciences ſhall tell us we are naught, and condemne us in our boſomes? What ſhall we be the better for our neighbours judging well of us? Our Neighbours, may be, thinke we pray well; what a poore thing is this, when Conſcience ſhall ſay no? Our neighbours may hope we ſtand upon good ground, when Conſcience ſhall ſay no: Men call us godly, and Conſcience ſhall ſay, nay but ye are not. What a ſhame was it to the Jewes, when they were *convicted by their owne Conſciences*? Joh. 8.9. It is not the Name of Joy and holineſſe, that will give their Conſciences true peace; no, no, Conſcience knowes, another name is fit for us, Unbeliefe, and ungodlineſſe and Hardneſſe of heart.

2. Secondly, againe, He will do it in the judgement of others; if we reſt in a Name, the Lord will detect us at laſt before others; and then what a ſhame will this be? As *David* ſaid of *Doeg*, the Lord would diſcover him; he would make all the people round about ſay of him, *Loe this is the man that took not God for his ſtrength*, Pſal. 52.7. So he will doe with us, *Loe this is the man that had ſuch a name to live. Lo, this is the man*; Now we ſee here's a wretch, now we ſee how he deceived his owne ſoule; he never truly ſought God in all his life, he was not the man that we took him for; he built upon the Sand, he did not lay a good foundation, and therefore now he is tumbled down, and what

is become of his Name? Now he shews himselfe in his colours, now we see he is an Enemy of GOD, he can side with the Times, he can embrace this present world, he hath no Eternall life abiding in him.

Nay, the Lord will not onely doe thus with us, if we rest in a Name, but also he will powre out his Wrath upon us otherwise too; ye may read how that this was the reason why the Lord drowned all the old World; not onely the wickednesse of them that were without; for if they that professed Religion, had been sound, they might have prevented the Deluge, and prayed it away.

But they that professed Religion, had onely a Name. *The sons of God saw the daughters of men that they were faire, Gen* 6 2. That is, the Sons of God, they were onely so in Name, their works plainly shewed that they were onely so in name, therefore the Lord swept them all away: So the Lord will powre bitter things on us, if we be Christians onely in Name, if we be not so indeed; nay, this is not all, but we shall have a deeper portion in Hell too than Pagans or Papists, nor any in our owne Land; the more we have borne of his Name, the surer and sorer shall our damnation be, if we do not really answer the holy name wherewith we are called. We may see this in the man in the Gospell; *Friend, how camest thou in hither? Bind him hand and foot, cast him into utter darknesse, where is weeping &c.* Matth. 22. 12, 13. Come friend, how came you in hither? Marke, he had the Name of a friend of JESUS CHRIST; therefore the Text sayes, *he was speechlesse*, he had nothing to say for himselfe, his damnation had nothing to lessen it; other people should have something to say for themselves to lessen their damnation; but those that have a Name to live shall not have the least syllable.

Thirdly, then let another *Use* be to humble our hearts, let us go to GOD in humiliation of heart, as the poore prodigall Sonne did, and dowoe on the knees of our soules and bodies, and say, *Lord, I have sinned against Heaven, and before thee, and am no more worthy to be called thy Sonne*, Luke 15. 21. So, as many of us as are guilty of this sinne, (as who almost is not, and that in a horrible manner?) let us say, Lord I have been called a Christian, I have been called a Child of thine, I have had the name a good while; but O what a Wretch have I been! I am not worthy of this Name, I have sinned against heaven and in thy sight, I have not answered the Name I have had, and therefore it were just with thee to cut me asunder with Hypocrites, and so fling me downe to Hell. *Use 3.*

REVEL. 3. 1.

And art Dead.

THese words are a part of the Epistle that Christ sent to the Ministers and [illegible] of Sardis. Ye have heard the Inscription, *To the Angel of the Church in Sardis*. Ye have heard too of the Subscription, *These things saith he, that hath the seven Spirits of God, and the seven Starres*. We are come to the [illegible], and therein first to the reproofe in generall, *I know thy works* [illegible] to the particulars of the reproofe. The first particular was this, *Thou hast a name that thou liveest*: all these have been delivered already, now follows the second particular reproofe, *And art dead*. Here the question is, what Christ meanes by *Dead*. By *dead*, he does not meane dead in Errors and Heresies, though these be called deadly Poysons, and may make a Church dead: For the truth is called *the word of Life*, Phil. 2. 16. and *wholsome Doctrine*, as the Apostle calls it; and therefore Errors and Heresies, these poyson and dead any people that drinke them in. But this cannot be the meaning here,

here, for we see no such thing here laid to their charge, it should seeme this Church was an orthodox Church; neither by *Dead*, does he meane prophane wicked manners, though they make a people dead too, as we see the prodigall Sonne that had been given to prophane and dissolute courses, his Father sayes, *He was dead* in those dayes, Luke 15.24. Yet this cannot be the meaning neither, for this Church had a Name to live, and it had this name among the Churches of Jesus Christ, which had more wit, then to judge them to be alive, if they had been so palpably wicked; no, it seemes they were an excellent Church to see to, a good Ministery to see to, but both dead, so then this is the meaning; For all their seeming to be alive, they were indeed dead; as the Apostle sayes of himself, before he was quickned by Christ Jesus, *He was dead sin revived, and I died*, Rom. 7.9. yet he was as jolly a good man as any other, and yet he confesses he was dead; so they were dead for the most part, and those that were not all out dead, yet they were dead hearted, and without life in Gods wayes. For as it was with the Morall Heathen, *they did the things contained in the Law*, yet they were dead; so a people may doe the things contained in the Gospell too, and yet be dead; people may believe, yet as *James* sayes, *Their faith be dead faith*, Jam. 2.26. namely when their faith is without works; so people may have godly works, for the more part of them, and yet doe them with a dead heart; to be sober and temperate, and loving, and chaste, and civilly humble, and meek, and diligent in their calling, and known to frequent all the ordinances of God, in publick and in private, these are outwardly good works, and yet may be in the number of those works that the Apostle calls *dead works*, Heb. 6.1. namely when there is no life of God in them. Thousands deceive themselves in this, when they have a kind of Faith, and a kind of particular faith, and such works as these flowing from their faith, they think this to be a lively faith; no, no, a man may be dead for all that. This truth will not sink into mens minds, fancies, fancies, say they, these are nothing but the whimsies of a company of giddy Braines; what would they have? If this be not true religion we wonder what is, thus they jeer these things, but beloved in certain, for it is not enough to believe, except we do it with life, *he that heareth, & believeth in me* Joh. 11.26. Faith without life is but equivocally termed Faith, so, it is not enough to hope in God, except we doe it with life, *he hath begotten us again to a lively hope*, sayes Peter. So it is not enough to be a member in Gods Church, a Stone in Gods building, except we be lively Stones, *Ye also as lively Stones*, sayes he, 1 Pet. 2.5. The like I may say of all the duties of Religion, it is not enough to doe them, but we must doe them with life, as to Pray, to pray with a dead heart is nothing, no sayes *David*, *Lord quicken us, and we will call upon thy name*, Psal. 80.18. in a word, not to heape particulars; we cannot walk in any of Gods wayes aright as long as we walk in them with a dead heart, as the Psalmist sayes; *Lord quicken thou me in thy way*, Psal. 119.37. [illegible] is a poor thing to walk in Gods wayes onely for the matter of them, [illegible] dead heart may doe, there's no duty that God bids a man do [illegible] to be them that consignifie life, but flesh and blood may doe it, for [illegible] of it. If there be matter and forme in it. True, some duties are simple [illegible] blood cannot doe, as to love God, to delight in God for [illegible] Lot, and Inheritance, and to be all in all to him, these are simple [illegible] are not compounded of matter and forme. But when a duty is [illegible] matter and forme, flesh and blood may doe the matter of it whatsoever it be, now then as the essentiall forme is the life of the matter, so the matter without it is a dead matter, and the doing of it dead.

Well then, now we see what is meant by *dead*, the next is, what is the meaning of *Thou? Thou art dead*, the word hath a double relation, the one to the Minister of the Church in *Sardis*; Thou art dead, thy Ministry is dead,

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the other to the Church in *Sardis* it ſelfe; Thou art dead, then art a dead people.

Firſt, it hath relation to the Miniſtry, *thou art dead*, thy Miniſtry is dead, there's no life in it at all. Hence the Doctrine is this, *That a dead Miniſtry is as good as no Miniſtry at all*, for this our Saviour meanes, in regard of the Angel of the Church in *Sardis*, q. d. thy Miniſtry is little better then no Miniſtry, it is ſtark dead well neere, it is not lively at all, there is little or no warmth to be find in it. Like the Miniſtry of the Scribes, that had no authority, no power at all in it, *Mat.* 7.29. As *Luther* ſaid when he heard a cold Sermon, cold, cold, cold, ſayes he, this is cold Preaching, here is no heat at all to be gotten; as God ſayes of the Miniſtry of *Laodicea*, *Thou art Luke-warm*, *Rev.* 3.16. That is, as there was no heat in his people, ſo there was no heat in his Miniſtry, this is little better then no Preaching at all, it is even as good as nothing. *Doctr.*

Firſt, becauſe true Preaching is lively preaching when the Miniſter is a ſtirring Miniſter, as *Peter* ſpeaks, *I think it meet to ſtir you up*, 2 *Pet* 1.13. when the Miniſter is earneſt to ſave the peoples ſouls, as the Lord ſayes, *I earneſtly proteſted to your Fathers*, *Ier.* 11.7. He ſpeaks of the Miniſtry of *Moſes* and the Prophets down along untill the Prophet *Jeremies* time, they did not onely witneſſe the Word of God unto the people, but they did it in a lively and earneſt manner, as *Paul* did, *I have ſtriven to preach the Goſpel*, *Rom.* 15.20. Mark, he laboured him in the Pulpit, he laid about him ſoundly, that his Miniſtry might have life in it. Saint *Luke* ſhews, that he had ſweaty Handkercheifes, *Act.* 19 12. *ἱδρῶτες*, as *Hugo* ſayes upon the place, it ſeems he ſweat much in Preaching: and ſo Chriſt compares Miniſters to Harveſt-men, that labour in Gods Harveſt. Ye know Harveſt men are hot at their work, ſo Miniſters ſhould be Harveſt-men, they ſhould be hot at their work. Thus ye ſee dry and dul Preaching is little better then no preaching at all, it is contrary to the manner of preaching, contrary to the practice of all true and right Preachers. *Reaſ.* 1.

Secondly, a dead Miniſtry is called no Miniſtry; the Scripture calls it no Miniſtry in effect. The Scripture is the beſt Judge what is a true Miniſtry, and what is not. Now the Scripture makes a dead Miniſtry, and no Miniſtry all one: the Scribes and the Phariſees, ye know, were partly morall men moſt of them, as we may ſee by *Pauls* teſtimony of himſelf, and they were orthodox Miniſters, as our Saviour witneſſes of them in the main, for our Saviour bids people heare them, yet their Miniſtry was little better then no Miniſtry; as the Text ſhews, the people that ſate under their Miniſtry, are ſaid to be *as ſheep having no ſhepherd*, *Mat.* 9.36. They preacht as if they did not preach; people might come to their Sermons and be nere a jot moved; nay ſuch as came with a deſire to be quickned, could get no quickning at all under them; *Matthew* ſayes they ſate under darkneſſe yet for all them. Theſe are Idoll Shepherds; *Woe to the Idol Shepherds*, Zach 11.17. *Reaſ.* 2.

Thirdly, a dead Miniſtry does do little or no good; though it be never ſo true, yet it is very unfruitful; it does not awaken any of the Auditory, it does not ſtrike any of the hearers, it does not rowze up mens hearts, it does not grapple with the obſtinate, it does not pull down the proud, neither is it fitted to work upon the conſcience; you may ſee an example of this in the Angel of the Church of *Sardis*, a dead Miniſter, a dead people, as he was dead himſelf, ſo his people were dead too; a lively Miniſtry does a great deale of good, *It is the ſavour of life unto life unto thoſe that be of God, or elſe the ſavour of death unto death, unto thoſe that be not of God*, 2 Cor. 2.16. It ever works one way, either it makes people rage, or it fats people up, or elſe it drives people home unto God; which way ſoever it works, it is a ſweet ſavour unto God, it glorifies God; but a dead Miniſtry does neither, it is a flat Weapon and cuts not, it is a blunt Sword and wounds not; may be it hath the true words of God, but they are not in a wiſe work-mans hands to make them as Goads *Reaſ.* 3.

and sharp Nayles; partly good points, but not pointed to prick any bodies heart; it is said when *Paul* preacht, some went away converted, *others went away blaſphoming*, Act.13.43,48.

Reaſ.4. Fourthly, a dead Miniſtry, God ſeldome goes along with it; that's the life of a Miniſtry, when the Miniſter ſeeks God to goe along with him; now a dead Miniſtry God goes not along with it, a lively Miniſtry Chriſt goes along with it, *So I am with you to the end of the world*, Mat.28.20. If there be any of Chriſts ſheep in the pariſh, a lively Miniſtry does aſſuredly one time or other find them out; thoſe that are not Chriſts ſheep, a lively Miniſtry hewes them all downe, ſlayes all their Soules, ripens them apace for hell and for the pit. But a dead Miniſtry, the Lord does not goe along with that, the Lord does not crowne it.

Reaſ.5. Fifthly, a dead Miniſtry profanes the Word of God, it makes it ſeeme nothing woth; it does not hold forth the glory of the Lord, nay, it hides it, and keeps it from being ſeene, either by dwelling upon Generalls, and what's that but hiding? for people will confeſſe the Word in generall, they ſee it in the generall, all their blindneſſe is in particulars, there they ſlip away, like Fiſh out of a broad net, or elſe by delivering it ſo coldly, that people think it no great matter. A lively Miniſtry holds it forth, it lets out God into the Conſcience, it gives people to underſtand they come upon Life and Death, it makes people looke about them, it makes people conſider all that ever they have done, it flaſhes the Word of God into their hearts, as a light to diſcover all their wayes; it gives them a view of their Chriſtian eſtate, either one way or other; as it is ſaid of *Pauls* Miniſtry, *The Word of the Lord was glorified by it*, Act.13.48. But a dead Miniſtry profanes it, it vailes the glory of it, it lets people ſit quiet under it; it diſeaſes no ſinner, whereas if it glorified Gods Word, it would either trouble them, or turne them.

Uſe 1. The Uſe of this is; Firſt, here we ſee the reaſon why a dead Miniſtry is not houted at, but applauded in the World; why, it is as good as no Miniſtry at all; it does not make the Devill roare, it lets people ſleep in their ſinnes; whereas a lively Miniſter can hardly come into a Pulpit, but preſently he is halfe a Martyr, *Bryars and thornes* were with *Ezekiel*, *Ezek.*2.6. Lively Miniſters cannot give the world any good content; they fought againſt *Jeremy*, they played the wolves againſt the Apoſtles of JESUS. *Iohn the Baptiſt* was counted too ſterne and auſtere; and *Luther* ſayes, It is impoſſible for a man to be a true lively Preacher of Gods Word, and not be perſecuted; there's an utter Antipathy between the World and ſuch an one; the World and ſuch a Miniſter can no better agree together, than Light and Darkneſſe; ſuch a Miniſtry ſtands in the worlds light, it makes the world ſee their works are evill, it detects, it ſhames, it oppoſes their ſinnes, that the world tumbles in, as Chriſt ſayes, *I have given them thy Word, and the world hates them becauſe they are not of the world*, Joh.17.14. And therefore there cannot be a lively Miniſtry any where, but the world hath a fling at it; but now let a man have a dead Miniſtry, that's let alone, that may ſtand long enough, that never comes home to men to ſhew them their ill eſtates; the Devils dawbers, the devills upholſters, that do not pluck mens pillowes away from under their arme-holes, that deale gently with men, and they may do what they lift for all them, theſe are the worlds minions, and applauded at all hands; what a thing is this? whereas a dead Miniſtry is the undoing of mens ſoules; it lets men periſh, and never drawes them back.

Uſe 2. Secondly, this may ſerve to reprove us, that are Miniſters of Jeſus Chriſt, I deſire to ſpeak to my ſelf eſpecially, that we are no more lively in our Miniſtry; that our Miniſtry hath no more edge upon it to enter into this horny thick-skin age; we complaine of much deadneſſe now a dayes; alack how if we be found guilty of it, that we Preach no more quickeningly! I confeſſe,

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bleſſed be God we have ſo much lively preaching left yet among us, that woe be to them that are dead and have no grace of life. But O that our Miniſtry had more lively-hood in it! that it were more exciting, and provoking. If the Apoſtles of Chriſt complained of *dull hearers*, Heb. 5. 11. How many dull hearers have we! why then ſhall we make our ſoules guilty of their dulneſſe? The deader people be, we had need to be the quicker in our Miniſtry, or elſe we cannot ſay, we are pure from their blood; don't we ſee how many people are very neere the Children of wrath? how they cannot be ſaved except they be juſtified and ſanctified in Jeſus Chriſt; how few are ſo? how hard a thing it is to awaken mens hearts? nay the world and the cares of this life, carry their minds quite and cleane away; how ſcarce any almoſt ſeriouſly conſider their latter end? don't we ſee how the Devill tempts; how the Fleſh and the World reigne in moſt, and how little Religion we have up and down? The Saints ſcarce, the wicked many; times very bad, the ſhortneſſe of life, the irrecoverable eſtate after death, the immortality of the ſoule, the paines of hell, and the joyes of heaven, and how that without holineſſe no man ſhall ſee God; how ſhould we beſtirre our ſelves to beat theſe truths into mens minds, that they may bethinke themſelves and flee from the wrath to come? The cold Preaching of ſuch weighty things cleane cozens the world, ſo that they hardly conceive any great matter in the buſineſſe; live and dye, and periſh for ever in their ſinnes, and we give them ſuch faint warnings, that no wonder ſo few do take any warning; we ſound the Trunpet too low, that ſcarce any almoſt prepare themſelves; we come into the Pulpit, but we do little or nothing there, may be we preach good Doctrine, but we do not preſſe it to the quick, that the Conſcience may feele; we do not bleed for our peoples ſecurity, and though they do not heare, how little does our ſoule weep in ſecret or melt in publick? *Bucolcerus* that admirable lively Preacher, was wont to ſay, That a Miniſter ſhould preach, *flebiliter, obſecratorie, anxie, humiliter, ex pectore, cum gemitu*; that is, a Miniſter ſhould preach mournfully over peoples ſoules, beſeechingly, anxiouſly, humbly, heartily, groaningly; as it is ſaid of our Saviour Chriſt, he groned for the peoples unbeliefe; now when our Miniſtry is deadiſh, as though we cared not much whether people do our Doctrine or no, whether they be damned or no; this is a lamentable thing. The poore ſoules of our hearers may ſay to us, as the diſciples of Chriſt ſaid to Chriſt, and more juſtly, they ſaid it unjuſtly to him, *Maſter careſt thou not that we periſh?* Mark 4. 38. he was a ſleep, and they awakened him, *Maſter careſt thou not that we periſh?* more juſtly may our people ſay ſo to us; O Sirs, *do not ye care that we periſh?* they may even come and awaken us, Sirs, *Care ye not that we periſh?* Doe not you ſee how dead we are, how hardened, how ignorant of God, how empty of grace, how backward to that which is good, how prone to loſe our ſoules? *and do not you care that we periſh?* Why do not you labour more to quicken us, and move us, and to drive us out of our by-wayes, that we may come into the right way and live? When *Archippus*, was ſomewhat dead in his Miniſtry, St. *Paul* bids the people of *Coloſſe* to go and awaken him; *Say to Archippus, Take heed to the Miniſtry which thou haſt received in the Lord, that thou fulfill it*, Col. 4. 17. Well then,

Thirdly, another Uſe is an uſe of Exhortation, that we labour for a quickning Miniſtry, that our Miniſtry be a reviving ordinance of God; that we may, as *Eſay* ſaid, *Though Iſrael be not gathered, yet ſhall I be glorious*, Iſa. 49. 5. So though our people be not quickn'd, *yet ſhall we be glorious*, we have done what in us lyes for to quicken them. *Uſe 3.*

Conſider firſt, This is the end of all true Miniſters preaching, that they may bring life into the hearers hearts, as the Prophet ſayes, *Heare, and your ſoules ſhall live*, Iſa. 55. 3. wherefore elſe do we Preach, but that the dead may heare the voyce of the Sonne of God and live? People are alive to that which they *1.*

ſhould be dead unto, and they are dead to that which they ſhould be alive unto; they are alive to the world, and the things of the world, and dead to God and all goodneſſe, dead to the humbling of their ſoules, dead to the ſeeking of God, dead to Prayer, dead to the holy communion of the Saints, dead to holy comfort and meditation, and what ever elſe may do their ſoules good. Now wherefore do we Preach, if not to quicken up your hearts, that your ſoules may live for ever? they have knowledge already, more knowledge then they are quickened up to; our maine intention then ſhould be to quicken them up to do what they know; Are we not ſowers of ſeed? why then, we ſhould moſt labour ſo to plow and harrow and till the ground, that our ſeed may quicken; this is the very end of Preaching, that our hearers may heare and live.

2. Secondly, as it is the end of all true Miniſters preaching, ſo it is the nature of all true and right Preaching; either to quicken, or to be a fitted inſtrument of quickening; when *David* heard the word, it quickened his heart; *thy word hath quickened me*, Pſal. 119.50. And indeed it is never heard now preacht aright, unleſſe it be in a quickning way; & therefore let us not thinke it is onely the taking of a Text, and the ſpeaking of good and wholſome truths, but let us ever remember what right Preaching is, that our Miniſtry be quickning, that God may affect our ſoules, and accompany our words, and teach us how to go beyond the policy of mens hearts, and direct us how to drive the truth home to the quick, to anſwer the evaſions of fleſh and blood, and ſo put his live
3. coale into our ſpeeches, that our Sermons may be warming.

Thirdly, Let us conſider, this is onely profitable Preaching; we may preach all the dayes of our life, and our people be ſtird no more then a mill-poſt, unleſſe our Miniſtry be quickening; they may heare what we ſay, but unleſſe we could quicken their hearts, they will forget all again; it may be, they may remember the Doctrine, but I mean they will forget to doe what they heare; it is the quickening that makes any remember to practiſe; as *David* ſayes, *I will never forget thy precepts, for with them thou haſt quickened me*, Pſal. 119. 93. We can never forget that friend, whom our hearts doe moſt dearly affect; ſo when our Miniſtry doth quicken and affect peoples hearts, they will never forget what they have heard; The quickening of the corne in the earth, makes it the faſter in the earth, it twiſts about the earth, it gets a rooting if it quicken; ſo it is with our Sermons, if they be quickening, they get about peoples ſoules, and will not out againe; otherwiſe they are never the nearer.

4. Fourthly, Let us conſider, this kind of Preaching onely will yeild us true comfort; when our Miniſtry is lively in our Pariſh, as *Paul* was at *Epheſus*; when we can ſay to our people, You hath God quickened by us, as he ſayes, *you hath he quickened, who were dead*, Epheſ. 2. 1. I dare ſay it was a great comfort to his ſoule, to ſee that his Miniſtry was quickening; nay, if our Miniſtry be quickening, though none be quickened by it, but two or three, nay, though none at all, yet we ſhall have comfort, whereas when we have preacht a thouſand times in a dead-hearted manner, never labouring to creep into mens Conſciences, nor to be Miniſters of life, we ſhall have no comfort on our death-beds; nay our own hearts will tell us, we have preached often indeed, but we never preached Chriſt Jeſus, we never ſlung our hearts among our people, as one ſaid of the good Biſhop *Felton*, he ſlung his heart among his people. But when our conſciences can ſay, we are not hearty for God, we are not earneſt to ſave our peoples ſoules, we did not goe the way to doe them good; this will lye as lead upon our boſomes when we dye.

5. Fifthly, a dead Miniſtry, is but the bare name of a Miniſtry, it is little better then meer *Voyce*; as the Lacedemonian in *Plutarch* ſaid, when he heard how ſweetly the Nightingall ſang, O thought he, ſurely that Bird is good meat if I had it; and ſo when he took it, and ate it, and found but little meat in it, he

said, *vox es & praterea nihil*; now I see thou art meere voyce and nothing else; so a dead Ministry, it may have a great name of a good Ministry, and a man may desire to live under it, O let me live under such a Ministry, but when he comes to it, and thinks to receive much benefit by it, he finds it to be little better then a Name.

Sixthly, a dead Ministry is not a signe to our people; Ministers should be signes to our people; *Thus* Ezekiel *is unto you a signe, according as he hath done, so shall ye doe.* Ezek. 24.24. *A voyce*, true, *John* the Baptist was a *voyce*, Isa. 40.3. I but he was more then a *voyce*, he was *a burning and a shining light*; there was life and heat in his Ministry, he was not a meere *voyce*. But when ones Ministry is but a meere *voyce*, little good comes of such a Ministry. 6.

Fourthly, another Use is for direction; to shew what a lively Ministry is, and how we may have a true lively Ministry, that is in one word, to preach with affection; as *Quintilian* sayes of Eloquution, affections are the soule and life of Eloquution; so I may say of Preaching, affections are the life of Preaching; now by affections, I do not meane feigned and forced affections, they are no affections indeed, but when a man Preaches so for the matter and manner indeed, affectionate matter, and with a true affected heart, that he may move the hearts of men; as one sayes, the World is now full of knowledge, as a Drunkard is full of wine, that his stomach is not able to digest; so I say, people have more knowledge, then they can well digest, the stomach wants heat to concoct it for their good; as *Rodolphus Agricola* speakes, any man that hath Learning may teach; but to move the heart and affections, it requires more a great deale. This is lively Preaching, when a Minister sets himselfe to be in mens bosomes; what a lively Preacher was the Apostle *Paul*, you may see by his dealing with *Agrippa*, he made the Kings heart even yerne againe with his speaking; the King confest how his speaking worked within his bosome, *Almost thou perswadest me to be a Christian*, Act. 26.28. So you may see by the *Galathians*, his Preaching did not only convert many of them, but those whom he did not convert, he did wonderfully worke upon their hearts, *That they could have been contented to have plucke out their Eyes, and have given them to him*, Gal. 4.15. Such a lively Preacher was he in the 2. of *Judges*, that when he Preach'd, he set all the people a melting, a weeping like little Children that had been beaten, *Judges* 2.4. I grant it may be, the best and liveliest Ministers under heaven cannot do so now, peoples hearts are more hardned. But yet though we cannot undertake to move any one mans heart, that's the worke of God, yet our Ministry may be lively. *Use* 4.

First, by labouring to make the things that we Preach as it were lively before peoples eyes; as the Apostle preached Christ *Crucified*, even as if he were *Crucified before his peoples eyes*, Gal 3.1. So *Moses* had a very lively Ministry, the Text sayes, *he set before them life and death*; he laboured to Preach with that evidence, as if he had set before their eyes life and death, heaven and hell, good and evill; when a Minister preaches in the evidence, and *the demonstration of the Spirit*, 1 Cor. 2.4. when he labours to bring the Gospell plainly to mens hearts; a man may teach the Gospel, but it is not Preaching, except he set it lively forth, and labour to make the people see it. This is the Truth, and this is your sinne against that truth, this is the Doctrine, and thus you faile in the doctrine, this is the threatning of God, and thus you lye under the threatning; otherwise they heare a Sermon, as if it did not concerne them. 1.

Secondly, comming to particulars; generalls are but dead; we see they leave people dead, people have a hundred tricks to put them off: but when a Preacher comes to particulars, he either quickens or slayes, he convinces either to life or to death; when a Minister layes the truth at every mans doore, he presses it upon every mans heart, he meets with many a put off, he makes every Conscience say, I am the man, except they be asleepe, or their 2.

minds are a wooll-gathering, he darts into his hearers faces, a view of their particular estates; he toucheth their copy-hold, he confutes their false pleas, and knocks off the fingers that would be applying of a Promise when it does not concerne them, and puts it only upon the Soule to whom it does belong. This is lively Preaching, that gives to every soule his due, terror to whom terror, comfort to whom comfort belongs; milke to the Babe, strong meat to the growne youle to the bruised, and a sword in the hard heart, a whip for the Horse, and a bridle for the Asse, and *a rod for the Fooles back*, Prov. 26. 3. Application is the life of Preaching, This serves to condemne such a one, this serves to confute such a one, when a Minister does as *Paul* sayes, *divide the Word aright*, 2 Tim. 2. 15.

3. Thirdly, by worrying of people out of their sinnes, when a Minister will not let people be quiet in any of their sinfull courses, when he labours daily to vex their guilty Consciences, and to turne them from day to day, as the two Witnesses did, *Revel.* 11. 10. that they may say, We cannot be quiet for this man, he makes me sit upon thornes; when a Minister labours to make Hell to have every vile wretch, and Heaven and the Promises to have every honest heart, &c.

4. Fourthly, by being pittious and affectionate towards the poore people, to let them see how we pitty their condition, as we should do what we can to make them feele their damned estate, as also with bowels and compassion, labour that they may see we do pitty them; and therefore Preaching sometimes is called *Lamentation* in Scripture, Ezek. 19. 1. It may be, people then may say, what a beast am I; how does our Minister pitty us! he mournes over us, and bewailes, what a wretch am I, that I do not bewayle mine owne case? O beloved, what a wofull thing is it, that any of us should perish, to be damned for ever in hell! To lye in eternall paines! What a pitty is this? Is it not much better ye should embrace the good word of God, and beleeve, and take Jesus Christ, and be willing to do any thing he would have you to doe, then to lye by it for ever in the paines of Hell, for the pleasures of sinne for a season? Alas it is for want of bowels, that we do no more good.

5. Fifthly, by being deeply affected with the word of God, laying nothing on peoples backs, but what we lift up upon our owne shoulders; speaking the truth from the bottome of our hearts, uttering the word of God with feeling and with a contrite spirit. O if we could drop our Sermons as dew down from Heaven on our people; this would be lively Preaching indeed, as the Prophet *Ezekiel* did, *He dropt the word of God upon Jerusalem*, Ezek. 21. 2. So if our Sermons did come dropping downe from us, as if they dropt downe from Heaven. O how coldly do our Sermons come from our mouthes! we do not Preach as if the Word came downe from heaven, but as if our hearts were no higher then our Pulpits.

Lastly, by getting the Lord to go along with our Ministry; for it is not our Preaching it selfe that hath any life, no, it is but a dead letter, as *Micha* sayes, *I am full of power by the Spirit of the Lord*, Mich. 3. 8

Now I come to the words, as they have relation to the Church it selfe. *Thou art dead. Thou art a dead People*; though thou hast a name to Live, yet, *Thou art dead*, that is, thou art outwardly reformed, thou hast goodly order'd Congregations, good, sober, civill and faire-carriaged people, all professing the true Religion, and frequenting the good Ordinances of God, yet, *Thou art dead*? that is, thou art even as good as nothing.

Doctr. The Doctrine hence is, *A dead Christian is as, no Christian at all.* Ye know we are all *dead* by nature, in trespasses and in sinnes; that is we are alive to the workes of the Flesh, and to the World, but *dead* towards God. And a true Christian is he that is made *dead* unto sinne and the world, but alive unto God; as the Apostle *Paul* sayes, *Likewise reckon ye your selves to be dead unto sinne,*

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but alive unto God through Jeſus Chriſt our Lord, Rom. 6. 11. This is a true Chriſtian, that ſo leaves his ſinnes, and ſo takes up the worſhip and ſervice of God, that he is Dead to his ſinnes, and alive towards God; now when a man it may be leaves his ſinnes after a manner, and takes up the profeſſion of Gods Service, and yet he is alive ſtill unto the fleſh, and dead towards God, this is juſt nothing.

By *Dead* I meane five things; firſt, *deadneſſe* of guilt; when a man is guilty of any offence, that is death by the Law, he is ſaid to be a *dead* man; therefore every man hath ſinned againſt God, which is death by Gods Law, ſo that every man is *dead* by nature; when a man is pardoned of God, then he is alive againe; and therefore it is called *Juſtification of life*, Rom. 5. 18. Now when a man is not pardoned of God he is *dead*, though he have never ſo many hopes and conceits of forgiveneſſe, though he apprehend himſelfe to be pardoned, yet as long as God hath not pardoned him indeed, he is a *dead man*. 1.

Secondly, deadneſſe of Mind, when the mind is ignorant of God, in regard of ſaving knowledge, when a mans mind is without ſaving underſtanding, then his mind is ſaid to be dead; as *David* ſayes, *Give me underſtanding and I ſhall live*, Pſal. 119. 144. Then my mind ſhall be alive ſayes he, then I ſhall know thee aright. Now let a man have never ſo much knowledge and learning, yet, in divine things is otherwiſe, and have nothing, his mind is ſtill dead; he is as a *dead* man to all the things of God; he cannot ſee God in all his wayes no more then a *dead* man; he cannot mind God, he may mind earthly things, but he cannot mind God; nay, though he can mind Learning and Divinity, learning, and learning about God, yet he cannot mind God; his mind is dead to ſuch ſavoury knowledge, even as dead as a *dead* man; He knowes not how to pray to GOD, as a child to his Father; he knowes not how to do any duty, in a godly gracious manner; his mind is as *dead* to theſe things as a ſimple Country-man is to Latine, or Greeke, or Hebrew. 2.

Thirdly, deadneſſe of Heart, when the heart is not inclined towards God, then we ſay it is *dead* towards God and all goodneſſe; though he go to good duties every day, yet as long as the heart is not inclined to them, it goes about them in a dead manner; when a mans heart is once inclined towards God, now it begins to be alive towards him; as *David* ſayes, *The heart ſhall be alive that ſeeks God*, Pſal. 69. 32. That is, you whoſe hearts are inclined to ſerve God, your hearts are alive; Now when a man hath no Divine inclinations to all heavenly duties and courſes, though he do never ſo much profeſſe the following of them, he followes them with a dead Heart. 3.

Fourthly, deadneſſe of Conſcience, when the conſcience hath no force; it may be it finds-fault with ſuch and ſuch wayes, but it hath no power over the man, to make him to leave them; perhaps it approves ſuch and ſuch holy performances, yea but it hath no power over him, to cauſe him to buckle to them; This is a dead Conſcience; it hath no life at all in it; when the Conſcience hath life in it once, then it hath power; it hath a mighty force over a man; as the Church, *My ſoule made me like the Chariots of* Aminadab, *Cant.* 6. 12. That is, my Conſcience was very forceable and powerfull in mee, it made me not onely to go after God, but it carried me as it were in a Chariot very willingly. But when the Conſcience can whiſper onely, and find fault, and hath no power at all with it to make one obey from day to day, this is a *dead* Conſcience. 4.

Fifthly, deadneſſe of Affection; when the affections are clumbzie, and will not ſtirre towards God, and all heavenly things; when a man is like a block in good duties, he hath no affections to them nor in them; when the affections are all alive to earthly things, when they are ſtill out of order; as the Apoſtle *Paul* ſayes, *Mortifie your inordinate Affections*, Col. 3. 5. That is, your Affections muſt not be out of order, if they be alive to other things, ye 5.

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must kill them, that way, that they may be alive towards all the things that are above; now when the Affections will not move that way at all, then they are *dead*. But I will speake no more of this, well then, let us come to the Doctrine: *A dead Christian is even as good as no Christian at all.*

Goe through all Christianity, and we shall see this to be true in every passage; should a man have all Christianity in him, and yet be dead and dull and without life, it is even all one, as if he had not nothing.

1. First, for Conversion; should a man seeme to be converted. O what a changed man is this! he was a Drunkard, and now he is sober; he was a Whorer, and now he is is chast, he was a prophane beast, and now he is cleane another man, this is well: I, but if thou beest *dead* to the wayes of God; if thou beest not quickened up to them, this is *magnum nihil*, Conversion is a quickening; *When we were* dead *in sinnes, he hath quickened us together with Christ*, Ephes. 2.5. Conversion is not onely a turning of a man from wicked wayes to good, but to be quickned up in them; Conversion puts another life into a man; a man may be converted from prophaneneſſe to civility, from not Praying constantly to praying constantly; from not Hearing to hearing, from not Preaching to preaching, from not Professing to professing. True this man shall have the lesse hell; yea, but this is nothing towards heaven; except a new life be put into this man, to be alive in all these good wayes; except he be quickened together with Christ.

2. Secondly, Faith; should a man leane himselfe upon God, and upon Christ, should a man apply all the Promises of the Gospell to his soule, and beleeve all that's contained in the covenant of Grace; alas what of all this? If this man be *dead* still, without such a Faith as produces life; it is little better then nothing; as Christ sayes, *He that lives and beleeves in me*, Joh. 11 26. True faith carries life with it, wherſoever it is; and therefore if a mans faith be without life, it is but equivocall faith; faith it may well be, but true Faith it cannot be; for if thou wouldst be able to say thou beleevest in Jesus Christ, thou must be able to say, that thou livest too in him; it's impoſſible a man should rightly beleeve in Christ and be *dead*; no, *he lives that beleeves in me*, sayes Christ.

3. Thirdly, as ye heard heretofore, to be a member of the visible Church of GOD, to be a stone in Gods building; were a man the fineſt and most carved stone of all, put in by Baptisme, kept in by profession of the Christian faith; this is a poore thing, if this man now be not a lively stone, *Ye also as lively stones, are built up a spirituall house, an holy Priest-hood, &c.* 1 Pet. 2.5. The right stones in Gods spirituall house are all lively stones; if thou beest but a logge heartleſſe, dull, dead member, thou art none of Gods spirituall house, no part of his holy Priest-hood, thou art no more a Christian then a Dead man is a man. Thou art but a fil roome, thou hast nothing but a name of a true Christian; The body of Christ, is all full of life, derived from him the head, all the branches that are in him, have the life of the root in them, if thou beest but a *dead* branch, thou hast no communion with Christ at all, though thou beest in the body.

4. Fourthly, for Hope; it may be thou hast hope that thou art a good Christian, that thou hast a part in the redemption of the world by Jesus Christ, thou hast a hope of the heavenly inheritance, that thou shalt be saved in that day; now if thy hope be a *dead* hope, if it does not quicken thee up to trample on the world, to beat downe thy worldly lusts, to scrue thee up to a gracious life more and more, to carry thee on through thick and thin, this is not a gracious hope; no, no; the grace of hope is a lively hope, as the Apostle speakes, *Blessed be God, and father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again, to a lively hope*, 1 Pet. 1.3. This grace of hope it quickens up all them that have it, it is not a *dead* hope

hope, that lyes sluggishly and blockishly in the soule, and does not stirre it up every day; no, it revives him towards God, it makes him eager after the best things; if thy hope be a *dead* hope, that lyes like a carcase in thy heart, to little or no purpose, it is no good hope through grace, but a hope in a dreame.

Fifthly, for Repentance; what ever thou hast to say for repentance, canst thou plead a thousand changes and reformations, yet if thou hast not gotten out of a *dead* temper, thou art yet under an impenitent heart. That repentance that is the gate of heaven, the Evangelist calls it, *Repentance unto life*, Act. 11.18. True repentance it rends the heart, it shewes sinne to be the greatest evill, and it cowzes a man up daily to take heed of it, it makes us see what a God we have dishonoured: and therefore it awakens the soule to be exact to please him in all things for the time to come; the soule was dead and careleſſe, and drowzie, and neglectfull of obedience, goodneſſe, holineſſe, humility, purenes, ſtrictneſs, preciſeneſſe of walking, it cared not for theſe things afore; but when true repentance comes in, it wheels about the life of the ſoule towards God; now the cares ſhall be to him, now the endeavours make after him; paines, labours, cautions, watchfulneſſe, conſiderateneſſe, ſtudious ſtrivings, and all is active that way now; ſo that if a man be ſtill *dead*, his repentance is falſe. 5.

Again, to go over all duties of Religion; they muſt be done with life; to do them with a dead heart, is as good as not to do them at all. Firſt Prayer, ſuppoſe we pray at Church, and pray in our Families, and pray in our cloſets, is this all? To pray with a dead Heart, as if we cared not whether we ſped or no, no puſlings of our heart downe before God, no wraſtlings with God for what we aſk, no liftings of our ſoules up, no faſtnings of our minds upon his Preſence, no cryes, no mournings, no importunity, but the heart as lumpiſh and unweildy as a Stone; is this Praying? No, ſayes *David*, *Quicken us O Lord, that we may call upon thy name*, Pſal. 80.18. 1.

Secondly, for Hearing the word: It is not thy hearing of it ſo many times a weeke, though thou maiſt heare it as often as ever thou canſt, and thoſe that will not heare as frequently as they may, are high deſpiſers of God and his Ordinances; but yet if thou heareſt the word with a *dead* heart, thy hearing is made as no hearing. It is ſaid of thoſe primitive Converts, *that they were pricked in their hearts as they were hearing*, Act. 2.37. They only got good by their hearing, they heard the word with life; ſo it is ſaid of many of Chriſts hearers, they did, *crowd us, they layd upon him, they preſſed upon him*, Luk. 5.1. In another place, it is ſaid, that they hung upon him, they were attentive and eager to him. Our Saviour Chriſt ſayes, it is a very great judgment to be *dull of hearing*, Mat. 13.15. When people ſit as if the word did not concerne them, when they heare without any motion or affection, the word hardly joggeth their hearts, it hardly ſhaketh their conſcience at all, the word does neither delight them, nor wound them, nor pierce them, it deals none of their ſin, it cannot get between them and their luſts; when they have heard a Sermon, they go away juſt as they came, they find nothing now to do, it does not dragge them one jot more out of the world, nor an inch neerer heaven; their carriage is much at one as it was; When they come home, it cannot be perceived that ever they were at the word; as earthly as ever; as carnall as ever; as backward to all goodneſs as ever; this is no hearing at all. 2.

Thirdly, for ſanctifying of the Lords day: It is ſaid of the Sabboth, that we ſhould call it *our delight*, Iſa. 58.13. That is, we ſhould keep it with life, it ſhould even quicken up our hearts to think it is coming, we ſhould be revived to conſider Gods goodneſs, that he would give us ſuch a Day, ſeeing we have ſo much need of it; when we have been ſix dayes about our own buſineſs in the world, that we ſhould have a Sabboth given us of God, leſt we ſhould be over head and eares in the world to take off our hearts; now when this is no de- 3.

light to us, our hearts are *dead* to it, we do not ſanctifie it indeed, but prophane it, as though it were not honourable and the day of the Lord.

4. Fourthly, for taking hold of an opportunity to do Good; this is a duty too to be done with all life, how glad ſhould we be if there be any opportunity for us to ſhew our love to God, or our hatred to ſinne! we ſhould be willing to ride, or go, or be at charges, nay we ſhould deny our ſelves, and lay downe our gaine, and credits, and goods, and friends, and all that we have at Chriſts Foot, and bleſſe God that gives us ſuch a price in our hands; but now we have a *dead* heart to this; what a horrible thing is this? Though we do take the opportunity, yet to go about it as though we were ſorry that God hath given it unto us, this is meer folly; as *Salomon* ſayes, *Wherefore is there a price in the hand of a Fools to get Wiſedome, ſeeing he hath no heart to it?* Proverbs 17.16.

5. Fifthly, In one word, for all the wayes of God, there's nere a one of them all that can be walkt in aright, without a live heart, as the Prophet ſayes, *Lord turn away mine eyes from beholding vanity, & quicken me in thy way*, Pſ. 119.37. Now when we go dreamingly on, as though we could not do withall, though the way be God's, yet our going in it is ſtark naught, and little better then not going in it at all; and therefore the Lord accepts not of it: When we humble our ſelves before God, *to hang down our heads like a Bul-ruſh*, it's naught, it's naught, the Lord cannot away with it; when we conferre about the Word, or any gracious and godly Theme, to ſpeake as if we had no ſavour of it, no pleaſure in it, when our hearts would rather be on another ſubject, and never lin till they have wound all good talke out; if we ſpeak one word to edification, there ſhall be twenty to that one, that ſhall ſerve to no other end, but to the hardning of one another; when Chriſt and the two diſciples were communing together, their hearts burned in them; *did not our hearts burne within us while he talked with us by the way?* Luke 24.32. That was talking with life But when our hearts are as cold as a flint, this we may call talking, but holy converſe it cannot be termed.

Thus ye ſee, a dead Chriſtian, is as good as no Chriſtian at all, no grace is without life, no duty can be done without life; the reaſons of this are,

1 Reaſ. Firſt, becauſe this is all one as to have no Grace at all; though a man be a member of the congregation of the Lord, though he have the ſeales of the Covenant, and profeſs the faith of Jeſus, and be as morall in his life as ever any of the heathen, and as full of good duties as ever any hypocrite was, and more too, yet if he have *not life* yet, he is but a tinkling cymball; he hath no grace at all. I meane no ſaving grace at all; ſaving grace the Apoſtle calls it, *The grace of life*, 1 Pet. 3.7. It is the grace of life, it breeds life in him that hath it, it makes him draw comely to God, it lets out the life of his heart in every good word and worke; it makes him pray with life, heare with life, uſe the ordinances in publike and private with life; the naturall life that is in the ſoule it turnes it to God, it encreaſe the man about, as a ſhip is turned on the Sea; that ſayled before towards North, now it ſayles towards South. So when grace comes into the ſoule; ye know the man had life afore, but it ſayled towards the world, and the things of the world, but when grace does come in, it makes it row, and ſayle, and ſteere towards God: ſo that when a Chriſtian *is dead*, he is as no Chriſtian at all.

2 Reaſ. Secondly, *a dead* Chriſtian hath not Chriſt dwelling in his heart by Faith; he is no Chriſtian indeed, that hath not Jeſus Chriſt dwelling in him by a true and lively faith, for the indwelling of Chriſt that makes one a true Chriſtian, more whom Chriſt does dwell in any man, Chriſt is a quickening ſpirit; as the Apoſtle ſpeakes, *the ſecond Adam was made a quickening ſpirit*, 1 Cor. 15.45. that is Chriſt; he is the ſecond Adam; he is a quickening ſpirit where ever he dwells; he quickens all the ſoul, he makes it *dead* to that which by nature it was alive to, and alive to that which by nature it was *dead* to; he inclines

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the ſoule unto God: he infuſes a principle into it to ſtirre with life towards God, he does more and more hale the ſtrength of the ſoul towards him, though he doe not doe it all at once, yet he does it more and more. Now when a man is ſtill *dead* to God and all goodneſſe, he hath not Chriſt dwelling in him by a lively faith; for if he were in once, though the ſoul may complain ſtill of deadneſſe, as commonly thoſe that are alive complain moſt of deadneſſe, yet it hath a ſupernaturall quickning, and it ſhall have more and more.

Thirdly, a *dead* Chriſtian was never yet ſoundly wrought upon by the word. *Reaſ.3.* The word of Chriſt is a word of life, and it quickens where it does effectually work; and therefore though ſuch a one have heard a thouſand thouſand Sermons, he never fed upon them in all his life; as Chriſt ſayes, *If any man eat of this bread, he ſhall live for ever*, Joh.6,51. it is better than ordinary bread; ordinary bread indeed, if a man have a naturall life, it will feed it and preſerve it; But if a man be *dead*, it will not revive him. But the word of God is ſuch a bread, that as it feeds a ſpirituall life in them that have it, ſo it is able through the eternall ſpirit, to quicken the *dead*; it is able through God, to put life into men, that never had any; and it does ſo to all that are of God, ſooner or latter; now when a man is *dead*, it's a plaine ſigne that the word hath not yet wrought upon that man; it may be it hath ſhaken him many a time, yea but if he be yet *dead*, it never wrought upon him ſoundly; the oracles of God, are *lively oracles*, as Stephen calls them, Act.7.38. they make their hearts lively that they come to worke ſoundly on; though they were never ſo *dead* to God and good things afore, yet now they wax lively, they make their hearts to receive a divine ſtrength, that now they wax able in ſome meaſure to live towards God, to hunger and thirſt after God, to delight in the ſeeking of him; be their luſts never ſo mighty, now they can compoſe themſelves to oppoſe them, and to ſwimme againſt the ſtreame; now they can pray, and they cannot abide to have blockiſh hearts in that, nor in any other duty; they have a life that reſiſts that ſame deadneſſe that dwelleth in them. So then this is another reaſon, that a *dead* Chriſtian is as good as no Chriſtian at all, the word hath never wrought ſoundly on that Man.

The uſe of this is, firſt if the *dead* Chriſtians in *Sardis* be as good as nothing, *Uſe 1.* what are the riff-raffe in the Towne, that are not ſo much as Chriſtians in name? If a *dead* Chriſtian be rejected of God, what's a *dead* drunkard? a *dead* whore-monger, a *dead* prophaneling? If one that walkes in good courſes be refuſed, becauſe he is *dead* in them, then what ſhall become of them that will not follow good courſes at all? If ſuch that are Saints to them, cannot be ſaved, where ſhall they appeare? It is ſaid that Chriſt loved the goodly fine-cariaged young man, *Mark*.10.17. Chriſt is never ſaid to love a drunkard; a prophane wretch; no, he regards one that carries himſelfe in a fayre civill honeſt way, more then all the world beſides, except onely his own children; and therefore if he counts meer civill men ſtark naught, how much more does he thee, that art a very beaſt compared with them? Thou art ſo vile, that we that are men do know thou art in a feareſull eſtate, nay, the Lord pronounces a woe upon them that do ſpeak well of thee, theſe ſins are to be puniſhed by the Judges; if thou hadſt lived in Iſrael, thou ſhouldſt have been put to death, a drunken Son ſhould have been ſtoned; an *Adulterer*, a *Fornicator* ſhould be burnt; a Blaſphemer ſhould be brained to death. Thy ſinnes are ſo palpable, that pillories, and ſtockes, and priſons, and gallowes, ſhould be thy fare, if thou were well ſerved. Thou art not onely *dead*, for the manner of thy life, but for the matter too; not onely the Saints do abhor thee, but all that have any civility in them, doe loath thy filthy doings; and would not do as thou doeſt; no, not for a world; as *Solomon* ſayes ſuch as thou art, are not only dead but *in the depth of hell*, Pr.9.18. There be many though they be not right, yet they are ſo much reformed, that the Saints of God cannot ſay, but that they may be good Chriſtians; But thou

Not unleſs it were a Prieſts daughter, *Levit* 21.9. *Deut.*22. 16,17. Neither was the Adulterer to be burnt but ſtoned, *Deu* 22.24.

art ſo foule, that he that hath but one eye may ſee the Devill leads thee; there be ſome that a man may be to blame for judging them wicked, but he that judges thee otherwiſe, hates his own ſoule. Poore creature, does thy fooliſh heart promiſe thee hopes to find mercy? Alas the devill does but lead thee in a ſtring, he knowes well enough, though he will not let thee ſee it, there is no mercy for them that go on ſtill in their wickedneſſe. Thou haſt not ſo much as *a name that thou liveſt*, how *dead* then art thou? Thou art *dead* and rotten, and ſtinkeſt, not onely in the noſtrils of God, but of all that have any common Grace in them. Others may be in a damned condition for all their profeſſion, but to be ſure thou art in a damned condition, there's nothing between thee and hell, but onely the poore thred of thy life. How canſt thou keep out of hell, that canſt hardly keepe out of the Ale-houſe? O heare this ye that have not ſo much as any face of Religion; See the word of the Lord, & think upon it for your good, if ye have any eare to hear before it be too late.

1. Conſider firſt, thou art farre from the Kingdome of God; ſuch as are ſober and morall and frequenters of the ordinances of God, and profeſſe godlines, though they be not alive, yet they are *not farre from the Kingdome of God*; as Chriſt ſaid of the diſcreet Scribe, *Mark.* 12.34. But thou art a hundred degrees farther off; thou art ſo farre off, that thou haſt need to haſten quickly, thou haſt a thouſand degrees of reformation to paſſe over, before thou canſt get ſo neere as ſome of them that are ſhort.

2. Secondly, *Thou art altogether become unprofitable*, as the Apoſtle ſpeakes, *Rom.* 3.12. Thou art good for nothing, but to do miſchiefe in a Pariſh, to infect, to ſpoile youth, to trouble thy wife, and thy poore Children; to corrupt thy ſervants and thy neighbours, to ſpill the good creatures of God, to be a very ſlave to thy fleſhly luſts; others that are well governed in their lives, though they be dead, yet they do a great deale of good, they helpe the Saints, they are I ſay gotten to ſtand for good order; but thou art a very burden to all well-diſpoſed people, the very ſhame of the Towne, the diſgrace of the family where thou art; what will people ſay, yonder's a Drunkard, yonder goes a Fornicator, a diſſolute fellow, though he be a Gentleman, yet he is fit for none but rogues, and raſcals, and tinkerly companions, a man that hath but a ſpark of honeſty would be aſhamed of him; A Chriſtian? No, he is a very beaſt, he cannot govern himſelfe. But what do I ſtand ſpending of time to ſpeak againſt ſuch wayes which the Apoſtle ſayes ſhould ſcarcely be named in Chriſtians mouthes? The very heathens ſhall judge thee; the Lord open thine eyes, to ſee what a curſed creature thou art, that thou maiſt come out of the ſnare of the devill.

Uſe 2. This is for the reproof of the Deadneſſe that is now among us; the Lord may ſay to us, as he did unto Sardis, *I know thy works, thou haſt a name that thou liveſt, and art dead*; for notwithſtanding the great meanes of life, that the Lord hath placed among us, O how does deadneſſe of heart reigne! we are like them the Prophet ſpeaks of, *that drew nigh to God with their mouth, and honoured him with their lips, but their heart was far from him*; Mat. 15.8. they had no heart to his holy worſhip. So it is with moſt of us; we draw nigh to God with our outward man, but our heart is far from him; no heart to Prayer, no heart to the word; we heare it peradventure, but no heart to it at all; how ordinarily do we come to Gods houſe, but heartleſnes hath dominion over the moſt of us; the Doctrine of the Goſpell does not quicken up our hearts, we deale with it, as *Phinehas* his wife did with her Son, when the women about her told her ſhe had a Sonne, the text ſayes, ſhe did not regard it: ſo what little regard have we of the Goſpell of God! *I ſtretched out my hands and no man would regard*, Prov. 1. Tell us of our damned eſtate by nature, how curſed we are from the wombe, what infinite need we have to be ſenſible of it, we know it, but how *dead* is our knowledge of it? It does not

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ſtirre up our hearts to conſider of it; neither does it prick us ſo much as the pricking of a pin; Tell us of the Redemption of the world by Jeſus Chriſt, his precious Bloud, his Paſſion and Merits, whoſe heart is enlivened and quickened up by them? Nay, our ſoules are hardly moved at all at the hearing of them. Tell us of the Kingdome of Heaven, the marriage Supper of the lamb, his Oxen, and his fatlings; O they are all ready, come Sirs, come to the marriage; we are even as they in the parable, *They made light of it*, Matth. 22.5. Theſe things are made as if they were of no amoment, as if they were light matters, they finde poore entertainment at our hands; what little irkſomeneſſe do we feele in Sinne, what little dejectednesſe of heart, what little remorſe of Conſcience; nay, few know by experience, what Humiliatoin meanes; we can confeſſe in our prayers, how vile we are, and how unworthy and how wretched and ſinnefull; but as though theſe were words of courſe, our hearts are ſo *dead*, that there is little or no relenting at it; we can ſay we are undone if God do not heare us, our prayers are all nothing, except they be with faith and life; and yet who ſtrives to awaken and rowze up himſelfe? We can ſay, O how are we beholding to God, for life, for health, for his daily good providence, for his patience, his bounty? And we can ſay, it is not the bare naming of his bleſſings before him that is counted thankeſgiving, without being affected with his infinite goodneſſe; and yet who does unfeignedly labour to be affected with them from day to day? No body of us dares deny but that we ſhould ſet the Lord alwayes before us, that he may be at our right hand, and yet who hath the heart to provoke himſelfe hereunto? The Devill may be at their right hand and not God, for all the paines that they take to have him there. So that dead-heartednesſe is a common evill now a dayes; as Chriſt ſayes of the laſt times; *Becauſe iniquity ſhall abound, The love of many ſhall waxe cold*, Matth.24.12. So it is now; becauſe Iniquity abounds, the moſt are prophane, and diſſolute, and licentious, and looſe; therefore many that profeſſe love to Jeſus Chriſt, their love does grow cold and *dead*; no life hardly at all, no ſigne that they are alive from the dead; if they do beleeve after a manner, there's all, they doe not live in Jeſus Chriſt; if they have any hope of mercy or heaven, that's all they have, it is not a lively hope that may quicken them up in Gods holy wayes; if they do ſee their ſinnes, there's the utmoſt, it is a *dead* ſight, that does not excite them up unto ſtrictneſſe and preciſeneſſe of living; if they do follow good and godly duties, alas there be few that do ſo, but if they do go ſo farre, it is cleane without heart and life; as though any thing would ſerve Gods turne well enough; what a horrible thing is it when a dead Chriſtian is as good as no Chriſtian at all! No matter how many Chriſtians we have, alas none of us are true, but ſuch as are alive from the *dead*.

Secondly, is it ſo that a dead Chriſtian is even as good as no Chriſtian at all? then learne hence my brethren, what a dangerous thing it is to be a dead-hearted Chriſtian. *Uſe 3.*

Firſt, all that we do with a dead heart, 'tis as good as nothing; as *Paul* ſayes of Love, *Had we all faith, and all knowledge, yet if we have not love, we are nothing*, 1 Cor.13.2. Whatſoever we do, if we do not do it out of love, all's nothing; So I may ſay of life, whatſoever good duty we do, if we do not do it with life, it is but a *dead* worke: and therefore it is no more then nothing. When the Prophet *David* would do good duties, ſo as to do them to good purpoſe indeed, you ſhall ſee how he labours againſt a dead heart, *Quicken me after thy loving kindneſſe, ſo ſhall I keepe the Teſtimonies of thy mouth*, Pſal. 119.88. ſo we may ſay too, *Lord quicken me after thy loving kindneſſe*, ſo ſhall I Preach, ſo ſhall I heare, ſo ſhall I do thy holy will, ſo ſhall I go up and downe doing good; Now as long as a man does it with a *dead* heart, it is even all one as if a man had not done it at all; a *dead* man is no man, as the Apoſtle 1.

poſtle ſayes; God quickens the *dead*, and calls things that are not: marke, dead things are no things; ſo dead works are no works, as *Solomon* ſayes, There is no worke, and no device, and no wiſdome, and no purpoſe in the Grave whither thou goeſt; That is, when men are *dead*, then they can do nothing. So is it here as long as we are dead, we can do nothing. True becauſe we have the life of ſenſe, and of Nature, and of a naturall Conſcience in us, we may counterfeit good workes, as a Painter may make a man, though he cannot make a living man: So as long as we are *dead-hearted*, we do but paint out good duties before God; all our prayers are but painted prayers, all the good works we do, are but paint, there's none of them to the life. As God ſayes of the Iewes, you will ſay they did very many good works, they Faſted and Prayed, and Sacrificed, and many other things they did. But what ſayes God? *They are vanity, their works are nothing*, Iſa. 41.9. As a *dead* Corps, there be Eyes, and noſtrils, and eares and mouth: But when the life is out, they are as good as nothing, So it is with a *dead* heart, we may thinke we Preach much, and ſtudy much, and heare much, and profeſſe much, and do much: the truth is, we do nothing.

2. Secondly, all that we do with a Dead heart, it does not pleaſe God. God ſayes, *My ſonne give me thy heart*, Prov. 23.26. Ye know the heart, that is *Primum vivens*, that's the firſt living thing in us: Now if we give God never ſo many performances, yet if all our heart be not with them, what cares he for them all, when they are a company of heartleſſe things? When the Apoſtle had ſaid, that *to be fleſhly-minded is Death*, by and by he concludes; *ſo then*, ſayes he, *They that are in the fleſh, cannot pleaſe God*. Rom 8. 8. would that pleaſe any of us, that one ſhould come and take up a *dead* ſtincking carcaſe, and lay it before us? No more can it pleaſe God, to lay a *dead* duty before his heavenly Majeſty; ye know, a *dead* carion, it is loathſome, as long as life remaines in it, that's a ſweet thing, and it preſerves it from ſtinking; and therfore the heathens called the ſoul the ſalt of every living thing, becauſe the life is a preſerving thing, it preſerves a thing ſweet; but when the life is gone out, preſently it becomes odious; ſo is all that we do, when we do it with a *dead* heart, it is odious with God, it cannot be accepted with him, as the Apoſtle *Peter* ſpeakes, *Ye alſo as lively ſtones are built up a Spirituall houſe, a holy Prieſthood, to offer up Spirituall Sacrifices, acceptable to God by Jeſus Chriſt*, 1 Pet. 2.5. That is, the Apoſtle had compared true Chriſtians unto ſtones, now he correcteth himſelfe, did I call true Chriſtians ſtones? I pray, do not miſtake me, I do not meane for Deadneſſe, but for firmneſſe, a Stone is a *dead* liveleſſe thing. O ſayes he, ye muſt be Stones, I, but ye muſt take heed of deadneſſe, ye muſt be lively, otherwiſe ye cannot offer acceptable ſacrifices unto God. This is even as a Jew ſhould have taken a *dead* Sheepe out of a ditch, and laid it on Gods Altar; This is abomination to God: even ſo are *dead* doings to Almighty God, *as Vinegar to thee teeth, and ſmoake to the Eyes; ſo is a Sluggard to him that ſends him*, Prov. 10, 26. That is, when a Maſter ſends a ſervant on his errand, if he go dully about it, even as if he had no life nor heart in him at all to do his maſters buſineſſe, this will not pleaſe him, nay, it will offend him, *as ſmoke does the Eyes, or as Vinegar does the Teeth*, it will make him looke with a ſowre looke upon ſuch a Servant. So beloved, when God bids us ſerve him in all our wayes, may be we are not ſo groſſe as not to go about it at all, but we go about it with a dull and a *dead* heart, this does not pleaſe God one whit, nay, he takes it ill that we ſhould thinke he will accept it at our hands. As when the *Iewes* had no heart to Gods holy and pure worſhip, it was too chargeable to them, it put them to too much charges; what a whole Sheepe, and a whole Lambe every morning? beſides many whole ones at other times, whole Bullocks, whole Oxen, and whole Goates, this was even as death to them, they went up to Gods Tem-

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ple with a *dead* heart; nay they thought much to give him of the best, they gave him the torne and the maimed, now mark what he sayes; *should I accept this at your hand, saith the Lord*, Malac. 1.13. He took it ill, they should think he would accept it; so when we think much to be so precise and so strict, to pray so much, to heare so much, to mind him so much, and to deny our selves so much, to watch so much over our hearts, to humble our selves so much, what? May we not keep one lift? May we have no more liberty then so? May be we doe some thing this way, but God knows how, with a *dead* heart it is: the Lord takes it ill, that we should hope he will accept this at our hands.

Thirdly, all that we doe with a *dead* heart, it cannot yeild us any comfort: 3
True, if we were quickened up towards God, if we served God with all our heart and soule and life, this would comfort us indeed; to seek him daily in a lively manner, to goe into his presence with all our mind; if we went eagerly dayes to the throne of grace, if we were earnest in Prayer, earnest against sinne, earnest for all goodnesse, this were a signe of his favour, and a Testimony of the true grace of life, this would comfort our hearts exceedingly; this would breed peace in our conscience as the Apost. speaks, *To be spiritually minded is life and Peace*, Rom 8.6. there's life, and therefore there is peace. The reason is this, because lively works alone can truly pacifie Conscience; when a man hath been a professour all his dayes, and done never so many things; yet if the Conscience can say, yea, but all these are *dead* works, all this while I have gone on with a *dead* heart, this foules the conscience; it can never have true peace. *How much more shall the blood of Christ purge your conscience from dead works, to serve the living God?* Heb. 9 14. It shall purge the Conscience from *dead* works; *dead* works foule the conscience; whether they be dead for matter or manner; sinne is a *dead* work for matter, and good duties heartlessely done are *dead* works for manner, now both foule the Conscience; the conscience remaines under guilt; continues without peace, it is an ill Conscience; why? Because the Conscience knowes it hath the living God to serve, that will not like of such workes, when a man payes in his rents only by halves, or by dribblets or with light money, the Kings receiver will not give him an acquittance; my Brethren, Conscience is Gods receiver, no wonder it does not give you an acquittance, when ye pay in only waste duties, clipt obedience; if ye served God with life, Conscience would give you an acquittance; when ye have done a dayes worke in his harvest, it would acknowledge the receipt of it, well done good and faithfull servant; it is well done in some measure. This made *Paul* full of life every day; *Herein do I exercise my selfe, to have always a Conscience void of offence towards GOD, and towards men*, Act. 24.16. that is, I do not onely go on in good duties both towards God and towards men, but this I do always, I do even exercise my selfe that I may have an acquittance from mine owne Conscience when I have done, that my conscience may give me a true discharge; well done, I have done well in some measure; now as long as we are *dead* hearted and hollow in Gods wayes, our conscience can never give us a discharge; no marvell, that so few of us have Peace of Conscience, when we are so *dead*-hearted as we are. If we would stir up our selves to serve God with all our heart and life, we should have Peace; but till this be done, we can never looke to have Peace and comfort.

Fourthly, Though we have comfort in time of prosperity, yet we cannot 4
have comfort in affliction, if we be of a *dead* heart; how many are there that seem to have comfort while they are well, but when they come to be sick, and at deaths doore, then they are all to peeces? Then they see they have no Grace, no Faith, no good cards to shew, then they are strict that lie naked, then their Conscience sees what they are; O, I am a wretch, how have I deceived

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my selfe! so beloved, though we have comfort in time of Prosperity, yet if we be dead hearted, we can have no comfort in Affliction. As *David* sayes, *This is my comfort in affliction, thy Word hath quickned me*, Psal. 119.50. When the word of GOD hath quickened our hearts, and made us lively in all manner of goodnesse, this will yeild us comfort in affliction. But if we be *dead* to all spirituall wayes, though we scramble up hopes now, they will not hold when affliction comes; now what a fearfull thing it is? We shall all come to affliction ere long; for *man is borne to trouble as the sparks fly upward*, as *Job* speakes; nay we know not how soone; *man knoweth not his time*, as *Solomon* speakes; *but as the Fishes are caught in an evill net, so are the Sons of men snared in an evill time, when it falleth suddenly on them*. And God onely knowes what sore afflictions we may have, the Cup of affliction is in Gods hand, and he tempers it and powres it out as his pleasure is. I say, what a fearfull thing is it not to have comfort then, when we have most need of comfort? And if we have not comfort then, we are utterly undone; now my brethren it is not a *dead* dull profession will yeild us comfort then. Let us think of this, as God sayes, *What will ye doe in your day of visitation? to whom will ye flye for help then?* Isa. 10.3. So may I say, though ye can be quiet and comfortable enough now, in the dayes of health and peace, your deadnesse does not trouble you now, but what will ye doe in the dayes of visitation? Doe but consider what a sorry comfort ye shall have then; assuredly a *dead* heart will afford not a syllable of true comfort then.

Fifthly, we can never blesse God with a *dead* heart; a *dead* heart is not able to affirme upon any good ground that God is his; or that the Promise is his; or that Christ is his. The soule knowes Christ is a quickening spirit, and they that have him, are quickened up by him, the promise is a promise of life, and they cannot be *dead* that are the possessors of it; we cannot blesse God either for love or mercy or grace, or any thing else, when we would blesse God for any of these things, the deadnesse of heart, it will be objected to us; O, I am so *dead*, that how can I hope that these things belong unto me? *Let my soule live, and it shall praise thee*, Psal. 119.175. When the soule is alive towards God, then it can praise God; then it knowes all the good it hath, it hath it in mercy; doubting and deadnesse doe ever goe together, or it's a great marvell. And indeed, what is deadnesse of heart towards Christ, and all his holy Gospell, but a secret doubting whether it have any part in it or no? as when a poore man sees a rich treasure, it does but *dead* him the more, because he sees no interest he hath in it; if he could see he had an interest in it, this would quicken up his heart, and put it out of it's dumps. And is not this now a miserable condition when a man cannot praise God? If he pray, it is but in a sorry manner, no life, no heart at all. But for blessing and praising of God, that he cannot doe at all, except he be in a fooles paradise, and dreame of a false gift. This is a dreadfull condition, when we are hindred from that which God most delighteth in, what is there that more delighteth God, then to blesse him and praise him? The Lord sayes we never honour him otherwise, *Whoso offereth me praise, he glorifieth me*, Psal. 50.23. Now we can never offer God praise, except our heart live. 5.

Sixthly, Religion is a very irksome thing unto us, as long as we are dead-hearted; what is it that takes away the grievousnesse of it, but a lively heart? When the heart is *dead*, it must needs be very tedious; very tedious to be thinking of God, to be meditating of death or the world to come, to be employed in Prayer, to be constant in the humbling of the soule, or the abstaining from our naturall inclinations, to be discoursing of repentance, or finding of Gods heavenly Kingdome; to be employed in the Word, or to go through dirty and frozen wayes to it, to goe and repeat it in our Families, or to urge it upon our hearts. O what weary tedious duties are these, when the 6.

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heart is a *dead* heart? This is the reason why the world lets them all generally alone, and never troubles their hearts with them at all, because they have no life in them; and many that are better-minded find them very tedious, because they are dead-hearted; as *Solomon* sayes, *Correction is grievous to him that forsaketh the way*, Prov. 15. 10. now as long as we are out of the way of life, while we are dead-hearted, we forsake the right way, and therefore correction is grievous unto us, nay, all the commandements of God are grievous unto us; does a *dead* heart rejoyce to go to Prayer? Nay, generally he is loth to go to it; is he glad that the Sermon Bell rings, is he glad at an opportunity to do good? Nay, does he not shrink & winch, and draw back? We see this in the Jews, how irksome the Sabbath was to them, when they were held from buying & selling; *O that the Sabbath were over*, Amos 8. 5. It may be, men do not find the Sabbath so tedious now, because they help themselves by talking of the world, by taking liberty that way, but if they were held to it, as they ought to be, would they not wish it to be over? The like we may see in the young man, what an irksome thing was it to him, to heare that he must sell away all? The text sayes, *he was sad at that saying*, Mark. 10. 22. Now is not this too a very hideous thing to be dead-hearted, when it makes all the wayes of God tedious? Nothing should be more delightfull unto us then they, they are perfect freedome, there is great reward in them, they are the best wayes of pleasantnesse, *and all his paths are peace*; and if we were quickned in our hearts, we would say so too, as the Apostle speaks, when he had said, *That none of Gods Commandements are grievous*, 1 *Joh.* 5. 3. in the next words he gives a reason of it; O sayes he, *He that is born of God overcometh the world*; that is, he that hath the life in him that cometh from above, he hath gotten above the world, he hath past all the irksomnes of them. The irksomeness of any Commandement, does not lie in the commandement, that is sweet and pleasant, but it lyes in deadnes of the heart, a *dead* heart will ever count them grievous.

Seventhly, as religion is an irksome thing to a *dead* heart, so a *dead* heart, if it should take it up, it will in the end be weary of it; as we see in the example of Israel, when they grew to be dead-hearted towards God, at last they were weary of his worship, they went and devised others gods worship, and easier kinds of Religion, they were weary of his. *Thou hast been weary of me O Israel*, Isa. 43. 22. we see this in Judah too, *Behold what a wearinesse is it?* Mal. 1. 13. This is too plaine and palpable, how are we grown weary of God, and of his pure service? We have had the Gospell so long till we are even weary of it, weary of sanctity, weary of spiritual truth; whence are all innovations, but because people are weary of the old way? Many that have been very forward in Preaching, and in hearing, and very zealous of good courses, they begin to abate, to side with the times, to remit of their former strictnes. Whence is all this? Whence is it that we see so many Apostates, that once loved good people, now do not? once were very zealous against disorders, now are not, once were against humane devises, now are not, now they can brook any thing well enough, they are weary of their first pitch, they were wound up too high, now they let themselves down again. All this is because men have no life in them, they are *dead* to what they did professe, you shall see many a man smitten at the word, and there he is knockt down and sees what wretched courses he hath taken that will lead him to hell, well, he goes and reformes and growes very precise, and now there shall not be a Sermon but hee'l heare it, there shall not be any good Christian duty, but he will take it up, hee'l leave his old acquaintance, hee'l joyne himself to good people, hee'l have very good orders in his Family, all this is well, if 'twould hold. But if this man do not go on to get the grace of life, in the end hee'l be weary, a *dead* heart, be it never so forward, it will end in wearinesse. It is meerly for want of quickening, that any man growes weary of well-doing, as the Apostle sayes; *Be not weary*

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of well doing, for in due time, ye shall reap, if ye faint not, Gal.6.9. Take heed ye do not let quickening go; if ye let your quickening go, directly you'l grow weary; if ye suffer your selves to faint, if ye do not get Aqua-vitæ, to cure your fainting fits, you'l be weary of well-doing; now beloved what a pitifull thing is this, that we should be weary of well-doing? If any of us have begun to do well, O how should we labour, that we may never grow weary, how ever things go, though Persecution arise, what ever dealings we meet with at the hands of the wicked world, yet never to give in; what ever flesh and blood say, what ever discouragements we meet with, from without or from within, we should earnestly labour, that we may never be weary of well doing, never weary of preaching to their Conscience, never weary of attending on the word, or of searching our hearts, or of resisting of sinne, or of redeeming our time, or of keeping our garments, never weary of washing our hands in innocency, and keeping of our selves, that the wicked one touch us not; and therefore what a dangerous thing is it to be dead-hearted? For that's the high way to be weary of well-doing at the last. This then is the second use, that we are to make of this point; to see what a dangerous thing it is to be a *dead* Christian.

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And art Dead.

I Come now to the fourth thing, and that is this; What it is to be a living Christian. First, I will describe it by the efficient cause. Secondly, by the Instrumentall cause. Thirdly, by the parts of it.

1. For the first, The efficient cause, that makes one a living Christian, is God: as the Psalmist sayes, *He is the fountain of life*, Psal.36.9. He is the fountain of all life; it is he that makes one a living man. *He giveth life and breath to all*, Act.17. 25. If he should take away our naturall life, we dye and turne again unto our earth; as long as he breatheth on us we live; as *Elihu* speakes, *the breath of the Almighty gives me life*, Job 33.4. yea all the world would be a *dead* Chaos, if he did not quicken it; there's a kinde of life in every thing that hath being. But it would be a *dead* Masse, if he did not concurre with it; what is money, and meat, and clothes, and friends, and life, and health it self? Men think they are well to live, when they have them all. True, if he blesse them and quicken them unto us; but if he be wanting to them, they are *dead* things and can do us no good; nay, the word of life it selfe, it is but a *dead* letter without him; all the ordinances of God, we see they minister life to some, because God puts life into them, but if he do not put life into them, they are sap-lesse and cadeverous things; so that God is the author even of our naturall life, as *Iohn* sayes, *In him is life, and his life is the life of men*, John 1.4. in him we live, and move and have our being; and therefore it is a great sinne not to be thankfull to him for our naturall life. *David* blesses God for his naturall life very often; life is a very great blessing, a poore thing that hath life, *a living Dog, is better then a dead Lyon. A man will give skinne for skinne, and all that he hath for his life.* I am sure many of us may be very glad of life, for if it were gone now, we should be in hell; and therefore we had need to make much of our naturall life, yea, every houre of it, lest we dye before we be converted, and brought home to God.

But this is not the life that we do speak of; we speak of spirituall life, and God is the author of that more especially; when a man is alive towards God, he is the only cause of it. He spiritually moveth our hearts by the holy Ghost, and begets us againe after a strange, and an ineffable manner; by joyning his

his spirit to our spirits, his minde to our minds, and his will to our wills. He revives all the powers of the soule with his Presence; and therefore this life is called the life of God, which the world are strangers to, and alienated from; *Being alienated from the life of God*, Eph. 4.18. So likewise it is called *the life of Jesus*, 2 Cor. 4.11. He only is the author of it. Thus we see the efficient cause of it.

Secondly, The Instrumentall cause of this life is true Faith; this is the [illegible] that couples this life and a man together; that now he is said to be a man; ye know God is the onely living God; they that are not united unto him, remaine in the congregation of the *dead*; now faith unites a man unto him; faith is the having of him; *He that hath the Sonne, hath life, and he that hath not the Sonne, hath not life*, 1 Joh. 5.12. When a man cleaves unto God by a true and lively faith, this man hath life; as Moses saies, *That thou may live the Lord thy God, and that thou may obey his voyce, and that thou may cleave unto him; for he is thy life*, Deut. 30.20. Though a man hath not that strong faith that some have, whereby he hath a cleare evidence of Gods love and favour in Jesus Christ, though a man have not this faith, yet if he have a faith of adherence, and cleaving unto God, this man is a living Christian, this man is joyned unto the true life; *This is the true God, and life eternall*. 1 Joh. 5.20. And therefore whosoever cleaves to him, hath life; if he will not away from him, he will still seeke him, still pray unto him, still make him his refuge, though he have no feelings, that is not it; if a man will never give over seeking of God; He beleeves God is in the fountaine of all life and peace, and grace and comfort, and Gods way is the onely way; he beleeves himself is a cursed wretch in himself, and that all hope is in Christ. Now if this man have such a faith whereby he adheres, though with never so much weakenesse, this man is alive. This is the faith whereby a Christian lives; as *Paul* saies, *The life that I live, I live by the faith of the Sonne of God*, Gal. 2.20. Thus ye see the Instrumentall cause of it.

Thirdly, now for the Parts of it. The parts of it are three.

The first part is the life of Justification; ye know every man by nature is a *dead* man; as a malefactour that hath committed an offence that is death by mans Law, we say he is a *dead* man; so we have all offended God from the womb, which is death by Gods Law; and therefore we are *dead* men; now when God hath justified a man freely by his grace, when God hath given him a pardon in Christ Jesus; now he is a live man; and therefore Justification as ye heard, is called *Justification of life*, Rom. 5.18. Now beloved this life is not in the man that does live, but in Christ that he lives by; this life supposes no life in this party; no, it lookes upon him as a *dead* man in himselfe. But God counts him alive in Jesus Christ; as the Apostles saies, *Christ is our life*, Col. 3.4.q.d. This life is not in us, but in Christ, so that this life denominates a man alive; as Christ denominated the Damosel alive, that was yet *dead*. *The Damosell is not dead*, saies he, Matth. 9.24. Ye know the Damosell was *dead*, at that time, when Christ said so, and yet he said she was not *dead*, because he had life for her; she had life in him; now when he raised her up, then she had life in her too.

And so I come to the second part of this life; and that is the life of Sanctification, and this life is in him that doth live; for though he were *dead* before to all goodnesse and holinesse, and alive unto sinne, yet now he is made *dead* unto sinne, and alive unto God; as the Apostle speakes, *Likewise reckon ye your selves to be dead indeed unto sinne, but alive unto God, through Jesus Christ our Lord*, Rom. 6.11. This life is called the life of grace, and new obedience, when a man is quickened up to all the wayes of God; *You hath he quickened, who were dead in trespasses and sinnes*, Eph. 2. And this is the quickening that I would faine open to you.

3. The third part of this life, is the life of Joy and comfort; ye know when a mans eyes are opened to see his sinnes, and his damned estate by reason of them, the Law comes, and that kills him, his very heart dyeth in him: now when God propounds to him a Saviour, and causes him to beleeve in him, this revives his heart againe; this yeelds him some joy and comfort; so that true Joy is a life too; we may see this in the Children of God, let their joyes and comforts be all gone, this makes them all amort, this makes them very heavie indeed, as if they had no life at all in them; as the Church sayes; *Wilt thou not revive us again? That thy people may rejoyce in thee*, Psal. 85. 6.

Now my brethren, all this is onely by way of Preface, to come then to the question, what is a quickened Christian? a Christian that hath onely a name to live, but is *dead*? *Dead* towards God? *Dead* to all good duties? no: But that is quickened up to them: as death is taken in a metaphorical sense, when we say, such a one is *dead* to God, *dead* to the holy ordinances of God, we do not meane properly *dead*, as if he were naturally *dead*, and had no soule in his body; but we take it in a metaphorical sense: so it life here to be taken too, namely for the activenesse of a thing; when a thing is not active, we use to say, it is *dead*; as *Sarahs* wombe is said to be *dead*; *he considered not the deadnesse of Sarahs wombe*, Rom. 4. 19. That is, her womb had no activity to conceive; now when a wombe is active this way, then we say it is quick; so a coale that hath fire in it, is said to be a live coale: *There flew one of the Seraphim, having a live coale in his hand*, Isa. 6. 6. We call it a live coale, because it is active; it is able to burne; whereas if that fire were out, it were not able to burne; and therefore then we call it a *dead* coale: so when a man is active towards God, take him in Prayer, there he can act now; take him in selfe-deniall; in reconciling of himselfe; in humbling of the heart, in mourning for sin, in hungring after righteousnesse, even as a man does after his appointed food; take him in any of the things of God, though he were like a *dead* coale afore, yet here he can act now; now he can move this way; when one is like a block in good duties, that man is *dead*; we call moving things living things; *Every thing moving that liveth*, Gen. 9. 3. When a thing cannot stirre, that we call *dead*; when a man is not stirring in heavenly things, he is stirring enough in earthly, but he cannot stirre in heavenly things; that man is a *dead* Christian, though he professe never so much, yet if he be not stirring towards God from day to day, he is *dead*; *I thinke it meet to stirre you up*, sayes Saint *Peter*, 2 *Pet.* 1. 13. That is, I thinke it meet to quicken you up. Now beloved, this being so, if ye would know what it is to be alive towards God, let us but finde out a little, what is the life of a man.

1. First, what is the life of a mans Understanding? people thinke that bare knowledge in, and approving of Gods wayes, and thinking of them now and then; they thinke this is the life of their understandings. But you shall see these are not it; therefore we will search out what is the life of the understanding.

2. Secondly, what is the life of the Will, or of the Heart? people are apt to thinke that wishings, and wouldings, and velleities, if they have some volitions towards God and all holy courses, they thinke their wills are alive; no; these are not it; therefore we will search too, wherein the life of the Will does consist.

3. Thirdly, what is the life of the Conscience? people generally do conceive that if their consciences do check them for their sinnes, and smite them for evill, and excuse them in other things that are good, then their conscience is alive; now we desire to enquire, what is the life of the Conscience indeed.

4. Fourthly, what is the life of the Affections? I gave you a touch of these when I shewed you what it is to be *dead*; now let me speake of them more fully, to shew you what it is to be alive.

For

For the first, what is the life of the understanding? ye know there be many things in the understanding, knowing, approving, studying, determining; now the world thinks that when the understanding is so farre wrought upon, as to know Christian religion, to approve it, to study it, to determine aright upon things; evill things to be evill, good things to be good, duties to be duties, sinnes to be sinnes; now they suppose their understandings are alive. But the truth is, none of all these are the life of your understandings. The understanding hath another life besides these. The understanding may have all these, and be *dead*.

1. As first, for Knowledge, I need not stand to prove that; the *dead* Heathens, the Apostle sayes they knew God; *when they knew God, they glorified him not as God*, Rom. 1.21. Knowledge is not enough; as our Saviour speaks, *If ye know these things, blessed are ye if ye do them*, Joh. 13.17. Nay, literall knowledge does not so much as give the understanding true light, much lesse life; a great learned Divine that is wicked, his understanding is still in darknesse; nay, it may leave him more *dead*, then those that are grossely ignorant; as the Prophet sayes of them that had knowledge, *I will get me to the great men, for they have known the way of the Lord, but these have altogether broken the Yoke*, Jer. 5.5. They were more *dead*, their hearts were more averse from all goodnesse. Bare knowledge is a poore thing, and yet people are apt to glory in it; the Apostle makes a jeſt at it; *We know we have all knowledge*, 1 Cor. 8.1.q.d. Is that such a piece of matter? Never tell me of your knowledge, I know ye all have knowledge; but that's a poore thing; nay, the greater is thy woe, if thou hast not a quickened mind, as *Solomon* sayes, *He that increaseth knowledge, increaseth sorrow*, Eccles. 1.18. Thou increaseſt thine owne self condemning, the more thou hast; the greater knowledge in thy Bosome, the more thou seest to condemne thee, 'tis like a sword in thy bowels, that daily galls thee, and wounds thee; and therefore little reason to think that knowledge is the life of the Mind, it is not so much as the light of the mind; take heed sayes our Saviour, *That the light that is in thee be not darknesse*, Luke 11.35. That is, thou mayst have a great deale of light, and yet be in darknesse, nay, in worse darknesse, then ignorant blind people that have no light at all; *If the light that is in thee be darknesse, how great is that darknesse!* Matth. 6.23. Such people are more senseleſse at the word, harder to be wrought on, they have the more distinctions to deceive their own soules, they think too well of themselves; they are too wise, to be fooles, that they may be wise, they are farther off from confession, if they had lesse knowledge, it may be more hope to doe them good. But having so much knowledge in a carnall mind, it is made a strong hold against grace; it is with such people as it was with *Babylon*, *Thy wisdome, and thy knowledge hath perverted thee*, Isa. 47.10. True knowledge is a good thing; but when a man is fleshed with it, that he takes himself to be some body, this marres all; but I will speak no more of this.

2. Secondly, for approving of the Truth; that cannot be the life of the mind neither; when a man approves goodnesse, and good people, this indeed is an excellent mercy of God, to make a man approve goodnesse, and good men. O how are such bound to be thankfull! few goe so farre. But alas if thou goest no farther, thy mind is not yet quickened up to God; as the Apostle shewes, that a man *dead* in his sinnes still, may yet approve the best things; *Thou knowest his will, and approvest the things that are most excellent*, Rom. 2.18. *Herod* approved *John* the Baptist, and his preaching. *Achish* King of *Gath* approved *David* and all his wayes; nay, the devill approved Christ; *I know thee who thou art; the Holy one of God*; Mark 1.24. Suppose thou approvest all the wayes of Christ, O what good wayes they be! thou likest his promises, thou countest his Ordinances admirable good and lovely. O consider what the

Apostle sayes, *happy is the man that condemneth not himselfe in that he alloweth*, Rom. 14.22. So may I say to thee, dost thou allow of all strictnes and pureness and precise people? O sayest thou, the preciser the better: this is well; now thou art a happy man, if thou dost not condemne thy self in that which thou alloweſt, thou alloweſt of the strictest Servants of God; but if thou condemnest thy self now, and thy Conscience can tell thee, I but I doe not let my self to be as they are; I can be loose my self; poore creature, thy allowings and approvings will rise up in judgement against thee; so that this is a poore thing too; approving of goodnesse may be in a Persecutor; Saint *Paul* tells us that the Jewes did allow of his Religion, *and yet they would not leave persecuting of him*, Act. 24.15. nay, Christs persecutors, they allowed of all goodness, they professed so much at least; *for a good work we stone thee not*; therefore approbation cannot be the life of the Mind neither.

3. Thirdly, thinking of God and of the Word, that is not the life of the mind; and yet many men hang upon this too, that they think of God, and of his wayes, and of their latter end. True, some are so graceleſſe, that they come not thus farre, *God is hardly in all their thoughts*, Psal. 10.4. But though a man doe think of God, and of heaven, and of Gods Lawes, indeed it's a great mercy of God; it may doe a man a world of good, and it did *David*, this made him return into the way whereſoever he went. *I thought upon my wayes and turned my feet unto thy Testimonies*, Psal. 119.59. yet if this be all, this is no argument of life. The wicked Jewes, Christ confesses they thought upon God and upon the Scriptures, nay more, they thought to have eternall life in them; *Search the Scriptures, for in them ye think ye have eternall life*, Joh. 5. 39. This is so farre from being an Act of life, as that if a man live in sinne for all that, it aggravates a mans sinnes. The drunkard when he goes to the Ale-house, it may be he thinks of the word of God, that sayes, a drunkard shall not inherit Gods Kingdome, and yet he will goe though; a lyer when he lyes, it may be he thinks at the same time, of the word of God, that sayes the devill is a lyer, and lyers shall lie in the lake that burnes with fire and brimstone. *Jam. 3.6.*

4. Fourthly, studying is not the life of the Mind, this is that which bewitches many Ministers; they study all the day of God and his Kingdome, and of eternall life; they are all the day studying of Jesus Christ, and of faith and repentance, perhaps they think this is heavenly-mindednesse. O they love a life to study Divinity; as the Jewes said, *We delight to know thy wayes*, Isa. 58.2. I grant, studying is an intense act of the Mind, but that it is a lively act of the mind, that I deny; that is not alwayes so; nay, studying may be in the highest degree in a mind that is *dead* to what it studies, though never so eager to it, as it is *scibile* of divine things: for what is studying? Studying is nothing else but the bousting out of the logique in the Scripture; now if a man rest there, he is never the nearer, if it doe not recoyle on his own mind, when he studies of Grace, if he doe not seek how to get it; when he studies the fall of *Adam*, and originall sinne, if he doe not get it mortified in himself, all this is nothing; we see the poore simple Ignorant people run after Jesus Christ, when the great Students of Divinity were so farre from doing so, that they sate and derided them for their labour, yea, and called them silly Simplicians, as it had been a giddy humour in them; therefore Studying cannot be it neither.

8. Well then, it remaines to shew you what is the life of the Mind, that if the mind doe give that unto God; it is alive towards God, I answer; All these are the dull acts of the mind, they may be in the mind concerning God and all his wayes, yea, in a very high degree, and yet the mind *dead* towards the same. The Apostle tells the Jewes in his second Epistle and the first Chapter, *That they knew all these things before*: I but sayes he in the third Chapter and

the firſt verſe, *I would ſtirre up your minds*, that is, I would quicken up your minds; as we uſe to ſay, when a man looks about him; when a man gives his mind to a thing, this is the ſtirrings of the mind, now the mind is quickened up.

Now there be ſix ſtirring acts in the minds of men; and look which way they ſtand, it's moſt plaine the mind is alive, whether to God, or to the things of the world.

The firſt, is the Application of the Mind. 1.
The ſecond, is the Meditating of the mind. 2.
The third, is the Conſidering of the mind. 3.
The fourth, is the Remembring of the mind. 4.
The fifth, is the Deviſing of the mind; 5.
The ſixth, is the Judging of the mind. 6.

Theſe are all the ſtirring and lively acts of the Mind, and the mind does not let out theſe acts any way, but that way, that a man is alive to, whether to be to the world or the creature.

Firſt, I ſay, the Application of the mind; the mind hath this nature in it, though it know a thing never ſo much, or approve it, or think of it, or ſtudy it, yet except it doe incorporate with the thing, it doth not come to apply it; if it incorporate with the mind, then it will apply it; as we ſee in a Worldling, whatſoever good husbandry he knowes, if he know any way of getting of gaine, he applyes it, and takes it to himſelf; why his mind is alive to the profits of the world, he can reliſh ſavour in them; So when the mind begins to be applying of divine things, now it is alive unto God; as *Eliphaz* ſaid to *Job*; *Heare it and know it for thy good*; Job, 5.27. That is, doe not onely know it, but be quickened up to apply it to thy ſelf for thine own good, as the Prophet ſayes; *Hearken diligently, and eate ye that which is good*; Iſa. 55.2. That is, I would have your minds not onely to attend, but let them be quickned up to apply it to feed upon what ye know; for it be your food, a quickned mind is like the Diſciples of Jeſus Chriſt, when Chriſt ſaid, *One of you ſhall betray me*; *they were all very ſorry, and they began every one of them to ſay, Lord is it I?* Matth. 26.21. They all did apply it, you ſee how his ſpeech ſtirred their minds, they fell preſently to apply; ſo when a man cannot heare any ſinne ripped up; but preſently he cryes out, *Lord is it I?* Is it I that am guilty of this ſinne? O if it be I, let me ſee it, that I may leave it; if the heare of any threatning, he ſayes, *Lord is it I?* O teach me, that I may be humbled; when he heares of any grace, *Lord is it I* that have this grace? O if it be not I, O let it be I; a quickened mind is an applying mind; now if the mind be yet *dead*, it cares not for applying though it know never ſo much, yet it has the word ſtill be a ſtranger unto it, it does not take it home to it ſelf; like the Hearers there in *Hoſea*; as God ſayes, *I writ to them the great things of my Law, but they were counted as a ſtrange thing*, Hoſ. 8.12. They would not take them home, now a quickned mind takes them home, this reproofe is to me, this Commandement is to me; nay, when a reproof to ones thinking of all other ſhould ſeeme leaſt to concerne him, as when our Saviour Chriſt ſpake againſt rich men; *O how hardly ſhall a rich man enter into the Kingdome of God!* yet the Apoſtles took it to themſelves; *they were amazed*, ſayes the Text, Matth. 19.25. One would have thought the doctrine ſhould have concerned them; alas, they were not ſo rich, but they applyed it though, fearing leſt that little that they had ſhould draw their hearts away from God; this then is the firſt

Secondly, the meditating of the Mind; this is another ſtirring act of the mind; a naturall man may think of his eternall good now and then, but this is nothing, his mind is *dead* for all that. But when a mans mind runs on ſuch things, now it is alive; look what your minds doe run on, that your minds are 2.

alive to; Because it is most certain, that that is it which you respect most; as *David* sayes, *I will meditate on thy precepts, and have respect unto thy wayes*, Psal. 119.15. A *dead* mind may light on good thoughts, but what man meditates of them, when his mind runneth upon such themes; this mans mind is alive to them, he gives his mind to them; as *Paul* sayes to *Timothy*; *Meditate on these things, give thy selfe wholly to them, that thy profiting may appeare*, 1 Tim. 4 15. You may see this in ungodly men, they doe not onely think of the world, for so a godly man may doe and must doe, but their minds run on the world; they give their minds to it; It is the Apostles saying; *They mind earthly things*, Phil. 3.19. It may be they know gracious things, but they mind earthly; they cannot find in their heart to give their minds to Gods word and will: So that, would you prove your selves and your minds to be alive towards God? Labour that your minds may bend their meditations that way; let your minds run on him, and how ye may have his favour, and how ye may keep it, how ye take heed of offending of him; a man is yet *dead*, that does not give his mind to these things; whose mind does not run on them daily. And therefore beloved as ever ye doe desire to have a proof of your life towards God, let your minds run on these things, give diligent heed that they may not slip out of your minds; as the Apostle sayes, *To ought to give so much the more diligent heed to the things which ye have heard, lest at any time ye let them slip*, Heb. 2.1. If they doe slip away ye know not how (as the flesh will let them goe if ye doe not take heed) call for them againe, as God sayes, *Bring it again to mind, O ye transgressors*, Isa. 46.8.

3. Thirdly, the considering of the Mind; when the mind looks cursorily on things, what is this but the remissenesse and looseness of the mind? Now when the mind comes to consider seriously of them, now it quickens up it self, now it looks wistly and intentively on them indeed; alas all our knowledge of the truth, all our approving of good courses, all is nothing without consideration; our knowledge and approbation are *dead* things without this; even as good, as if we had no knowledge at all, for all the good it will doe us, if we doe not consider; as God sayes, *Israel doth not know, my people doe not consider*, Isa. 1.3. Look what our minds doe consider from day to day, that our minds are lively on; consideration is the eagernesse of the mind, when the mind cares not for an object, it will not trouble it self to consider of it, a lesse act will serve such a thing well enough; but look what the mind is inclined unto, there it shall not goe slightly and lightly to work, there 'twill take paines, nay, it counts it no paines to perpend and to weigh things as in a Ballance, as it is said of *Mary*, look what she heard from Christ, *she kept it and pondered it in her heart*, Luke 2.19. she pondered it, and weighed it in a ballance, O it was matter of great weight with her mind; where the mind is alive, there it will consider and ponder and weigh, nay, there is not a circumstance, but the mind will take it to consideration. Take a man that is alive to the things here below, how considerative is that man, in all matters of that nature? As for example now, for his gaine, he takes every thing into consideration that may make for his gaine; He will have his wits about him, when he buyes or sells, when he sowes or reapes; he considers with himselfe, that he will not sow too soon, or too late in the yeare, or a grain that the ground will not beare, he considers how long it was since it was fallow, how long it will beare, till it be laid fallow againe, he considers when he may sell dearest, when he may buy cheapest, when is the best time to put off a commodity. This is the livelinesse of his mind in these things. Take this man now for his soule, his mind is starke heavy, and loose thoughts shall serve turne for that, he does not consider here. But when a man is alive unto God, now his considerations run out this way, now he is considerative this way, for his soule, for his spirituall and eternall good. Beloved, consideration is a lively act of

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the minde; as you may ſee there in *Moſes*, *Know therefore this day and conſider it in thy heart; that the Lord he is God in heaven above, and upon the earth beneath*, Deut. 4.39. That is, do not only know it, but quicken up thy mind to conſider it; this will do thee good indeed; this is a very perfect Act of the minde: as we ſee in *David*: *when I conſider the Heavens the Worke of thy hands, the Moone, and the Starres which thou haſt ordained; then I ſay Lord what is man?* Pſal. 83.4. You ſee how ſtirring his mind was, when he conſidered the heavens and the earth, it wrought mightily on him; it made him the more humble. Others ſee the Heavens every day, and it does not move them one whit to Humiliation before God. But when the mind comes once to conſider, then it ſhakes off its dulneſs and remiſſneſs, then it growes buſie, ſuch a man will not go to Prayer, but he conſiders what he goes about, what a great God he is to ſpeak to, what a vile creature himſelf is that is to pray to him; he will conſider how he may pray with faith and hope and feeling of his wants; how he may riſe up from his knees not without profit. Now he will not go to the word, but he will conſider what it is he repaires to, now all his mind is how he may get good, now he is buſie in every duty; when he is tempted to do as others do, he conſiders what the iſſue will be, and this makes him forbeare. Beloved, this is the life of our mindes, when they conſider things, when we conſider our latter end, when we conſider Gods promiſes, when we conſider his threatenings, when we take his Commandements into our deep conſideration, when we conſider the danger of ſin, we do not only know all theſe things but we conſider them. Though we know ne're ſo much, except we conſider what we know, our mindes are lumpiſh and dead, conſideration is activity of the mind; and therefore if we would prove our ſelves to be alive towards God, let us put on conſideration adayes.

Fourthly, the Remembring of the mind; when the mind forgets it ſelf every day, this is nothing but the deadneſs of the mind; for if it be alive to a thing, it will be ſure to remember it ſelf of that, if it can: *Can a Maid forget her ornaments, or a Bride her attire? Yet my people have forgotten me, dayes without number*, Jer. 2.32. That is, my people are dead-minded to me; if they regarded me, they would remember themſelves every day, to ſerve me; look what a man is alive to, the mind will be ſure to remember us of that; we can have no journey to take, but our minds remember us of it; no buſineſs to do, to feed our Cattel, to milk our Kine every morning, and evening, to ſheare our ſheep every *Lammas*, if we forget any thing in this kind, preſently it's a hundred to one, but we remember our ſelves: Now when a man is alive to the beſt things in ſome meaſure, he will remember himſelf of them every day; ſo *David* did, *I remembred thy name O Lord, yea, in the night too, and ſo I kept thy Law*, Pſ 119.55. I remembred my ſelf, and I would be ſure to do what God bid me do; it may be his heart began to ariſe, but preſently he remembred himſelf, and beat it downe again; it may be ſome other luſt began to be up, but by and by he remembred him, and checked his own ſoule; when the mind is alive towards God, the knowledge of the word does not lie *dead* in that man; but ſtill he remembers it at every need; when the Sabbath is comming, then thinks he, I remember what God bad me do, *Remember the Sabbath day to keep it holy*; when the Sacrament comes, then he remembers himſelf, O thinks he, *Let a man examine himſelf, and ſo let him eat of that Bread and drinke of that Cup*; Now the mind thinkes, I will labour to remember God continually; what ever I forget, I will not forget him; when I riſe up, when I lie downe, ſtill I will ſet my ſelf to remember him; when I go out, when I come home; what ever the Devill ſay, what ever the fleſh whiſper, I will labour ſtill to remember God; if I be tempted to wrath; then I deſire to remember what God ſayes; *Give not place to the Devill*; when I feel ſpirituall lazineſs, then I will unfeignedly endeavour to remember what God ſpeaks unto me, *Curſed is he that does the work of the Lord negligently*, &c. 4.

5. Fifthly, the inventings or the deviſings of the heart; where the mind is naturally bent and alive, there it is witty; if riches, if preferment, if pleaſure, if learning be a mans luſt that he lives in, there he is witty; So when a man is alive unto God, his wit will have that way it's vent: as Chriſt ſayes, *I find out witty inventions*, Prov.8.12. He ſpeakes not only of himſelf, but of his grace in every one, that is this; when the mind is alive and ſet towards Chriſt, it will find out witty inventions; nay, it's a ſtrange thing though men have no parts, yet if they be worldly, how witty they are for ſuch matters; and ſo for good people, whoſe mindes are turned towards God, though they be of very weake parts, yet how witty they will be in good things; what pretty wayes they will have to do good, to ſhun offences; to break occaſions of ſinne; as a Miniſter in his preaching; as *Paul* ſayes, *I caught you with guile*, 2 *Cor.*12.16. So let a man have a liberall mind, the Prophet ſayes, *he will deviſe liberall things*, Iſa. 32.8. *Mercy and truth ſhall be to them that deviſe good*; Prov. 14.22. Whence comes the blockiſhneſs of our minds but from this, that our minds are ſo *dead*, if our minds were more alive towards God, it would make us more graciouſly witty, we ſhould deviſe good things, find out admirable inventions, it would teach us plots againſt Satan, plots againſt the fleſh; as the wicked, their mindes are full of ſinfull devices, fetches, ſtratagems, policies, a man would wonder to ſee how witty the Devill is in them, to carry them headlong to hell, &c.

6. Sixthly and laſtly, The judgement of the Mind; when the minds laſt dictate is for God: When a man is judicious, this is it that leads men adayes, their judgments, not all their knowledge, nay, learning; you ſhall have many a learned man will uſe to play the foole, and does every day very fooliſhly, becauſe his judgment is fooliſh; the reaſon is, a man never takes any courſe, nor ſpeakes any word, nor thinkes any thought, but firſt his judgment tels him, it is beſt to do ſo that time; never does the Drunkard turn in at the Ale-houſe, but his Judgment ſayes to his Will, chooſe to turne in: you will ſay, it may be he knowes he ought not to do ſo, I, but it is not mens knowledge that leads men, but mens judgments; When mens judgments ſay, this is not for me, this is moſt pleaſant, this is moſt profitable, this is moſt honourable, this is moſt delightfull: now when the judgement of the mind is in ſome meaſure ſet towards God, now the mind is quickened: as *David* ſayes, *I eſteeme all thy precepts concerning all things to be right, and I hate every falſe way*, Pſalm 119.128. That is, by the mercy of God, I have good judgement, be the way what it will be, though never ſo pleaſing to the fleſh, ſtill my judgement ſayes, Chooſe Gods way, that's evermore beſt.

Thus farre we proceeded the laſt day, namely to learne or ſee what is the quickening of the Mind; that ye may know whether our underſtanding be dead or alive: now what remaines but this, that we all labour for ſuch an Underſtanding: many of us underſtand much, ſo much that if it were quickened up to us, it would do us a world of good; if we did uſe to apply it and make it our own, if we would give our mindes to it, if we would ponder it and ſeriouſly weigh it, and remember it for our uſe in all our wayes, if we had a deviſing mind for good, a mind plotting for heaven, and contriving how we may beſt glorifie God, and ſecure our own ſoules. A judicious mind, a practicall mind. This is a good underſtanding indeed; as the Prophet ſayes, *A good underſtanding have they that doe thereafter*, Pſal. 111. 10. When what we underſtand does not lye *dead* in our heads, but our minds are quickned up to it, this is a good Underſtanding, my brethren, this underſtanding is not to be had in books, God only can help us with it, as *David* ſayes, *O Lord give me underſtanding & I ſhall live* Pſ.119.144. You will ſay, what need he keep ſuch a ſtir for underſtanding? Had not he the Law before his eyes? Could not he

read

read there, and get understanding? O but it will be all *dead*, Lord unless thou give me understanding from above, if thou wilt give me understanding, then I shall live.

Now I come to the Heart, to search what the life of the heart is; every Act of the heart, is not an argument of life.

First, there be outside Acts of the heart; people thinke if they do not dissemble before men, then they are no Hypocrites. O they are hearty they say, as there is an outside of the outward man, so there is an outside of the heart. Thou mayest be hearty in some sort in good duties, and yet be stark *dead*, namely if it be only the outside of the heart; *My Sonne keep my saying in the midst of thy heart*, Proverbs 4.21. Not in the out-side of thy heart, no, no, I would have the in-side of thy heart too; a man that is alive to the world, the world hath not onely the heart, but the very in-side of the heart; the world is deepe in the heart; so if thou best alive towards God, God is in the deep of thy heart, the word is deep in thy heart, not like the salt water in the Sea onely, on the Top. Ye know what became of the Seed, *that wanted depth of the earth*, Mat 13.5. So it is with the heart, when the word does not get into the depth of it, it never quickens in it. The heart may be so farre towards goodnesse, as to bring a man to good duties adayes, it may bring one to Sermon, or to Prayer, to others of the Ordinances of God, and other good courses, but what's all this, as long as it is *dead*? the life lies in the bottome of the heart, look what the bottome of the heart stands unto, that's a man alive unto, then thou art alive towards God, when the bottome of thy heart is unto him; when thou labourest to obey him from the bottome of thy heart, when thou cal'lest upon him from the bottome of thy heart, like Sugar at the bottome of the Cup, stir up the bottome, the best is at bottome, so thou must stir up the bottome of thy heart, *The heart is a deep thing*, Psal 46.6. Though Religion be on the top, yet if the world be in the deep, thy heart is *dead* towards God, as it is with a puddle, it may be cleere at the top, faire water at the top, but there's nothing but mudde at the bottome. 1.

Secondly, there be flitting Acts of the heart, be they never so deep in the heart, yet if they do not stay there, the heart is *dead* still. *Solomon* sayes of his Father; *He said unto me, let thy heart retaine my words, keepe my Commandements and live*, Prov. 4.4. Though the word does stirre nere so much for the present, this is not life, except thou retaine it, and hold it fast, a man may have many flashes of life in him, but as long as the heart does not keep them, it remaines *dead*. *They that seeke the Lord, their heart shall live*, Psal. 22.26. That is, when it is not a flash, but it is an Act that abides by a man, the heart is stedfastly set towards God, now his heart lives; now when people are moved only by fits, they are humbled by fits, and startled by fits, their righteousnesse is like a morning dew, ye know there the dew is every morning, but all the day it is gone, may be when morning comes, there it is again. It is true, there may be horrible offs and ons in the Children of God, to the confounding of their faces before God. But I do not speak to discourage them. But let us take heed, we may have admirable flashes of life, fits of humblings, fits of enlargements, fits of self-denyall, fits of great eagernesse after God, the heart may be towards God for a fit, a false heart; as the Children of Israel, their heart was firmly towards him for a fit, *They remembred that God was their rock, and that the high God was their redeemer, but their heart was not right with him, they were not stedfast in his Covenant*, Psal. 78.35.37. Marke, It was but a fit, like *Esaus* crying for a fit. This is a poore argument of life then; no, no; the flitting acts of the heart, may be no acts of Life. 2.

Thirdly, there be wouldings and wishings in the Heart, and these cozen the world more then any other; these they thinke verily are effects of true Life. 3.

First, because these are not in the out-side of the heart, but lye, or at least 1.

seeme to lye very deep in the heart; it is very certain, that many Naturall men would give the whole world if they had it, as they do verily conceive, that they had true Grace, that they were Saints, that they could leave their sinnes, that they were in a child of Gods case, they deeply wish it, it is a profound *would* in their hearts; and therefore now when they see such yearnings in their hearts, they do verily apprehend; this is Life certainly. Hence it is that they will say they would from the bottome of their hearts serve God, they have here a lust but they would fain have God deliver them from that; indeed they confesse in their consciences, if they might have a thousand worlds, they cannot give it over, but they would fain they could, & thus they deceive themselves; because this act seemes to be from the depth of their heart; this fancy you may see to be in mens hearts out of *Mic.*6.6,7. Where ye see, though they could not find in their hearts to walke humbly before God, to live justly and righteously, yet they would give thousands, they could; O say they, what would not we give for the sin of our soules? No question but they thought they were alive, but God told them they were not.

2. Secondly, another reason why they thinke this is a token of Life is, because this is no flatting act neither; But they have these wouldings every day; nay, you can never come to them, but still they have these, they would do well; nay, they would do as well as the best; thus they hope they have a fountain of living water in them that springeth up daily; thus it was with them in the Prophets, *They seek me daily* sayes God, Isa.58.2. They thought it was their every dayes work to serve God, and where they did faile, they thought they could say, they would do better, they sought the Lord daily.

3. Thirdly, because they find that this is attributed to the Saints; as the Apostle sayes, *Ye cannot do the things that ye would*, Gal.5.17. Nay, the Apostle *Paul* himselfe, speakes it of himselfe, *The good that I would, that do I not, and the evill which I would not, that do I*, Rom.7.19. So that thus they argue now, when they find this same woulding in their hearts, and cannot do as they would, O say they, I may say with the Apostle, the good which I would do that do I not; I cannot do as I would. Thus they hood-wink their own soules. It is very true, these be the Saints groanes, and a part of their sighing towards God, that they cannot do as they would, this makes them a burthen to themselves. And so again when they find themselves disturbed and limited and straightened by their flesh, this is a comfort to their soules, and an argument of Gods infinite goodnesse unto them, that they can unfeignedly say, they would do better; they do please him in some measure through his grace, and they would please him better; they do some good by his heavenly spirit, and they would do more; they do resist every sinne, and they would resist it more. This is very true. But yet how many thousands lull themselves asleep in security, by the fancy of this thing! The heart may put forth daily wouldings, and be as *dead* as a carcasse to all the workes of grace; as our Saviour Christ sayes, *Strive to enter in at the strait Gate, for many shall seeke to enter in, and shall not be able*, Luke 13.24.9.d. O stirre up your selves, quicken up your hearts, do not only seek to enter in; many seeke to enter in, O they would enter in, and they would faine enter in, alas, alas, they are *dead*, they cannot; therefore quicken up your hearts, and do ye more then so; I acknowledge that woulding is an argument of life in the heart, in these cases;

1. First, when a man does beleeve God in some measure, and then would beleeve more, does oppose every known sinne, and would oppose it more, does follow all manner of goodnes, and would follow it more, when a mans would is above the simple will, as when a man will reach as high as he can, and then streins himself to reach higher, he takes all the Stools and Ladders that he can, and stands on tip-toes, and would reach higher; this is an Act of the will with some life; and therefore the Apostle when he sayes that Christians

would

would more then they do, Gal. 5. 17. In the verſe going before, he tels them they muſt walke in the ſpirit though q.d. If ye ſhould ſay, ye walke in the ſpirit and do not, ye deceive your own ſelves, ſo that the woulding it ſelf, is not a living act.

Secondly, a woulding is an act of a living heart, when it is a laborious woulding; ſo that there is another thing in the will that is the living act and not woulding; namely, when the heart labours, and therefore the woulding is not it; I labour, ſayes the Apoſtle, *yea, I laboured more abundantly then they all*, 1 Cor. 15. 10. Mark though he ſaid in another place that he would; the good which I would doe, yet that was not all, that had been a *dead* act, if that had been all; therefore he laboured together with it. Well then; let us come to ſhew you, what the life of the will is. In a word, the life of the heart is, when the heart will doe a thing, may be it is hindred a thouſand times, but in ſome meaſure it will doe it, coſt it never ſo much, though fleſh and bloud, and world, and devill, and all be againſt it, yet it will doe it; now the heart is alive, it will believe, it will repent, it will ſtrive againſt ſinne, it will ſet God before its eyes, it will love him above all, feare him above all, regard him above all. I ſay though it meet with never ſo many hindrances without and within, pull-backs, rebellions, yet it will doe it, *now it's alive*; *When the ſpirit indeed is willing*, Matth. 26. 41. As *Paul* ſayes, *To will is preſent with me*, Rom. 7. 18. When a man can ſay it from the bottome of his heart, that a will is preſent with him. I will be ruled by God, I will deny my ſelf; though the fleſh be never ſo violent, and it may be many times, often beares down all before it, yet there is a will preſent, that will ſtand it out; and that can never be borne downe: the act may be borne down, now affections may be borne down; I but this ſtill is preſent, I will be for God, he is my beſt, his will is my rule, his Law is my line, and I will be at his diſpoſe; When this is thus in generall, through all the wayes of God, this is a living heart; when to will is preſent with it, as the Author to the Hebrewes ſayes, *His will was to live honeſtly*, Heb. 13. 18. As ſoone as ever the prodigall Sonne was come to this paſſe, that he could unfeignedly ſpeake, *I will ariſe, I will goe to my Father*, Luke 15. 18. You ſee his father preſently ſayes he was alive; *this my Sonne was dead, but he is alive againe*; ver. 24. you will ſay, what if one had bound him hand and foot, that is all one; he will goe, he will wraſtle, he will bite the cord aſunder; if he cannot doe that, O how he will cry out, O how they bind me here! I will ariſe; he will ſtrive, he will not be quiet, he muſt goe, and he will goe; his will is abſolutely to goe, ſtopt or not ſtopt; his will is ſimply to goe, if he can but get away, and leave an arme behind, nay, a foot behind, nay both, he will crawle, but he will to his Father; ſo when a man will leave his ſinfull courſes, and he will have God for his God, he will have Chriſt, and there he wil hang; come death, come feares, come temptations, there he wil hang. This is that which God accepts, when the hearts wil is to God, *If there be firſt a willing mind, it is accepted*, 2 Cor. 8. 12.

Now that this is the Life of the heart, I prove it thus.

1. Firſt, becauſe this is the perfecteſt operation of the heart, when it abſolutely willeth a thing. There be many operations of the heart, but none of them is perfect but this, as *David* ſaid to his Son, *My Son know thou the God of thy Father, and ſerve him with a perfect heart, and with a willing mind*, 1 Chron. 28. 9. q.d. This is a perfect heart, when thy wil is to ſerve him; how ever things goe, thou wilt ſerve him; then thy heart is abſolutely ſet towards God, this is the whole heart, *I cryed with my whole heart, heare me O Lord, I will keep thy Statutes*, Pſal. 119. 145. What's the deadneſſe of men, but becauſe either they have no heart to Gods wayes, or but halfe hearts? as it is ſaid of *Ephraim*, their heart is divided, and God hath but a piece: but when a man hath an abſolute will hereunto, now he is alive, now his heart is perfect to-

wards the Lord his God; as it is in sinne, when a man does not onely goe on in sinne, but he will doe it, his will is absolutely that way, this man hath a perfect heart towards Satan, so it is here.

2. Secondly, because this is the might and strength of the Heart; while a mans heart puts forth inferiour acts towards God, he is *dead* to every good word and work. If he have any heart at all, it is but so so, as God said of *Judah*, *How weak is thy heart*, Ezek 16.30. Such a man the Devill can easily take him off at any time for a need; such a one can never stand it out to the end. But he is off and on, because the might of his heart is not towards God; now when the will is absolutely towards God, this man must needs be alive; for the might of his heart is towards God, as the Lord himself sayes, *Thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy might*, Deut. 6.5.

3. Thirdly, because this makes every thing possible; naturally a man cannot believe, he cannot resist his own flesh, he cannot overcome the World, he cannot live godly in all his wayes, he cannot forgoe his beloved lusts. But now when the heart comes once to be willing towards God, now every thing is possible. I may say of him, as Christ saith of Faith, *All things are possible to him that believes*, Mark 9.23. So all things are possible to him that willeth; as we use to say, there is nothing hard to a willing mind. And therefore godly men in CHRIST JESUS, the Apostle calls them, οἱ θέλοντες εὐσεβῶς ζῆν, &c. 2 *Tim.* 3.12.

4. Fourthly, because this takes in the manner of good duties too, as well as the matter; it is more a thousand times, then the bare doing of them, a *dead* heart will serve to doe them. But when the heart is made willing, this is more then the bare naked deed; as *Paul* sayes to the *Corinthians* about Almes, ye have begun not onely to doe, but also τὸ θέλειν, *To be willing a yeare ago*, 2 Cor. 8.10. As he sayes of his Preaching, *If I doe it willingly I have a reward; but if against my will, &c.* 1 Cor. 9.17. That is, *q. d.* I may preach indeed, I may have so much heart to it, as to doe the deed; alas that is nothing; because if I doe it willingly this is it; this is it, Brethren, this is the right manner too.

5. Fifthly, this is an argument that the Heart hath an inward principle; what is the life of the heart, but an inward principle of acting? Look where the heart is alive, there it works from within; there needs no compulsion to a covetous heart, to have regard of his profit, no; he regards it most willingly; he hath an inward principle to regard it; and therefore he is alive to it; Now when the heart puts forth its will towards God, now it hath an inward principle of agency; it needs no constraint, as *Peter* sayes to Ministers; *Feed the flock of God, not by constraint but willingly*, 1 Pet. 5.2 That is, doe it very lively, doe it with an inward principle, not because ye see others feed, not because ye see the disgrace, what will people think, if I should not Preach constantly; not because ye dare not doe otherwise, Conscience will flye in your face, alas, ye may doe it, that's with a *dead* heart. But doe it willingly; where note this is the hearts life, this is an inward principle of the heart; now the heart will doe it, though no body else doe it, though he be hated for his labour, though he have no thanks for his paines amongst men. Thus ye see this is the Life of the heart.

Now for your better understanding, we will open this more particularly, this willingnesse of the heart; you see in the life of the heart, and it containeth seven things.

First, the Inclinations of the heart.
Secondly, the intentions of the heart.
Thirdly, the Elections of the heart.
Fourthly, the Aversions of the heart.

Fifthly,

Fifthly, the Appropriating of the heart.
Sixthly, the Savourings of the heart.
Seventhly, the Caring of the heart.

Beloved, theſe are the living Acts of the heart if theſe be converted to God in you, now your hearts are alive towards him. Theſe make up the whole willingneſſe of the heart.

1. Firſt then, the Inclination of the heart; it may doe a thouſand good things, with a dead heart. But mark if your hearts be inclined towards God; then ye ſerve God with a live heart, if the Lord hath inclined your heart to him; *I have inclined my heart to performe thy Statutes alwayes, even to the end*, Pſal. 119.112. Hath God made you doe thus, hath he inclined your heart to his Name? Once ye were without heart, but now he hath inclined your heart to doe good, now ye find ſweet inclinations to every good duty, ye doe not goe to them as a Beare to a Stake, but now ye have an inward diſpoſition to them, he hath given you a feeling of your ſinnes and your wants, and that carries you to Prayer; a feeling of your Ignorance and forgetfulneſſe, and that carries you to Sermons, that ye may learne more of God, that ye may ſee more into your own unworthineſſe, that ye may be ſtirred up in all his wayes; ye doe not onely ſhun your own iniquities in ſome meaſure, but your heart is inclined unto it, inclined to think of God, inclined to holy talke, inclined towards them that are Godly-minded; ye had no diſpoſition to the works of God heretofore, but now the Lord hath not onely put you upon them, but inclined your heart towards them; ye feele inward impreſſions that bow you; others may be have had good talke, but you feele an unfeigned deſire to be edified, and that bowes you unto it. Others may be doe good things, but the Lord hath bent your heart to them; when you went to good duties heretofore, ye went againſt the haire, as a Stone does upwards, but now in ſome meaſure, the Lord hath put in a new nature, and ye feele an internall mover. This is Life now.

2. Secondly, the Intentions of the heart, We have a ſaying in Divinity, *Voluntas ſuâ naturâ vult finem*, the heart naturally wills the end. Now if God were our end, if communion with him, and ſanctifying of God in our hearts and lives, were our end, our heart could not be *dead* towards his wayes; nay, we ſhould be very eager after them all; all our deadneſſe comes from this, that God is onely a matter by the by, with us: But if he were our end, then we would be mainely for him, and how to approve our ſelves to him. Would we talke as we doe, if edification were our end? Would we keep ſuch company as we doe, if mutuall help towards eternall life were our end? Look what the heart does intend from day to day, the heart is very earneſt after it; therefore thoſe that intend to riſe if they can in the world, they are very earneſt in the purſuit after the ſame, flatter, fawne, pleaſe, humour, they will doe any thing to the attaining of it; if it be to ride an hundred miles, it's nothing with them; if it coſt them never ſo much. O how greedy are they! if a man intend to gather an eſtate if he can, or to live in pleaſure if he can, all the world are eager in their intentions; the heart runs naturally on after it's ends. Now when the heart is alive towards God, theſe intentions are towards him; now the heart ſtandeth thus, ſo I may obey God, ſo I may take heed of diſhonouring God, ſo I may keep my heart cloſe to him, this is that I doe deſire; now I goe to work, ſo I may keep the world from carrying away my heart, I ſhall be glad; now I am going to Prayer, ſo I may draw down a bleſſing, and get ſome farther help to walke before God, this is the thing I ayme at; now I goe to be in ſuch a company, ſo I may diſcharge a good Conſcience, carry my ſelf well, and not bring diſhonour to God, and the like; you may ſee this in *Paul*, what was the matter he was ſo eager to deny himſelf, *I count all droſſe and dung?* the intentions of his heart were after Chriſt; O ſayes he, *that I might know him*, Phil. 3.10.

Thirdly,

3. Thirdly, the Elections and chooſings of the heart; this is another part of the hearts life; no man is *dead* to that which he chooſes rather then any thing elſe; now if we did ſtill chooſe the wayes of God, we could not be *dead* to them; when we are *dead* to them at any time, it is becauſe we could even find in our heart, to make another choyce; and therefore if we would know whether our heart is alive unto goodneſſe, whether doe we chooſe the way of goodneſſe every day before any other way? As *David* ſayes, *I have choſen the way of truth*, Pſal. 119.30. As the Lord ſayes of the good Eunuches; *They chooſe the things that pleaſe me*, Iſa. 56.4. Beloved, what ever we doe, or think, or ſpeak, ſtill there be two wayes propounded to us, one that is Gods way, another that is our own way, now which doe we chooſe every day? what thoughts doe we chooſe rather of the two to think, what words doe we chooſe, what actions, what courſes; when we are together, what conference doe we chooſe; when alone, what doe we chooſe? there be two kinds of eating, and drinking; which chooſe we? When we are provoked, there be two wayes to take, either to be impatient, and ſuffer our paſſions to ariſe, or to quell them, and beat them down, which doe we chooſe? doe we ſay as that good man ſaid; *Lord let thy hand help me, for I have choſen thy precepts*? Pſal. 119.173.

4. Fourthly, the Averſions of the heart, ye know the heart it chooſes what it likes, ſo there is ſomething that it ſhuns; now if thou wouldſt know whether thy heart be alive towards God, doe but think with thy ſelf, what it uſes to ſhun when thou art angry, is it diſgrace or ſinne? it ever ſhuns ſome thing or other; either what God diſlikes, or what thou; every day and houre, ſomething it puts off; does it put off things that are offenſive to thy fleſh, or things that are offenſive to God? Here lies thy hearts life; if thy heart be alive towards God, it is of this temper, to put off thoſe things that are diſpleaſing to God; *I hate vaine thoughts*, ſayes David, *Pſal* 119.113. Mark, his heart was of this temper, to put off all thoſe things that were contrary to God; it may be many of thoſe thoughts his own heart would have rather kept, I but when his heart was alive towards God, he put them off though; *I have refrained my feet from every evill way, that I may keep thy word*, Pſal. 119.101. Now when good things ſhall be put to a man every day by the Word, and by Conſcience, and a man hath a refuſing heart to them, this is a *dead* heart; as God put to *Judah* to returne, *but they refuſed to returne*, Jer. 5.3. God put ſhame before them for their ſinnes, *but they refuſed to be aſhamed*, Jer 3.3. Now my brethren, examine your boſomes, how ſtand the refuſals of your hearts, doe you refuſe good or evill every day? If thou canſt refuſe temporall evill and not ſpirituall, thou haſt a *dead* heart.

5. Fifthly, the Savourings of the heart; this is another piece of the hearts will; ſomething there is that every heart favours moſt, and that is it which it is alive unto: now then if thy heart be alive unto God, it will favour the things of God moſt, it will not onely doe good duties, but favour them too; not onely heare the word of God, but it will have an admirable ſavour with the heart, as the Apoſtle ſayes, *It will have the ſavour of life unto life*, 2 Cor. 2.16. As the Church ſayes to Chriſt, *Becauſe of the ſavour of thy good ointments, therefore the Virgins love thee*, Cant. 1.3, O how it will ſavour a reproof, how it will reliſh! but if holy things have no ſweet ſavour in thy heart; it may be thou canſt not for ſhame of the world not ſeeme to ſtand for them, thy conſcience will not let thee, but thou wilt give them a good word, and ſeeme to approve them, but there's no more ſavour in them, then in the white of an Egge, nay, they are irkſome, and untoothſome, they doe not goe merrily down with thee, like ſweet conſerves; aſſure thy ſelfe, thy heart is a *dead* heart.

Sixthly, the Cares of the heart, this is another ſhew of the hearts life; what

what the heart is alive to, it carketh and careth for it, and therefore if thy heart be alive towards God, how carefull will it be that it may not offend him? *Yea what care*, 2 Cor. 7. 11. As the Apoſtle ſayes to *Titus*; *I will have thee affirme conſtantly, that they which believe in God, muſt be careſull to maintaine good works*, Tit. 3. 8. Therefore if a Miniſter be alive towards God, he will be full of care for his people, how he may pull them from their ſins, how he may draw them to God, how he may moſt do them good, as *Paul* ſayes of *Timoth. he will naturally care for your Eſtate*, Phil. 2. 20. True, a man hath many things to do in the world, many cares how to live, how to pay rent at quarter day, what may become of his poore Children, &c. I but if the heart be alive towards God, it will labour to caſt theſe cares upon God, *Caſt all your care upon him*, 1 Pet. 5. 7. But for heavenly things, for the having and keeping of a good conſcience, it will be full of cares about theſe things; yea, how it may get to be more afraid of ſinne, how may I get a weaned heart from the earth? It will be caring how he may be provided for evill times, how he may ſtand in the woſull day.

7. The appropriating of the heart, the eſteeming of the heart, what's the hearts jewell, that's the heart moſt alive to; now thinke, what does thy heart prize moſt of all? if it be alive toward God, he is deareſt to thee; his will dearer then thine, his glory then thy credit, his word then thy life; as *Paul* ſayes, *I do not count my life deare, ſo that I may finiſh my courſe with joy*, Act. 20. 24. This was the Jewell of his heart, how he might do the worke that God ſet him to do, that he might finiſh his courſe; ſo likewiſe if thy heart be alive, *Love will be like a precious ointment*, Pſal. 133. 2. *Heavenly wiſdome more precious then Rubies*, Prov. 3. 15. *A promiſe will be precious to the heart*, 2 Pet. 1. 4. *So alſo Faith will be a precious thing*, 1 Pet. 1. 7. But above all CHRIST will be precious to the heart, *To you that believe he is precious*, 1 Pet. 2. 7. Theſe are heart-jewels; theſe it endeares moſt; it will rather part with anything then theſe; nay, it will morgage any thing to redeem theſe again. Theſe things are little eſteemed among men, in their Conſciences; indeed they ſay they are better then the whole world, I but their heart does not greatly eſteem them, nay, it ſlights them and ſeeks them accordingly; this is a *dead* heart. 7.

Thus ye ſee what is the life of the heart; it is the abſolute will of the heart, when the heart is inclined towards God, when it intends God, when it makes choice of his wayes, and puts off whatſoever is contrary to them, when it prizes and endeares every one of them all, when it favours them, and is full of care for them. I might adde another, the cleaving of the heart, when the heart cleaves to the Lord, as it is ſaid of *Hezekiah, that he clave to the Lord*, 2 King. 18. 6. When the heart cloz's in with God, and will not let him goe, no nor let his wayes goe, it ſticks to a godly courſe, all the world cannot pull him away, not fire nor faggot; though it be never ſo much hindred, and interrupted by the fleſh, yet now it hath a ſticking quality in it, as *David* ſayes, *I have ſtuck to thy Teſtimonies*, Pſal. 119. 31.

Now becauſe when the heart is made willing on this faſhion towards God, there is left ſtill an adverſe unwillingneſſe, by reaſon of the fleſh; ſo that the heart can never put forth theſe acts, without horrible clogs; therefore now in a live heart towards God, there be other acts, that are not in a heart that is alive to the world. And the reaſon is this, Becauſe when the heart is alive to the world, the heart of its own nature is willing unto that, and there is no unwillingneſſe mixed together with it; never was it heard, that the heart ſhould be willing, and unwilling to the ſame thing, till ſaving grace came to divide aſunder the will in two; ye know the regenerate are two men apiece, and they have two wills, one towards God, and another towards ſin and the world; nay, its the ſame will, that hath both theſe branches in it, and this does much puzzle

the hearts, when they find such a deale of unwillingneſſe in them towards God.

Therefore I ſay there be other acts of life in the heart towards God, and they are five.

1. The firſt is the Preparing of the heart, whereby the heart prepareth it ſelfe towards God, 2 *Chron.*30.18,19. 1 *Sam.*7.3.

2. The ſecond is the Combating of the heart, *Gal.*5.17,23. ὑπωπιάζω, *I beat down my body*, 1 *Cor.*9.27.

3. The third is the Endeavouring of the heart, it reaches forth it ſelfe, *Phil.*3.13. It ſtirs up it ſelfe; it awakens it ſelfe; Why art thou ſo ſad, O my ſoule? *Pſal.*42.5.

4. The fourth is the binding of it ſelfe by Determinations, and purpoſes; ſo *Paul* bound his own heart, with a determination before he came unto *Corinth*, 1 *Cor.*2.2. *Daniel* knowing how unwilling his heart would be to abſtain from the Kings meat, though by grace he was willing; therefore his heart bound it ſelfe with a purpoſe; he purpoſed not to defile himſelfe with the Kings meat, *Dan.*1.8. ſo *Act.*11.23.

5. The fifth is the Groaning and ſighing of the heart, as *David* though he were willing, yet feeling the unwillingneſs of the fleſh, therewithall fetcht a groan, *O that my wayes were ſo direct, that I might keep thy ſtatutes! Pſ.*119.5. So *Paul* groaned earneſtly to be diſſolved, 2 *Cor.*5.2. This is the putting of the heart more forward. Theſe I have named; you may name more it may be. But thus if the heart be alive towards God, it will doe: becauſe it feels a great deale of unwillingneſs, it gets what advantage it can of it ſelf, to make it ſelf willing; as the Church, ere ever it was aware, *My ſoule made me like the Chariots of Amminadab*, Cant.6.12. It ſets it ſelf right; as the ſoule when it's *dead*, it neglecteth this act quite and clean from day to day, as the *Pſalmiſt* ſayes of dull *Iſrael*, he calls them a generation, that *ſet not their heart aright*, *Pſal.*78.8.

The next thing to be enquired about is the Conſcience, what is the life of the conſcience: and here the world is deceived too: for the conſcience may be awakened very much, and yet never quickned indeed. Firſt, a conſcience awakened, may like all good things. Secondly, a conſcience ſomewhat awakened, may oblige a man to all manner of good things. Thirdly, a conſcience ſomewhat awakened, may be troubled about his ſins. Fourthly, a conſcience ſomewhat awakened, may urge one exceedingly to good things. Fifthly, a conſcience ſomewhat awakened, may be very eager in this urging. Sixtly, a conſcience ſomewhat awakened, may prevaile very far with its eagerneſſe. Seventhly, a conſcience ſomewhat awakened, may make one look at God, ſo far as it prevailes; all this may be in Conſcience, and yet the Conſcience never quickned indeed, ſo that you ſee what need there is to enquire what the life of Conſcience is.

1. Firſt, I ſay, the Conſcience ſomewhat awakened, may like of God, and all his wayes; it may like of Gods judgements, be they never ſo terrible; as we ſee there in *Pharaoh*, when God plagued Ægypt; his conſcience liked of Gods dealings, he thought in his conſcience the Lord dealt righteouſly with him. The Lord is righteous, ſayes he, *and I and my people are wicked*, *Exod.*9.27. So when *Rehoboam* was horribly beſet with enemies, his conſcience juſtified God, O he deales very rightly with me. *The Lord is righteous*, 2 *Chron.*12.6. So *Adonibezek*, when the Lord brought that lamentable judgement on his head, his conſcience like't of Gods doings; *as I have done, ſo God hath done to me*, ſo again the conſcience awakened may like of Gods commandements; as *Moſes* tels *Iſrael*, that God gave them no other Commandements but ſuch as were right, and wiſe, and good in the ſight of the Heathen, *Deuteron.*4.6,7,8. That is, they were ſuch Commandements, that the Heathens thought in their conſcience were good. Againe, the conſcience ſomewhat awakened, may like of

Gods

Gods people, that walk according to hoſe Laws and Commandements; you may ſee this in *Balaam, O that I might die the death of the righteous!* Num. 23. 10. His conſcience lik'd of their courſes; ſo *Sauls* conſcience did approve *Davids* courſes, *Thou art more righteous then I*, 1 Sam. 24. 17. A conſcience ſomewhat awakened, may like of the beſt preaching, and the ſtricteſt Preachers; *Never man ſpake like this man*: O how mightily they lik'd him! *Herod* lik'd *John* admirably, he was glad for to heare him; profane *Iſrael* did wonderfully like the Sacrament of Gods preſence; when the Ark of God came into the Camp, *they ſhouted with a great ſhout, that the earth rang again*, 1 Sam 4. 5. Now when a carnall man perceives this work to be in him, he is apt to conceive, this is true grace of life. Beloved, you ſee this is very falſe, Thou mayſt like of Gods dealings with thee, yea, thou mayſt think in thy conſcience, he deales very rightly with thee, though it be never ſo bitter; thou mayſt think in thy conſcience, his Commandements are good, though they be never ſo ſtrict; thy conſcience may like his Miniſters, and like his Precepts, and like his Ordinances, and his Sacraments, and yet be a *dead* conſcience.

2. Secondly, a Conſcience ſomewhat awakened, may oblige a man to all manner of good things; it may lay the Commandements of God to his charge. Conſcience may make him ſay not onely that the Commandements are good, but that it is his duty to doe them; we ſee this by experience in many carnall people; tell them of any Commandement, what is their anſwer? Oh you ſay well, I confeſſe it is my duty; every Drunkard will ſay thus, yea it is my duty never to be drunken; the Swearer will ſay thus, you ſay right, it is very true, I confeſſe I ſhould not take Gods name in vain; and therefore they are ſaid to be *under the Law*, *Rom.* 3. 19. That is, they are bound in conſcience to the Law; their conſcience tels them they ought to doe it, their conſcience layes it on them as a bond; as the mad Prophet ſaid, *Muſt I not take heed to ſpeak what God bids me ſpeak? Num.* 23. 12. Conſcience laid a *muſt* upon his ſoule. And this is the reaſon, why a naughty heart will put off a commandement of God, if he can, when he ſees it goes againſt his profit, or his eaſe, or his credit, for he knows if he yeeld it to be a commandement of God, his conſcience will come over him and ſay, why then ye muſt doe it; as we read of the Prieſts and the Elders, they would not yeeld that *Johns* Baptiſme was from heaven, O if we ſhould yeeld that, why then, Chriſt will ſay, *Why do ye not believe? Mat.* 21. 25. Mark, the conſcience comes over a man in all that he knows God hath commanded, and it layes it to his charge; and you muſt doe this, and you muſt doe that, this is your duty; now when men ſee this, they are apt to conclude that their conſcience is alive; they think this is the life of their conſcience to lay Gods commandements to their charge. Alas brethren, the conſcience may be *dead* for all this, you ſee this in people that are *dead* in treſpaſſes and ſins. *All that the Lord ſpeaks, that muſt I doe*, *Num.* 23. 26. It was the ſpeech of a very wretch: thou mayſt have this principle in thy Conſcience, all that the Lord bids me, that muſt I doe; and yet be a dead man. O how does this beguile people, becauſe they feele ſuch a principle in their conſcience adayes! O thinks one, all that the Lord bids me, that muſt I doe: when people feel ſuch a principle as this, they think they are well; now if they doe offend at any time, they hold it to be but their infirmity, and there's an end. But this is very falſe; the conſcience may have this principle in it and be *dead*.

3. Thirdly, a Conſcience ſomewhat awakened, may be troubled about his ſins; he may be troubled before he commits, he may be very loth to commit them, as we ſee there in *Herod* when he was betrayed his raſh Oath, and he was now tempted to behead *John* the Baptiſt, his Conſcience made him very loath to do it; the Text ſayes, *He was exceeding ſorrowfull*, Mark. 6. 26. And the context ſhewes it was meerly, becauſe he thought in his Conſcience, he ſhould do very ill to behead ſo good a man, and therefore he was very loath; he

was troubled in conſcience about it; ſo was *Darius*, when the Princes had wound him to caſt *Daniel* into the Lions Den, he was moved and troubled in Conſcience about it, he was very loath to doe it, he ſought a good while how to put off the temptation by getting away, how to avoid this great ſin, *Dan.* 6.14. So was *Pilat* troubled in Conſcience about the condemning of Chriſt, he went to it with a heavy heart; and as a Conſcience ſomewhat awakened, may be troubled before the committing of ſin, ſo it may be troubled in the committing of it. An example of this we have in *Saul*, when he committed that ſin, in ſacrificing before *Samuel* came, he was troubled in Conſcience in the very act. *I forced my ſelfe, and offered a burnt offering.* 1 Sam. 13.12. Mark, he did not commit the ſin hand ſmooth, as ſome doe, but he felt a reluctancy againſt it. Again, a Conſcience ſomewhat awakened, may be troubled exceedingly after committing of ſin; when *Judas* had betrayed our Saviour, you ſee how his conſcience was troubled after he had done; O ſayes he, *I have ſinned, in betraying innocent blood*, *Mat.* 27.4. Eſpecially at the hearing of a ſearching Sermon, or at a Faſt alſo, then the conſcience if it be onely awakened a little, will be troubled exceedingly for his ſins; when *Samuel* kept a Faſt there at *Mizpah*, the Text ſhews how they were ſmitten in conſcience for their ſins, in ſo much that th ey cryed out in the open congregation, *We have ſinned againſt the Lord*, 1 Sam. 7. 6. And yet many of theſe very men, by and by ſhewed the rottenneſſe of their hearts: ſo that this is another gull, when men feele a lothneſſe in them to commit ſinne, trouble of conſcience before, and at, and after, they think this is true Grace doubtleſſe; doubtleſſe their conſcience hath life.

4. Fourthly, Conſcience ſomewhat awakened, may urge one to good things, and no queſtion but many of you that are yet in your ſinnes have found this to be true, how often have your conſciences urged you to give over your ſinnes? To look after the getting of Chriſt, to lead a godly life? How many heaves have your conſciences given at you? To hoyſe you up out of the ſtate ye wallow in, to make you more earneſt for heaven; more ſtrict in your walking, to provide for your latter end? When ye are at Prayer, how often does it urge you to dwell longer at it? As it is ſaid of *Doeg*, *he was detained before the Lord*, 1 Sam. 21.7. He was held there, he would have gone away before, but he was held; now, what ſhould that be but his Conſcience? His conſcience urged him to ſtay long; ſo your conſciences urge you to be more attentive in hearing, more mindfull of preaching, more humble in your minds, leſſe worldly, more heavenly; you may think this is a lively conſcience; no, no, it is not; the truth is, the more your conſciences doe urge you adayes, the greater is your ſin, if ye yeeld not. But this is ſo far from life, that it argues you to be the more *dead*, if ye doe not obey. An urging conſcience is a great bleſſing, if men have eyes to ſee what the Lord does for them, to deliver their ſoules from the pit. This is the taking of men by the ſhoulders; now if thou pull away thy ſhoulder. *They refuſed to hearken, and pulled away their ſhoulder*, *Zach.* 7. 11. That is, the Lord ſet Conſcience upon them, and urged them to obey, as if a man ſhould take another by the ſhoulder, to drag him and hale him, and yet he would not. So when *Paul* ſpake to *Agrippa*, he felt an urging in his conſcience, O let me be a Chriſtian, and he confeſt as much too, *Paul, almoſt thou perſwadeſt me to be a Chriſtian*; it was almoſt done; he had a great heave; he was urged. But it would not do, ſo that this is no argument of life neither.

5. Fifthly, Conſcience ſomewhat awakened may be very eager in urging, it may be very importunate, every day digging in his ſides, every day whiſpering in his boſome; O thinke of God, O conſider thy ſoule, O Remember death; Conſcience may be earneſt and wonderfull eager with a man, O do not live as thou doeſt, O be not ſo careleſſe of God; what wilt thou dye and

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be damned? Wilt thou to hell? Wilt thou never have done? Away with thy ſinneſull courſes; away with thy dreamings; O beſtirre thy ſelfe; or thou wilt periſh; ſuch a conſcience had *Pilate* about Chriſt, it was eager with him not to condemne him. This Conſcience is an admirable bleſſing; and wo be to thoſe that ſtand out againſt it; it is like *Iacob* with the Angell, *He would not let the Angell go till he bleſt him*, Gen. 32. 26. Like the man that was importunate with his friend, and knockt, and knockt, and would have no nay, Luk 11. 8. I am in bed; never tell me of your being in bed; I pray let me have three loaves; my children are in bed, I pray trouble me not; that is all one, ſtill he knocks, he will have him up; So when Conſcience is thus awakened and is importunate, and will not be anſwered, &c. Many a wretch hath ſuch an impudent conſcience as this. But this is ſo farre from an argument of life; as that it is a ſigne of a greater death.

Sixthly, Conſcience ſomewhat awakened may prevaile very farre by its eagerneſſe; It made the King of *Iury* do many things; It made the Heathens do the things *contained in the Law*, Rom. 2. 14, 15. When the Phariſees came to tempt Chriſt, with the woman taken in adultery, Conſcience made them ceaſe, *and go out, one by one*, Joh 8. 9 It made *Paul* live ſo unblameably as he did; *Ye know concerning the righteouſneſſe that is in the Law, he was blameleſs*, *Phil.* 3. 6. Now if ye look into the 23. of the *Acts* and the firſt, you ſhall ſee it was his Conſcience that made him doe ſo; *Men and Brethren, I have lived in all good conſcience before God to this day*; as ſince his Converſion, his ſanctified conſcience made him live godlily in Chriſt, ſo before his converſion his naturall conſcience holpen by good education made him live unblameably: ſo that, what with the one, and what with the other, he could ſay he had lived in a good conſcience to that day; that is, either morally good, or ſpiritually good: and therefore it was Conſcience that made him doe all that he did. People think, I indeed, if they did good duties for outward by-reſpects, then they ſhould thinke they were unſound, but conſcience ſets them a worke, and therefore they gather, they are ſound and alive towards God; no beloved, Conſcience may make a carnall man goe againſt all outward by-reſpects, and do very good duties. This we ſee in *Balaam*, he went againſt all outward ſelfe-reſpects, and followed Conſcience; *for a houſe full of Silver or Gold, he would not goe beyond the word of the Lord to doe leſſe or more*, Numb. 22. 18. So *Iudas* went againſt his credit, and his profit, and all; ye know, when his conſcience told him the money was unjuſtly taken, he went and threw it downe: ſo did *Michah*, the man was an Idolater, and had ſtollen eleven hundred pieces of Silver from his Maſter, yet when he heard his mother curſe, he reſtored all againe. O thought he, what ſhall I heare my mother curſe? his conſcience roſe up againſt that, and made him make reſtitution. Why do carnall men pray in ſecret? no queſtion but it is Conſcience that makes them; may be when they are tempted to a ſinne in ſecret, they will not do it, and it is the Conſcience that with-holds them; in this ſenſe they do good duties out of conſcience; now is this Conſcience alive? No, it does not follow, ye ſee this may be in naturall men and women. 6.

Seventhly, Conſcience ſomewhat awakened, may make one look at God ſo farre as it prevailes; you may ſee this in *Laban*. The man was a wicked man; yet he lookt at God in not hurting of *Iacob*; though it were in the choyce of his hand, yet he would not hurt *Iacob*; and he lookt at God in the thing. O ſayes his conſcience, *the God of your Father ſpake to me yeſternight*, Gen. 31. 29 He abſtained from hurting of *Iacob*, and he lookt at God in the abſtaining from it. Becauſe God had forbidden him, therefore he will not hurt him; ſo it was with King *Cyrus*, he was a naturall man too, yet when he took order for the building of the Temple at *Ieruſalem*, his conſcience made him look at God in the thing. O ſayes he, *the Lord God of Heaven and earth* 7.

hath charged me to build him an house, Ezra. 1.2. So when *Iehu* destroyed *Ahabs* house, and *Baals* Priests, he himselfe sayes how he lookt at God in the thing; come see how zealous I am for the Lord of Hoasts; so when the Philistines sent home the Arke of the Lord, they would send it home honourably, with a very rich present, and the Text sayes, how they lookt at Gods glory in the thing. O say they, *let us give glory to the Lord God of Israel*, 1 Sam 6. 5. Thus you see how the world are deceived about the life of the Conscience; when people have these operations of conscience within them, they think their conscience is alive and good towards God.

Now that these cannot be the life of Conscience, I prove it.

1. First, because all may be in naturall men, as ye have heard in *Laban*, in *Pharaoh*, in *Balaam*, in *Micah*, in *Saul*, in *Darius*, in *Judas*, which were *dead* in trespasses and sins; what life can be in a *dead* man? It is very true, the Conscience is least *dead* of all the powers of the soule; the *Pelagians* say, the Wil is a pure virgin, that's as false as the Devil is false; if any faculty be a pure Virgin, it's the conscience; all the religion that is left in a naturall man, God hath planted there: There's the effect of the Law there, *Rom.* 2.15. The whole nature of man is like a Countrey taken by the Enemy, except one little Fort; may be that's batter'd too, but it is not quite taken; so is the Conscience, after the whole man is quite vanquish't by sinne, except onely that, and that's batter'd too in a wofull manner. But it is not quite taken, the Lord will ever keepe a part in that, to have the man at controll when he pleases, and as farre as he pleases: But yet it is so farre taken too, that there is no spirituall life left at all in it; man is *dead* in trespasses and sins, and so is the conscience too.

2. Secondly, the Conscience notwithstanding all these may be deader then ever it was. I confesse these are flashes of life, that God sparkles into mens consciences, but they use to goe out againe, and leave the conscience as *dead*, and deader then ever before they came; we see it in *Pharaoh*, *that hardened his heart worse afterwards*, Exod. 9. 34. So did *Balaam*, though his conscience were so quick for a spurt, yet within a-while, he could goe, *and lay a stumbling block before the Children of Israel*, to make them sin, Rev. 2. 14. And we see it to this very day, many smitten in Conscience for a time, afterwards their smitings cease, and they grow more stiffe then ever they were; like water that hath been heated, it freezes afterwards the more.

3. Thirdly, the Conscience notwithstanding all these is soon pleased; though it seeme to be eager, and earnest, and zealous for God, yet any little thing will content it; if it were alive nothing would content it, but meerly indeed the favour of God, the Image of God, sincere conforming to God. But this conscience is soone pleased againe; it is but angry a while, if but halfe the Lords due be brought in, this Conscience is satisfied; Like the unjust Steward, that set downe fifty for an hundred, Luk. 16.6. When the man goes on praying, and doing good duties, may be, the conscience is whist, though it be but a forme; when he hath reformed a little, conscience thinkes it hath enough; we may see this in *Balaam*; when he had found that worke of Conscience, that he could deny *Balac's* house full of Silver and Gold, to stand for God, presently he concluded that God was his God; If Balac *would give me his house full of Silver and Gold, I cannot go beyond the word of the Lord my God*, Num. 22.18. Like the wretched Jewes, they brought God, *the blind and the lame, and the torne, and the sicke*, and then they thought much that they should be called despisers of God, *Mal.* 1.6,7,8 *Saul* was commanded to destroy all the Amalekites, now though he spared some, his conscience was content. *I have done the will of the Lord*, sayes he; such a conscience as this is soone pleased, like little Children, it cryes, it takes on, it sets up its Pipes, but a little thing stills it; may be a Rattle, or an Apple, or a Brasse Counter; so

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my Brethren though a mans conſcience be thus as ye have heard, yet it is a very childe, it will be ſoone ſtilled; let him but bestir himſelf a little towards God, and go on in a pretty handſome way, this conſcience will quickly ſay it's well.

Fourthly, the Conſcience that hath but theſe ſtirrings, is ſo farre from being alive, that many times it will be a help unto ones luſts, which if it were alive it could not be. But thus it is though, when theſe works are reall, it will ſerve to help a mans luſts, when a mans luſts would faine have ſomething or other done, then ſteps in thy Conſcience, and will help the lame dogge over the ſtile; as we ſay *Herod* had a luſt to make away *Iohn* the Baptiſt, O but he's a good man ſayes his Conſcience, and thou muſt not cut off his head, Mark. 6. no. O but he was urged now to do it, by *Herodias* her daughter; and he had ſworne to grant her hearts requeſt; now ſee how his Conſcience helpt him to do it. Thou haſt ſworne an Oath, and thou muſt make conſcience of that; therefore cut off his head. So it was with the Jewes, when they have a luſt to crucifie Chriſt, their conſcience found out a trick for it, *We have a Law*, ſay they, *and by our Law he ſhould dye, becauſe he made himſelfe the Sonne of God*, John 19.7. Mark, they made it matter of Conſcience; what they murder Chriſt? They put him to death unjuſtly? No, God forbid, *we have a Law*, and are bound in Conſcience to keepe it. So when a man hath a luſt, as to weare long haire; by and by he makes it a matter of conſcience to weare it; forſooth his head will ake; and he is bound in Conſcience to have a care of that; ſo if a man have a luſt of Covetouſneſſe, and not to give where is need; forſooth his conſcience findes a place in the Apoſtle to help it. *He is worſe then an Infidell, that provides not for his owne*; and ſo he will make conſcience of that; ſo when a man hath wronged him, he hath a luſt of revenge, anon he findes out a trick, O it may tend to the diſhonour of the Goſpell; if he put it up: the matter is not ſo, but he is willing to thinke ſo; and he will make conſcience of that; is he revengefull now? No God forbid. It was a diſgrace to Religion, and he did it out of conſcience of that. Thus men will have what luſt they pleaſe, they can finde ſome Text or other, which they wreſt to make Conſcience of that; O how common is this. 4.

Fifthly, this Conſcience is not univerſall, it cuts out onely ſome particular ſinnes to be violent againſt, and lets alone others may be as bad, like *Ahab* for the Vineyard; and let his *Baaliſm* alone; or if the Conſcience be againſt all manner of ſins, it is but in a fume, *Cito red bit in gratiam*. They are but like new Wine, in old Bottles; at laſt the Bottles breake and the Wine is all ſpilt; ſo all theſe works in an awakened conſcience, are only then while the conſcience cannot ſleepe. But when it can fall a ſleepe again, then the man can be quiet again; the conſcience is an old conſcience and not renewed, and therefore it is not able to hold them; well then, ye ſee theſe are not Conſcience's life. 5.

You will ſay then, what is conſcience's life? When is the conſcience ſaid truly to be quickened? For the opening of this, ye muſt know there be two lives of Conſcience in a godly man.

The firſt is a relative life; whereby it's alive, when the man is alive. The ſecond is a ſimple life. The firſt, I ſay, is a relative life, whereby it is ſaid to be alive, when the man whoſe it is, is alive; for conſcience is the reflection of the ſoule, the ſoules privity to it ſelfe, between God and it ſelfe. And therefore if the ſoule be alive towards God, then the conſcience is alive too; as the Apoſtle ſayes; *How much more ſhall the blood of Ieſus Chriſt, who through the eternall ſpirit offered himſelfe without ſpot to God, purge your Conſcience from dead works to ſerve the living God*, Heb. 9.14. Marke when a mans dead works are purged away, the conſcience is alive, when a mans ſelf is alive, and his works

works are alive, the conſcience is alive alſo; as we ſay of the goodneſſe of Conſcience, ſo it is with the life of Conſcience; though the Conſcience be never ſo good in it ſelf, yet as long as the man is not good, his Conſcience can never be good; Conſcience is ſaid to be good, as a Meſſenger is ſaid to be good; namely, when he bringeth good tidings; as *David* ſaid of *Ahimaaz*, *he is a good man, and he bringeth good tidings*, 1 *Sam.* 18.27. Though a Meſſenger be nere ſo good a man, yet if he do not bring good tidings, we ſay he's an ill Meſſenger. *He ſent evill Angels among them*, Pſal. 78.49. *Calvin* thinks it may be meant of good Angels, yet ſaid to be evill Angels, becauſe they brought evill upon Ægypt; ſo that's a good Conſcience that bringeth good tidings to a man; that he does believe, that he is in Chriſt, that he is a good man. True, a wicked mans conſcience may report well of him, as *Abſolon* did of the people, *O your matters are good*, ſayes he, when they were ſtark naught; So thy conſcience may flatter thee, and ſay thy matters are good, when Conſcience can ſay truly, thy matters are not good. The conſcience is like a Regiſter or a Bill; now when it is a Bill of good *Items*; when all thy ſinnes are blotted out, and good things are written in; now it's a good Conſcience; ye know we call it a foule Bill, that hath foule crimes written in it; though the Bill be never ſo faire written, yet if it have foule crimes written in it, it's a foule Bill. Item, this man ſtole a Horſe. Item, he broke into ſuch a mans houſe. Item, he murdered ſuch a man; when ſuch a Bill as this comes in at the Aſſizes againſt a poore Priſoner, this is a black Bill; this is a foule Bill; ſo as long as thy Conſcience is a foule Bill. Item, I was borne in ſinne. Item, I have lived very looſely. Item, I have heard ſo many Sermons, and yet I have beene nere the better. Item, I have been at ſo many Sacraments, and yet I have gone on in my vile courſes, thy Conſcience is a foule Bill; this is a foule Conſcience; as the Apoſtle ſayes, *a defiled Conſcience*, Tit. 1.15. Now when the Conſcience is cleane, then it's a good Conſcience; ſo I may ſay of a lively Conſcience; the Conſcience is alive, when the man is alive; when his mind is quickened up towards God, and his heart which before was *dead* in treſpaſſes and ſinnes, now it's alive towards God; this mans conſcience is alive. The reaſon is, becauſe now his conſcience may ſay, I am alive; for Conſcience is the reflection of the ſoul on it ſelfe, and therefore if thou beeſt alive thy ſelf, thy conſcience is alive too: This is the firſt life; the relative life of conſcience, or its Teſtimoniall life.

This is called other-where the Teſtimoniall life of Conſcience.

Now that this is one life of Conſcience, is plaine, becauſe if a mans ſelfe be *dead*, Conſcience will ſay, I am *dead*; as *Paul* ſayes, ſpeaking of him and the Epheſians before their converſion; O ſayes he, *ye were dead in ſins*, *Epheſ.* 2.5. Look what a man is if the Conſcience be inlightned, it takes it on it ſelf; when *David* had ſinned, *I have ſinned*, ſayes his Conſcience. So let a man be holy, the conſcience preſently takes it upon it ſelf; as we ſee there in *David*, when he was holy; I am holy, ſayes his Conſcience, *Lord preſerve my ſoule, for I am holy*, Pſal. 86.2. So that if thou beeſt *dead*, thy conſcience is *dead*; if thou beeſt alive, thy conſcience is alive. But I let this paſſe.

I come now to the ſecond life of Conſcience, and that is, its ſimple life, Conſcience hath another life of its owne; for as when the man is alive, the conſcience is alive, ſo the conſcience is quickned up to doe its duty, when it quickens up the whole man to doe his, as the conſcience of the good people that offered to the Tabernacle was a quick conſcience: their conſcience was quick to doe its duty, becauſe it quickned them up to doe theirs; *Their heart made them willing*, *Exod.* 35 29. That is, their Conſcience made them willing. Though the Conſcience be never ſo eager, that is not it; it never does its duty with life, till it make thee to doe thy duty with life. The conſcience of the godly may be is not ſo eager, neither does it keep ſuch a do, as many a wicked mans Conſcience. The more eager Conſcience is faine to be, it's a ſigne the

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man is the more *dead*; when the man is alive, his Conſcience ſtirres him with more eaſe; like a man that is willing to pay his debts, the creditor need no more then aske; whereas if the debtor be a very ſlye fellow, there needs the more bawling; ſo that if thou wouldſt know whether thy conſcience be quick; the queſtion is not whether it be eager or no, but whether does it quicken thee up to thy duty or no.

This then is the life of conſcience, when it makes a man do his duty ſincerely both towards God and man; when it makes a man believe with all his heart, when it makes him love God with all his ſoule, and minde to ſerve him in truth, to do his whole will, to humble himſelfe ſoundly before God for all his ſinnes, to make his peace with God, daily to pleaſe him and to walke before him in newneſſe of life. This is a living conſcience, This conſcience hath the grace of life in it; whether it do it by eagerneſſe or not, whether with a horrible ſtir and a great pudder or no; that is not it, if it make a man do his duty aright, then conſcience does its duty, this is conſcience's life. And firſt in regard of ſin.

Firſt, when the conſcience does not only check, but it checks to ſome purpoſe, when it ſmites ſo that all the ſoule feeles it, and lies down under it, when the conſcience does not only do its duty in this thing, but it makes a man to do his, it makes him ſmite himſelfe as the Publican did, *He ſmote upon his breaſt*, Luk. 18. 13. As *Ephraim* did, *I ſmote upon my thigh*, Jer. 31. 19. When a man is made to check himſelf, *what have I done?* Jer. 8. 6. When *David* numbred the people, the Text ſhewes how his conſcience was quick, *his heart ſmote him*, 2 Sam. 24. 10. Dull checks there may be in a wicked heart, yea, mighty checks, and mighty ſmittings, yea, greater for quantity then in any Childe of God, but all to little or no purpoſe; *Davids* Conſcience ſmote him to purpoſe you ſee there, it made him do his duty indeed, it was a Divine check, it was a check that put him into a right way again. So except thy Conſcience thus check thee adayes, may be thou forgetteſt thy ſelfe now and then, and then thy conſcience gives thee a check, O what a beaſt am I! & ſo ſets thee to rights againe; ſometimes thou art overtaken in paſſion, but then comes conſcience, and tels thee what God ſayes, O why do I give place to the Devill? and then thy paſſions go down againe. This is Gods Bit, that he guides his people by, as the Rider does his beaſt with a Bridle. The wicked are like your ſturdy horſes, that get their Bridle in their Teeth, God may pull hard at them, give them fiercer twitches, then he does his own Children, but they get the Bridle in their Teeth, and ſo they are unrulier: But when it is Gods Bridle to lead a man by, now his conſcience is alive, when it checks to purpoſe. 1.

Secondly, when it does not only accuſe for ſin (ſo a naturall Conſcience may do) but it pulls a man down before God; and makes him cite himſelf effectually before his Tribunall. I make this a different work; for the accuſation of conſcience differs from its checking; the check is a ſpiritual laſh the conſcience gives the ſoul; now the accuſation gives the reaſon of its laſhing, O thou haſt ſinned againſt God; ye know this is a duty of conſcience too in regard of ſin, to accuſe. And then conſcience is alive, when it does this duty to purpoſe, to make a man to do his; namely to go and Confeſſe his ſin in a penitent manner. True, a wicked mans Conſcience does accuſe, but that drives a man from God; as it's ſaid of the Scribes and the Phariſees, *When their Conſciences accuſed them, they went out*, John 8. 9. But when Conſcience is alive, it accuſes before God, it cites a man ſoundly before God, and what a vile wretch am I! it ſo does its duty in accuſing, that it makes a man to do his, freely to accuſe himſelfe, *The juſt man firſt accuſeth himſelfe*, Prov. 18. 17. So it is in the Greek and the Latine. Haſt thou ſuch a Conſcience as this? This is a lively Conſcience; when thy Conſcience does not only do its duty to accuſe thee for every ſinne that thou doſt, but it makes thee to 2.

do thine, freely to accuse thy self before God; a wicked conscience may accuse, I, but it does not make the man to do his duty; he does not freely accuse himselfe, it is only forced in him, it is with Coaction and Compulsion. But its free in Gods Children; when *Daniel* went to confesse his sinnes before God, the text sayes, he set himself to do it; *I set my face unto the Lord God*, Dan. 9. 3. That is, his conscience did not only do its duty in this thing, but it made him to do his.

3. Thirdly, when it does not only Condemne one for sinne; for so the wicked have condemning consciences, as the Apostles sayes; *If our heart condemne us* 1 John 3.20. That is, if we be wicked, as *Paul* sayes; *Knowing that he that is such, is subverted and sinneth, being condemned of himselfe*, Tit. 3.11. That is, he is a very wicked Creature; so that a wicked mans conscience does Condemne. But I meane when the Conscience does not only condemne one for sinne, it does not only do its own duty in this thing, but it makes the man to do his; it makes him trample upon himselfe; as a damned wretch in himselfe, to save God a labour, as the Apostle speakes, *if we would judge our selves, we should not be judged*, 1 Cor. 11.31. When Conscience makes a man freely to accept of damnation; *Then shalt accept of thy punishment, then I will remember my Covenant*, Levit. 26.41.42. When it makes thee lay thy Neck on the block; Lord the worst place in hell is too good for me: I have often told you a story in the Acts and monuments of the Church; when *Edward* the first, one of the Kings of *England* was a hunting and one of the standers by had displeased him, the King rid after him with a drawne sword for to stab him, the man run away for his life; the King rid over hedge and ditch to over take him, and when he man saw he had no way to escape, he fell downe, and held up his throat to the King saying if it please your Majesty here is my throat; The King melting towards him, shewed him mercy. So when conscience makes thee say, Lord, here is my throat, here is my soule, if it please thee thou maist send Satan to take it, and carry it to hell with him. Thou hast no way to escape, therefore offer thy selfe unto God; may be thy Conscience does condemne thee; alas that is not it, thy conscience does not its duty with any life, till it make the do thine; doest thou freely Condemne thy selfe; accept of thy punishment, lay thy head on the block, does thy soule lye groveling before God? This is a live conscience.

4. Fourthly, when it does not only pull a man from sinne and Iniquity; so it may do with the wicked and the ungodly; they feele many pulls every day, and may be their Conscience makes them leave many particular sinnes, though that's very rare as the times now be; but when the conscience pulles a man forth of every knowne sinne, when it so does its duty in this kind, that it makes thee to do thine; when thou pulleſt thy selfe with all detestation and loathing, out of pride, out of security, out of unbelief, out of hardnesse of heart, out of formality and all; this is a lively conscience; as *Job* sayes, *My heart shall not reproach me so long as I live*, *Job* 27. That is; as my heart does its duty towards me, so it shall make me do mine; I will yeeld to mine owne conscience in every thing; whatsoever sinne it tels me off, I will be sure to set my selfe against it; it shall not lie heaving at me, and I never stirre; then it would reproach me: but it shall never reproach me so long as I live. These are the lively acts of conscience about sinne.

The lively effects whereof are foure.

1. The first, is a penitent shame, that ever a man should sinne against God; when conscience does thus as ye have heard, then it produces this effect, that the man is ashamed before God; as the Apostle sayes, *what fruit have you of those things whereof ye are now ashamed?* Rom. 6.21. People are apt to be ashamed befor men; *Diodorus Cronus*, when *Stilpo* askt him a rediculous question, & he could not answer him, he was so ashamed, that he fell down stark *dead*, he

he thought it was ſuch a diſgrace to be non-plüſt. But if Conſcience were alive, and did doe its duty indeed, it would make us aſhamed for our ſins before God. *Ezra* was aſhamed before God for the ſins of the people, *I bluſh*, ſayes he, *to lift up mine eyes unto thee.* When a man is ignorant of God in Jeſus Chriſt, this would be a ſhame, *I ſpeak this to your ſhame*, 1 *Cor.*15.34. That is, if there be any grace in your hearts, certainly ye will be aſhamed that ye ſhould have no more knowledge of God. I ſay, when the Conſcience is alive againſt ſin; it makes a man aſhamed before God; it ſhews him his nakedneſſe before heaven, it propounds God before his eyes, ſeeing all his uncleanneſſe, and ſo it makes him aſhamed before him. Doſt thou count it a diſgrace to doe evill, a diſgrace to offend GOD, a confuſion of face to doe iniqüity, though it be never ſo ſecret? Canſt thou not looke upon thy unworthy dealings with God, but it makes thee aſhamed in his ſight? This is the effect of a living Conſcience.

Secondly, another effect is penitent griefe and compunction of heart: ye may ſee this effect in the new Converts, *they were prickt in their hearts*, Act 2. 37. When their conſcience began to be alive, to ſmite them for their ſins, to accuſe them and condemne them, it grieved them exceedingly, it went to the quick, it was like a Dagger in their heart, it prickt them, it made them mourn for all that they had done. True, a naturall conſcience produces griefe, there's ne'r a wretch, but if his conſcience be awakened to check him, and accuſe him, and condemne him, it will make him to grieve for his ſins. But this is onely legall and ſurly. Now when the Conſcience is alive to doe its duty, as to make the man to doe his, now it makes him grieve out of love to God, out of love to grace and goodneſs; now he grieves becauſe he hath broken thoſe Commandements that he loves; he loves to obey God, O it is the unfeigned deſire of his ſoule to obey him, and therefore he grieves that he hath done the contrary. 2.

Thirdly, another effect is Penitent feare. It makes a man afraid to ſin againſt God againe, as the Apoſtle ſayes, *Yea, what feare?* 2 *Cor.*7.1. A naturall conſcience may cauſe a kind of feare too, nay, a horrible feare. *The ſinners in Zion are afraid, fearfulneſſe hath ſurprized the Hypocrites, &c. Iſa.*33.14. For a guilty conſcience cannot but work feares when its awakened, but this feare is meerly out of ſelf-love, and of bondage. But when the Conſcience hath done ſo its owne duty upon a man, that it hath made him to doe his, now it makes him filially afraid to ſin againſt God; as a true child feares to offend his Father: When a man hath this feare in him; this is a ſigne of a living Conſcience. 3.

Fourthly, another effect is Trembling deſpaire in ones ſelfe, it makes him ſee nothing but hell and damnation in himſelf; and it flings him down at Gods gate, as a man utterly undone in himſelf, having no hope in himſelf, for as God dealt with *Paul*, in regard of his recovery out of ſickneſſe, *he brought him to deſpair of life in himſelf*, 2 *Cor.*1.8. So does a living conſcience in regard of mercy, a naturall conſcience the effect of that, is to deſpair too. But that is to deſpair in God; becauſe when there is nothing but nature in the conſcience, how can it be otherwiſe? But when there is grace in the conſcience, grace in the heart, now though Conſcience repreſent to his damned eſtate, it repreſents withall the free grace of God in Jeſus Chriſt to all ſuch as are heavy laden, and ſo it is onely deſpair in himſelf; now haſt thou ſuch an effect in thee, to deſpair in thy ſelf, to fling off all thine own hopes, and thy own dependances, hangings, holdings; ye know the ſoul hath a thouſand thouſand ſuch, wiſhes, wouldings, purpoſes, duties, performances, theſe the ſoul hangs on. But now haſt thou this effect in thee, that thou doſt abſolutely deſpair in thy ſelfe? I mean ſelf-confidence with whatſoever good is in thee, be it grace, or whatever; doſt thou deſpaire in thy ſelfe? This is a ſigne of a living conſcience; now thou hang'ſt upon nothing, but the meere mercy and good will 4.

of God. And this is the beſt hold in the world, though the world cannot abide it. Thus ye ſee for ſin; The livingneſſe of conſcience in regard of ſin.

Secondly, now for the livingneſſe of conſcience in regard of good. Then is the conſcience alive to that which is good,

1. Firſt, when it goes and it does not onely urge a man to that which is good, ſo it did *Agrippa*; *Almoſt thou perſwadeſt me to be a Chriſtian*, *Act.* 28.28. When *Paul* ſpake unto him, it ſeems his conſcience took hold of *Pauls* words, and it did mightily urge; it had almoſt done the deed; alas this is not it: a *dead* conſcience may doe this, yea, with admirable importunity; as it is in many. But when the conſcience doth not onely urge, when that does not onely doe its duty in this point, but it makes a man doe his duty too; the man freely urges himſelfe, and freely ſets himſelfe to it and about it: as it was with *David*, *When thou ſayeſt, Seek ye my face, my heart ſaid unto thee, Thy face Lord will I ſeek*, *Pſal.* 27.8. That is, when thou ſayeſt thus in my conſcience, ſeek my face, my heart ecchoed back, I will do ſo indeed: Mark, his conſcience did not onely doe its duty, but it made him to doe his; as his conſcience did urge him, ſo he took theſe urgings, and urged himſelfe.

2. Secondly, when the Conſcience hath life towards good, it excuſes, and it does not onely excuſe in part, for ſo it may do in a wicked heart; many a wicked man hath ſuch an excuſing Conſcience, when he does good for the matter of it, as we read in the Heathen, *Rom.* 2.15. Their Conſciences accuſing; their Conſcience did excuſe in part. But it excuſes full out; it tels him, he hath done it unfeignedly in the troth of his heart, that he does beleeve in God, that he does truly repent from *dead* workes, that he does in ſome poor meaſure, walke in new obedience from day to day; and that he ſtands guiltleſſe before God, by faith in Jeſus Chriſt: or if it do not excuſe thus, it is meerly out of Ignorance of the thing given him of God; a living Conſcience is an excuſing Conſcience; it does not onely ſay the thing that he does is good, but that he does it unfeignedly with all his heart; true, a naturall Conſcience not awakened may do thus, but that's a miſpriſion; for when it comes to ſee its own condition indeed, then it will be in another tale; ah I am rotten, I have beguiled mine owne ſoule to this very day; but a living Conſcience can never be confuted, as it excuſes, ſo its excuſes ſhall ſtand before God, becauſe it is quickened by the grace that is in Jeſus Chriſt, his bloud is ſprinkled on it.

3. Thirdly, when the Conſcience hath life towards good, it approves a man and his wayes; it either may or does pronounce a man to pleaſe God. As it was with *Enoch*, he had a Conſcience that told him he was approved of God; *before his tranſlation, he had this Teſtimony that he pleaſed God*, Heb.11.5. This is the nature of Conſcience, if it be alive, to do its duty, and ſo as to make a man to do his, to tell a man that he is allowed of God; which is an admirable mercy, that a childe of God ſhould have ſuch an intelligencer in his owne boſome, that can tell him he is approved of God, no creature is able to expreſſe what comfort this is: none but good people can have this; others may be approved of men, others may heare that ſuch and ſuch do approve them, but they can never heare that God does approve them. Theſe are the conſciences onely towards good, which it can never do, it except it be alive.

Now the effects of theſe be, Firſt Joy, when the conſcience does its duty towards God, and makes a man do his duty too, this worketh Joy in his heart; as *Paul* ſayes, *This is our rejoycing even the Teſtimony of our Conſcience, that with ſincerity and godly pureneſſe we have had our converſation in the world*, 2 Cor.1.12. There is no joy like this joy; wicked men may laugh, and ſeeme as merry as crickets, but in the midſt of their laughter, their Conſcience gives them but cold comfort: now when a man hath ſuch a Conſcience as this, that ſets him about that which is good, this makes him have

truer

truer joy then all the world beſides; for howbeit the world are befotted, that they do not looke after God; Yet the conſcience knowes it is goodneſſe only that will pleaſe God; and therefore when conſcience is privy to this, no tongue can ſpeak what joy this is unto one.

Secondly, another effect is boldneſſe and freedome from ſlaviſh feare: 2.
There's a deale of feare in a mans heart, as long as he does not ſerve God, and do the things that are pleaſing in his eyes, though it may be people do not feele this ſame feare as long as they are well and luſty, but let but conſcience be awakened, or let death ſeize upon them, then a feare will appeare; O how afraid are they to go before God! But let a man have ſuch a living Conſcience as this, this gives a man boldneſſe. *The righteous are as bold as a Lyon*, Prov.28.1. Thy conſcience is an admirable thing; without this all a mans boldneſſe is nothing. Thou maiſt hold up thy head very high, and outface all the world for a time, as bold as can be; tuſh thou art well thought of among all thy neighbours, But what ſayes thy Conſcience? If that cannot ſay thou art a gracious man, I tell thee thou canſt have no boldneſſe. But now if thou haſt this ſame living conſcience, now thou maiſt be as bold as a Lyon; though the world do accuſe thee, yet what ſayes thy Conſcience? If that excuſe thee, thou maiſt ſhew thy face, where thouſands ſhall be confounded. When *Auſtin* was accuſed by *Secundinus* to have come from the *Manichees* for feare of loſſe, and for hope of preferment, he comforted himſelfe with his Conſcience, I eſteeme not ſayes he what *Secundinus* thinks of me, ſo long as my Conſcience approves me before God; ſo alſo *Paul*, when the falſe Apoſtles accuſed him, O ſayes he, *It is a very ſmall thing with me, that I ſhould be judged of you*, 1 Cor.4.3. Thus ye ſee for good; what is the livingneſſe of Conſcience towards good. This is the ſecond thing.

Thirdly, now about Both, both ſinne and goodneſſe; when is the Con- 3.
ſcience alive about both? Namely when it does inſtruct a man, and not only ſo, but it guides a man to ſhun the one, and to imbrace the other. This is a living Conſcience indeed, when it is a mans privy counſell from day to day. This is a Divine Counſell; its like a little privy Counſeller in a childe of Gods boſome, that the Lord in mercy hath placed there to direct him; as *David* ſayes, *I will bleſſe the Lord for giving me Counſell, my reines inſtruct me in the night ſeaſons*, Pſal.16.7. By his reines he meaneth his conſcience, now that did inſtruct him not only in the day time, but alſo in the night; if he were tempted to ſinne, his Conſcience inſtructed him, nay, I muſt not yeeld to that; if he found himſelf backward to any good duty, nay, ſtill his conſcience adviſed him, nay I muſt be forward to that. I confeſſe a *dead* Conſcience may give admirable counſell, and Inſtruction to the wicked; I, their conſcience proves it unto them. But it does not do its duty, for it does not make them to do theirs. Thus ye ſee what a living Conſcience is, when it ſo does its duty, that it makes us to do ours.

But it may be an humbled conſcience is *padagogus anime*, it is the Soules *Object.*
Schoole-maſter, as *Origen* calls it: now a School-maſter may doe his duty, though he doe not make the Scholler doe his; for if he be diligent in teaching and doing of his office, the Scholler may be a dunce for all him: the beſt School-maſter may have a block-head and a dunce in his Schoole.

I anſwer, the reaſon is not alike.

Firſt, a School-maſter teacheth another, but Conſcience is a School-maſter, *Anſw.*
not to another, but to a mans ſelfe; and therefore if the conſcience doe its duty indeed, it muſt needs make the man to doe his, becauſe his Conſcience is a School-maſter to himſelfe.

Secondly, again, a School-maſter is not alwayes by his Scholler, ſometimes 2.
his back is turned; but Conſcience is ever by a man, and therefore if it did alwayes doe its duty, it might make the man to doe his.

Againe, Thirdly a Schoole-Master; it may be his Scholler is duller then himselfe; and then though himself be never so learned, yet he cannot put his learning into his Scholler. But it is not so here, here the Scholler and the Schoole-Master is all one; one is no more dull then another; for looke how dull the one, so dull the other; look how active the one is, so active is the other, because Conscience and the man is all one; it is very true, the Conscience by accusation is eagerer then the man; for God may take a *dead* Conscience, and stir it exceedingly, and he does so ordinarily in men; but these stirrings of Conscience, are none of Consciences stiring but Gods, *My Spirit shall not alwayes strive with man*, Gen.6.3. They are his strivings with men. But the consciences own quicknings, and the mans are all one; you will say how shall I know whether the quickening that is in my conscience be my Consciences, or only the Lords stirring in my conscience? I answer.

1. First, when thou art glad that thy Conscience is so busie with thee, it is very welcome unto thee, then the Lord hath made thy conscience alive; then God does not onely strive in thy Conscience, but thy Conscience it selfe is alive; as we see there in *David*, *I will blesse the Lord for giving me counsel, my reines do instruct me*, Psal.16.7. When his conscience did instruct him, he was glad of it, he bleſt the Lord for it; his Conscience was alive. But now in a wicked heart, the more his Conscience accuses, and condemnes, and checks, the more busie it is with him, the more unwelcome it is, and therefore he labours to still it; may be he will stop it with some thing; may be some little reformation for the time, may be with Prayer, or some yeeldings thereunto; nay, there be some labour to drown it out-right, they will go to the Alehouse, or to Cards, or among their boone companions, and so shake off those dumps; Therefore my Brethren, if ye would have a signe, that your Conscience is alive, be glad at its dictates, give them all the deareſt entertainment ye can. Bleſſe the Lord for them, and make very much of such, they are the sweet motions of Gods holy spirit quench them not; do not stop the mouth of them by half payments, let them have their full sway.

2. Secondly, when thou calleſt upon thy Conscience to be busie; when thou useſt to stirre up Conscience every day, winde it up as a man does his Clock, that it may be in continuall motion. So the Prophet did; *Why art thou so heavy O my soule? Why art thou so disquieted within me, hope thou in God*, Psal. 42.11. Marke, he tooke his conscience and stir'd up himselfe with it, a wicked man does not thus; his conscience comes before it is sent for, it is like an unbidden gueſt. And therefore if thou wouldst know whether thy conscience be alive, do but consider whether this be thy course, if thou doeſt daily awaken thy conscience, if thou doeſt set it a work, this is a signe of life in it; as *Paul* did, *Herein do I exercise my selfe, that I may have a good Conscience, void of offence*, Act.24.16. He laboured for his conscience, he called it up every day, he was active about it, so that the stirrings that are in wicked men, they are none of theirs, but Gods meerly to pull them out of the bottomleſſe pit, if it might be; in the meane time, his conscience is as *dead* as himselfe. Thus ye see what the life of the conscience is. First, there is a relative life of Conscience; the Conscience is alive, when the man is alive. Secondly, the conscience is alive, when it presses to duty so, that it makes the man do his duty too; when is does not only check for evill, and accuse for evill, and condemne for evill, and prompt a man that he should take heed of evill, but it makes a man do his duty in all these; so also when it does not only urge a man to that which is good, and excuse him and approve him, but in all these, it makes him do his duty too; so likewise when it counsels, it does only counsell and dictate what is to be done, and what not; but it so does all these particulars, that it makes the man to do his duty, in sincerity from day to day. This is alive conscience.

Now

Now that this is the live Conſcience, I prove it unto you by five Arguments.

1. Becauſe Conſcience was made not onely to doe all theſe acts, but to make a man to doe his, ſo that when conſcience does its own acts never ſo much, that's nothing to the life of conſcience; does thy conſcience check thee, and ſmite thee, does it whiſper never ſo much in thee? This is no Argument it's alive, except it make thee to be obedient unto God. Conſcience was given man for this purpoſe; and therefore then onely is it alive, when it is for this purpoſe in thy Boſome: when *David* would get up out of his temptations, you may ſee how he got up by conſcience; *I communed with my own heart, and my ſpirit ſayes he made diligent ſearch*, Pſal 77.6. That is, he communed with his Conſcience, what he knew about God, and ſo got himſelf up; this is thy conſciences office to tell thee what thou haſt heard out of the Word, and that is not all, but to lead thee, guide thee as the helme does the Ship. It is given thee to be thy keeper, as he ſayes, *I was upright before him, and I kept my ſelfe from my iniquity*, Pſal. 18 23. That is, this is my iniquity, his is the ſinne that I am moſt inclined to, I muſt keep my ſelf from that. Thus his conſcience was his keeper under God. 1.

Secondly, another Argument is, becauſe this is the way whereby godly people doe their duties, the Conſcience makes them doe their duty, it makes them believe, it makes them feare God, it makes them eſchew evill and doe good from day to day. *Bleſſe the Lord O my ſoule, and forget not all his benefits*, Pſ.103.2. When the Prophet would doe this duty, he made his conſcience preſſe it ſoundly upon him to doe it; ſo when he would waite upon God, he ſet his own ſoule and conſcience upon him, to make him to doe it; *Waite on the Lord, be of good courage, he will ſtrengthen thy heart, waite I ſay upon the Lord*, Pſal. 27.14. 2.

Thirdly, another Argument is, this is the deſcription of thoſe that have a live Conſcience, they are ſuch as make themſelves doe their duties continually; as the Apoſtle ſayes, *He that hath this hope in him, purifieth himſelf, even as he is pure*, 1 Joh.3.3. That is, he is a man that makes himſelf doe his duty, his own ſoule and Conſcience ſayes thus unto him, Chriſt is a pure Chriſt, and I muſt be like him, as ever I hope that he will bring me into his Kingdome; and this makes him doe his duty; he purifieth himſelf, even as he is pure; I could quote abundance of places to prove this. 3.

Fourthly, another Argument is; when God ſpeakes to any that are alive from the *dead*, to doe their duties towards him, he bids them make themſelves to doe their duties on this manner; ſo Saint *Paul* ſayes, *Having theſe promiſes, let us cleanſe our ſelves from all filthineſſe of the fleſh and ſpirit, perfecting holineſſe in the feare of God*, 2 Cor. 7.1. That is, goe and aske your own ſoule, and Conſcience what have I not theſe and theſe Promiſes? Why then I muſt labour to be cleanſed from all manner of ſinne, I muſt perfect holineſſe in the feare of God; now ſayes he, let us make our ſelves doe our duties thus. 4.

Nay, fifthly, when God ſpeakes to them which are yet *dead*, and would turne them home unto him, he bids them doe thus in regard of the meanes; *turne your ſelves and live yee*, Ezek. 18.32. That is, Let your own ſoules and conſciences conſider this is the way to live, ye cannot be ſaved without turning; as ever I would live for ever, I muſt be turned from all my ſinfull courſes; make your ſelves doe your duties in this manner; that is, uſe all the meanes, that the Lord hath given you to uſe, make your ſelves goe about it, not as though any man hath free will to turne himſelf; But he ſpeakes of the uſe of all meanes, that he puts into your hands; make your ſelves to uſe them; nay, no ſoule can ever look to be ſaved, except he doe not onely let his conſcience check him, & tell him thus & thus his duty is but alſo let his Conſcience make him doe his duty too; ſo that this muſt needs be the life of the Conſci- 5.

ence;

ence; when it does not onely doe its own duty, to check and to whisper, but alſo it makes a man to doe his.

Uſe 1. The Uſe of this is; Then we ſee here how few have live conſciences, for people have Conſciences that doe onely tell them they ſhould be more carefull; they ſhould give over ſuch and ſuch ſinnes, they ſhould be ſtrict, and they ſhould be zealous, and they ſhould be more ſetled, but O how few have Conſciences that make them doe their duties? Numb. 15.40. *That ye may remember and doe all my Commandments, and be holy unto your God.*

Revel. 3. 1.

And art Dead.

WE are come to ſpeak of this neceſſary point, when is a man quickened up towards God and all his holy wayes? We have ſhewed you three things concerning this already. Firſt, what the life of the Mind is. Secondly, what the life of the Heart is. Thirdly, what the life of the Conſcience is. Now there remaines two more, the one is the life of the Memory, the other is the life of the Affections.

4. Fourthly then, what is the life of the Memory? For the memory too may be *dead*, and the memory may be alive.

1. Firſt, the Memory may be *dead*; when a man may be remembers, if ye aske him a thing, he can tell it, aske him of a Sermon, he can tell the Text and the points, and the particulars that were delivered in a Sermon, but here's all, it's a dead memory, he never remembers it to any purpoſe, this is to remember, even as if a man did not remember, as *Moſes* ſayes, *Remember and forget not that thou provokedſt the Lord to anger in the Wilderneſſe*, Deut. 9.7. That is, remember it, and doe not remember it with a *dead* memory; As *Balaam* remembred that God was angry with him in the way, no queſtion but if a man had aſkt him about it a week or two after, he would have ſhewed that he did remember it, he could tell the place, the time, and the manner, and how it was in his journey, and how the Lord ſtood before him with a drawn Sword. But alas this was a *dead* memory; for his practice ſhewed plainly that he had forgotten it in effect. I ſay there is a *dead* Memory, a man may have an excellent memory to goe from point to point, nay, a better memory in this ſenſe then many of Gods deareſt Children, and yet this memory be a *dead* memory.

2. Secondly, there is a living Memory; a memory that hath life in it; as God ſayes of penitent *Ephraim*; *I doe earneſtly remember him ſtill*, Jer. 31.20. Mark, God did not onely remember him, ſo he does remember all men, he remembers Reprobates and all, but he did very earneſtly remember him; So when a man does earneſtly remember God; the remembrance he hath of him is earneſt, he remembers his word earneſtly, he is earneſt in remembring of his will, though there be never ſo many things, to put God out of his thoughts, he is daily tempted to forget himſelf in ſome thing or other about God, but he is earneſt to remember, when a mans memory is eager after a thing, now it is a live Memory.

Now the queſtion is, when the Memory is alive. For the handling of this, Firſt, I will ſhew you what the memory is; Secondly, what a great bleſſing of God it is that we have a memory; Thirdly, when the memory may be ſaid to be alive. Fourthly, we will prove it, and then we will make ſome uſes of the point.

1. Firſt, what Memory is. It is the Conſervation of what we apprehend, as a man hath many things in common with a beaſt, ſo memory is in his fancy and imagination, for look what a man hath ſeen, or heard, or taſted, or ſmelt, or felt,

ſelf, memory is the Conſervation of the ſame; ſome can remember the ſhape of Men, of Townes and Creatures, we can remember what colour things are of, what a taſte ſuch and ſuch meats have, ſuch a memory beaſts have, *as we ſee in the milch Kine, they remembred their Calves*, 1 Sam. 6.12. They went lowing as they went; thus the children of *Iſrael* remembred the fleſh that they had in Egypt, *We remember the fleſh which we did eate in* Egypt, Numb. 11.5. And this we call a Senſitive memory.

Secondly, Memory, moſt properly, is a faculty of the mind, whereby it preſerves the ſpecies of what it once knew, and therefore when a man is ſaid to remember he is ſaid to be mindfull, as *David* ſayes, *be ye mindfull alwayes of his Covenant*, 1 Chro. 16.15. That is, look you alwayes remember his Covenant, for when the mind once knowes a thing, memory is a certaine Paper of the mind, to retaine it and to keep it, and therefore it is called the ſoules ſtore-houſe; it is the ſoules treaſury, as our Saviour Chriſt ſpeakes; *A good man out of the good treaſury of the heart, bringeth forth good things; and an evill man out of the evill treaſure of the heart, bringeth forth evill things*, Matth. 12,35. Memory is the ſoules cheſt, where it keeps all its Jewels; that look what a man knowes, ſpecially if he like it, preſently he layes it up to keep by him, as it is ſaid of *Mary*, ſtill when ſhe knew any thing of our Saviour, when ſhe knew of any ſaying of his, ſhe kept it in her heart; Mary *kept all theſe ſayings*, Luke 2.19. Properly I ſay memory is a faculty of the mind, whereby when it knowes a thing once, it is able to keep it. This we call Intellectuall memory. 2.

Thirdly, by conſequent, memory is in the Conſcience; for the ſoule of man being privy to it ſelf, what it knowes, what its told of God, what notions it hath, what it does, what it hath done, or what it hath not done, it hath a Paper to record this; and therefore in this ſenſe, we call memory the ſoules Regiſter, for thus it is in the Conſcience: ſo when the Sonnes of *Jacob* were privy to themſelves, that they had ſold their brother *Joſeph*, ye know how their Conſcience remembred what they had done, above twenty yeares after. *O we are verily guilty concerning our Brother, in that we ſaw the anguiſh of his ſoule when he beſought us, and we would not heare*, Gen. 42.21. Their Conſcience had regiſtred their fact up, and did remember it againſt them ſo many yeares after. So *Adonibezek* being privy to himſelf, *when he cut off the thumbs and the great toes of threeſcore and ten Kings, and made them to gather ſcraps under his Table, you ſee how his Conſcience had regiſtred this, and could remember it againſt him another day*, Judg. 1.7. So that memory is by conſequent in the Conſcience too. And this memory we call the Book of a mans conſcience. Theſe three are all the proper memories that we have, becauſe memory can properly be no where but where apprehenſion is; either ſenſitive apprehenſion, as in fancy; or intellectuall apprehenſion, as in the mind; or reflective apprehenſion, as in the Conſcience; *They underſtood not thy wonders, neither did they remember them*, Pſ. 106.7. 3.

Fourthly, Memory in an improper ſenſe, is in the will and heart of a man, becauſe there is ſome retention too of what is paſt and gone; as let a man love or hate his brother, though that act be paſt and gone, yet there is ſome retention of that act againſt another time, for when a man hath hated one heretofore, he is the more ready to hate him afterwards; which is a ſigne that the heart does retaine what it did before, nay, ſayes *Ariſtotle*, there is *memoria in pedibus*: there is memory in the feet; there is memory in the hand; as the Pſalmiſt ſpeaks, *If I forgetvhee O Jeruſalem, let my right hand forget her cunning*, Pſ. 137.5. This is called remembring too in the Scripture, but this is improperly ſo called, this we call a habit or faculty, or a dexterity in acting by reaſon of precedent actings. Thus ye ſee what Memory is. Now this memory is of things that are paſt, for if things be preſent, we are ſaid to ſee them, or behold them, or ſo. But when they are paſt, now if we can ſee them ſtill, this is by way of remembring; indeed we may be ſaid to remember things both preſent and to come, in regard that 4

our knowledge of them is past; as the Apostle sayes, *Remember them that are in Bonds; as being bound with them*; Heb. 13.3. That is, though the thing be now present, yet I would have you remember it; because your warning is past; this is a duty, ye have been told in times past, therefore look ye remember it. So *Solomon* sayes, *Remember thy Creator in the dayes of thy youth*, Psal. 12.1. That is, though thy Creator be not past, yet thy creation is past, and thou art not so young but thou hast been told of thy duty in this thing in times past: O therefore remember that; nay, thus a man may remember that which is yet to come, as for example the Day of his death, that he must dye, and come to judgement; for though the thing be yet to come, yet he hath had warnings of it in times past, as *Jeremy* sayes of *Jerusalem, her filthinesse is in her skirts, she remembred not her last end, therefore she came downe wonderfully*, Lam. 1.9. The Lord finds fault with her that she did not remember her time to come, The reason is, because she was told of it aforehand in times past.

2. Now for the second thing; that this is a great Blessing. Beloved it is a great blessing of God, that we have such a faculty in us as to remember; it was a naughty speech of *Charone* that an excellent Memory is needfull for three sorts of men. First, for great Trades-men, for they having many businesses to doe, many reckonings, many yrons in the fire, had need of a good memory. Secondly, great talkers; for they be full of words, had need to have a good Store-house in their heads to feed their tongues. Thirdly, for Lyars; *Oportet mendacem esse memorem*, for they telling many untruths, had need of a good memory, to be able to remember what untruths they have told, lest afterward they be taken in their lying, contradicting themselves. I say this is a profane speech, as though a good memory were of no other use, then for engrossers of affaires, and talkative fellows, and forging companions; whereas memory is a great blessing of God, and the more we have of it, the more advantage we have unto our own eternall good, if we have a heart.

1. First, it is a great blessing that what we once knew, we may alwayes know; now this may be by Memory: Were it not for this, we should be Ignorant again as fast as we learn. Whence is it that ye still know to read, but because ye remember your letters and spelling? whence is it that ye still know your trade and your callings, which ye were taught so long ago, but ye remember how ye were taught? Ye once knew the grounds of Religion, may be ye were taught heretofore; if ye know them still, it is because ye remember them; were it not for Memory, we should be as much to seek, as if we had never learnt ought: as *Jude* sayes, *I will put them in remembrance, though ye once knew this*, Jude 5. That is, as ye once knew it, so I desire that ye may know it still; that it may stick by you, that you may make it your own; what a mercy is this? We cannot undertake to have alwayes the meanes of Knowledge, we may want Preaching; God knowes how soon; now if we have memory to lay up some knowledge, we may have the benefit of it, how ever things goe; may be God gave us a warning, to take heed of such and such sinnes, now if we have a good memory, this warning may be still present with us; we have had such motions, such convictions, such sights of sinne, such flierings, such manifestations of God to us, what a mercy is it that God hath given us such a thing as Memory is? As we had them once, so we may have them still if we remember them.

2. Secondly, memory is a great blessing, to bring our Knowledge to act upon all occasions. How many thousand truths doe we know, that we doe not, neither can we actually think of? now when we have use of those truths, it is a great mercy, that the Lord hath framed a memory in us, where we may have them upon all such occasions; *v.g.* we know we should be patient, may be we doe not think of this duty for a day together, but now when we have use of it, then we may remember it; So for meeknesse we know it, and for forgiving of wrongs, to resist temptations, to deny our selves, to shun the occasion;

occaſions of evill, we know all theſe things, but our knowledge cannot alwayes be in act; now when we have uſe of theſe truths, what a mercy is it that we have ſuch a thing as Memory is to remember them afreſh? Did *David* actually think of Gods gracious judgements alwayes? No, but when he had uſe of them, when he was at a *dead* lift, then memory brought him to minde, *I remembred thy judgements O Lord, and comforted my ſelfe*, Pſal. 119. 52. May be *Peter* had no occaſion actually to think of thoſe words of Chriſt, that *John* indeed Baptized with water, but ye ſhall be Baptized with the holy Ghoſt: but having a memory, that gave him the uſe of thoſe words in due time; *then I remembred the word of the Lord*, ſayes he, Act. 11.16. May be this truth is not thought of a twelve-moneth together, that ones enemies may be they of our own houſhold; now perhaps all on a ſuddain we have uſe of this truth, then we remember it: now is not this a great mercy, that God hath given us ſuch a thing; that we may put up his truths, as a man does his mony in his purſe, to take it out when occaſion is?

Thirdly, it is a great Bleſſing to have God alwayes with one; This Memory is ſuch a faculty, that if a man have a heart, he may have God alwayes with him, and Heaven with him: ye know that moſt men are without God in the World, what is the reaſon of it? But becauſe they will not remember him: How many doe know God very much? As the Heathens did, they knew him to be Eternall, to be Almighty, to be every-where, to be Holy and juſt, they knew him, but they did not like to retaine him in their knowledge, *Rom.* 1.28. That is, they let him goe away from them, they would not keep him in remembrance, as *Nebuchadnezzer* ſayes of his Dreame, when he had forgotten his dreame, *It is gone away from me*, ſayes he, Dan. 2.5. So people forget God, they let God goe away from them; Now beloved, this makes us without excuſe, when God hath given us a Memory, we might have God alwayes with us, if we had a heart; we need not let him goe away. The Memory is a deep vault in the Soule, where it may hide what it hath a mind to, that, nor men nor Devills can take it away from us; as the *Iſraelites* hid their Corne from the *Midianites*, ſo we may hide what ever our heart hath a liking unto in our memories, that we may have it alwayes with us, if we will; as it is ſaid of the good Merchant, when he had found the rich Treaſure he hid it, *Matth.* 13. 44. That is, he laid it up in his ſoules ſtore-houſe; as *Solomon* ſayes, *my Sonne if thou wilt receive my words, and hide my Commandements with thee*, Prov. 2. 1. I ſay the memory is a deep vault in the ſoule, where a man hides what he hath a mind to, that it may never be taken away from him: ſo that memory is an excellent thing; a man may have God alwayes with him, and heaven and all heavenly things, if ſo he have a mind to them. 3.

Fourthly, it is a great bleſſing, that if a man chance to goe out of his way, he may put himſelf in againe, ſeeing he hath a memory; I ſpeak of a Chriſtian, that hath once heard the wayes of God, he cannot goe out, but by memory he may put himſelf in againe. Memory is the ſoules Map; as *David* ſayes, *all the ends of the earth ſhall remember themſelves and turne unto the Lord*, Pſal. 22. 27. He ſpeaks of all Gods Elect; mark how they get into the way againe, they ſhall remember themſelves; ſo when ere a man ſteps aſid by pride, thus he may come in againe by remembring himſelf; O, God reſiſteth the Proud, the Lord ſayes he will give grace to none but the humble: Thus he may come in again; ſo if he ſtep aſide by too much yeelding to the World, thus he may ſet himſelf to rights, O woe is me, what have I done? Now I remember the love of the World is enmity with God; if he chance to have by-thoughts at the hearing of the Word, let him remember himſelf, O what a beaſt am I! I forgot I was in Gods preſence with him, I remember my ſelf, that I am before him; and thus he may correct himſelfe; So the prodigall Sonne did, when he had fetch't his wilde vagary, at laſt he remembred himſelfe, *O how many* 4.

hyred Servants of my Father have bred enough? Luk. 15.17. He remembred what a good Father he had run away from, that fetcht him home again.

5. Fifthly, it's a great blessing to help a man to believe; though a man do not believe for the present, he heares the word of God, he heares that which might do him good, but for the present he does not believe; yet who knowes but this very Word may do him good another day, Memory may bring it to mind, through the goodnesse of God, and then he may believe it; as the Disciples of Christ, ye may read how that Christ spake some words, that did them little good for the present. But the Text sayes, that when he was risen again, then they remembred the words that he had said unto them and believed, *Joh.* 2.22. Many times we are untoward for the present, and then the word does us little good. But it's a blessing that we can remember, the same word may be represented by our memories to us, and may do the deed; as we read in the second son in the Gospel, his Father said to him, *Go work to day in my Vineyard; ye know how distemper'd he was for the present, he answered and said, I will not*, Matth. 21.29. afterwards he repented himselfe and went, that is, he remembred a fresh what his Father said to him, and that made him do it.

6. Sixthly, it's a great helpe to better Knowledge, it may be at the first, when we are taught, the word does not sink into our hearts, we do not understand it. But yet remembring what it was we were told, afterwards through the mercy of God something or other comes in, that now we can say, blessed be God, now I understand such a Truth, such a Promise, such a Commandement; and yet no new teaching, but remembring only what we read or heard; as sometime, one of the Jewish Doctors not understanding that place in the Prophet, where it is said, *That God would sweep them away with the* besom *of destruction*, Isa. 14.23. Afterwards seeing a Maide come with her besom to sweep the house, now he saw the meaning of the place; so when Christ said to *Peter*, that before the Cock crowed twice he would deny him thrice; that *Peter* had a poore weake heart; and that he had a horrible deale of faint-heartednesse in him, and that he would deny his own Master, *Peter* understood not his words, he saw no such thing in his heart, as to thinke those words to be true. But when he had been in the High Priests Hall, and there had abjured his Master, and had heard too the Cock crow twice, and his Master lookt at him, *now he remembred his words, and went out and wept bitterly*, Matth. 26.75. That is, now he saw the truth of Christs words, now he saw what a wicked heart he had, and lamented it. I say memory is a great help unto knowledge; as God sayes; *O my people remember now what* Balak *King of* Moab *consulted; and what* Balaam *the Son of* Beor *answered him from* Shittim *to Gilgal, that ye may know the righteousnesse of the Lord*, Mich. 6.5. How many things have we heard and seen, when we were Children, that then we never knew the meaning of? Yet afterwards when we come to have more wit, then remembring what they were, we understand them; as Christ said to *Peter*, when he went to wash his feet; *what I doe thou knowest not now, but thou shalt know hereafter*, Joh. 13.7. That is, when thou remembrest it hereafter, then thou shalt know my meaning in it.

7. Seventhly, Memory is an excellent help for a man to Preach to himself; Beloved we can but preach to you an houre or so, but seeing God hath given you memories, ye may preach to your selves all the day long; memory may help you to repeate the word every day in your hearts; as the Apostle sayes, *speaking unto your selves*, Ephes. 5.19. So by reason of this blessing of God, ye may speake to your selves from day to day.

8. Nay Eightly, it's an excellent thing, for it may let you have the benefit of things before they be; your death is not yet, your last sicknesse is not yet, your salvation is not yet; the day of Judgement, the Kingdome of glory, these are not yet; but, you having a Memory, ye may have much benefit by them in the

means

meane time ye may represent them to your selves as things present, and have a world of good by them; and so all the things that are past, no act of the Soule can make them to be present but Memory; your Child-hood is past, all the Sin of youth that ye have heretofore are all past. O how many sinnes have ye committed in times past? and how many dealings have ye had of God in the dayes that are past? Now having a Memory, except ye have graceless hearts ye may do your soules good by all these, even as if they were now before you. If a childe of God be at a losse for the present, he may help himself by Memory; as *David* sayes, *I remember the dayes of old, I call to remembrance my Song that I have had*, Psal. 77. 5, 6. So if any of you be secure, ye may remember some thing or other that is past, which may awaken you again; hath God never shaked you out of damned estate heretofore? Were ye never sick heretofore, and did you not see that if ye had dyed in that case, ye had perished? ye may remember that now, and awaken your selves; and how if God should take you away in such a case as that? It cannot be related what a Blessing it is that we have a Memory.

But let us come to the third thing; and that is this, when may the Memory be said to be alive? I answer, there be two parts of the Memories deadnesse towards God. The first is, an aptnesse to forget God and all his Commands: Secondly, an aptnesse to Remember those things that are not so good for us; Now when those two faults are rectified in some measure, then the Memory is alive towards God.

First, There's aptnesse in your memories to forget God and all his commands; *ye have a God commanded us to remember the Sabbath day to keep it holy*, Exo. 20. 8. How apt are we to forget it? How commonly is it out of our minds? So in the 20 *Psalme*, and the 7 *verse*, God sayes there, *He would not have us forget his works, that we should keep his Commandments*; now O how apt are we to let them leake out of our hearts? We have a hellish art of forgetfulnesse, how much do we forget our selves herein, and suffer the remembrance of God to be taken away from us? *Ye have forgotten the exhortation that speaks unto you as to Children*, Heb. 12. 5. How often do we forget to keep our selves unspotted; though we be told of the will of God, yet any little thing is enough to put it out of our minds, *Lay them not to heart my people forget it*; though we be told of our misery, and the infinite danger we are in, may be at the first it moves us a little, but how soone do we forget it, and other things take it up? How when this aptnesse is rectified in some measure; when GOD hath a sound impresse on our minds that we must needs remember him, and all the things that concerne our peace; when there's a Law in our minds, that we will not forget God; as ye may see there in *David*, *Blesse thou the Lord O my soule, and forget not all his benefits*, Psal. 103. 2. When our Memory is sanctified, and made the good Treasury of our heart; when the Lord hath lifted up your Memory unto him, then it is alive.

Secondly, as by nature there's an aptnesse in our memory to forget God, so there's alwayes a pronesse to remember other things that either are not good for us, or not so good; we are apt to remember injuries; any one injury will be thought on more then many good turnes; so likewise idle tales, we are apt to remember them; whereas good things goe out in our hearts like sparkes in wet tinder. We may see this in the hearing of the word; the Apostle tearmes us *forgetfull hearers*, James 1. 25. If a tale be told us in a Sermon, that we can remember; how many are apt to carry that away; whereas that which is wholesome, and might do us more good; how apt are we to forget that? As a Divine sayes, Our memories are like strainers, all the pure milke runneth through, but if there be any drosse, that stayes behind; or like a grate that lets the pure water run away, and if there be any straws, and sticks, and filth, and mud, and dregs, that it holds; so it is with our memories, by nature trifles, and

toyes, and worldly things, them we are apt to remember like the Shepherd in *York-ſhire*, that could remember all his flock, he kept a thouſand ſheep, and if one ſhould but change one Sheep and put in another he could tell which it was. But for gracious things our Memories doe ſoon forget them like Iſrael, *they ſon forget all the workes of God*, Pſal. 106. 13. Now what is this but the corruption and deadneſſe of our Memories towards God? May be we are apt to excuſe it, alas we have weake memories, true, if we were as weake memoryed in other things, it were ſomething; but when we can remember our pleaſures and profits, and tales, and any thing; when we go to buy, wee'l be ſure to remember our ſelves there, when to ſell, wee'l be ſure to remember our ſelves there, that we will have to the worth if we can. But in matters of God there we forget our ſelves; this cannot be excuſed. Now when this is rectified in ſome meaſure, then our memory is alive when we will rather forget any thing elſe then God, rather forget our ſelves in all the world, then forget our duty towards God, when this ſtudy is once ſet up ſoundly in the ſoule in ſome meaſure, now the memory is alive. Thus ye ſee the third thing.

Now for the fourth, that this muſt needs be the life of the Memory, I prove it by arguments:

1. Firſt, becauſe the Memory hath hardly any other quickening, then the quickening of the man whoſe memory it is, ſo that when the mans mind is quickened together with his Conſcience and heart, the memory is quickened too: as the Prophet ſayes, *I will never forget thy Precepts, for with them thou haſt quickened me*, Pſal. 119. 93. That is, any memory is quickened up to thy Precepts, becauſe with them thou haſt quickened me, for we ſee commonly, that the faculty of Memory is much at one after converſion that it was before converſion; if it were a weake memory before, ſo it is after; only this, as the ſtrength of it was let out towards the world and ſinne, and ſelfe before, ſo now the ſtrength of it is in ſome meaſure let out towards the beſt things. And therefore what can the life of the memory be, but the aptneſſe of a man to remember God?

2. Secondly, becauſe this is the only Practicall memory; ye know a man may have an admirable memory, to remember Sermons, whole Chapters in the Bible, and yet have a *dead* memory to God; a Sanctified memory, is a Practicall memory, as the Lord ſayes, remember the Sabbath day, to keep it holy, q. d. ſo may remember ſtill when the Sabbath is come, I this is the Sabbath day; that is not it, that's only a Contemplative memory. But I would have you have a Practicall memory; not only to remember the duty, but remember for to do it, for as the Contemplative underſtanding hath a faculty of conſerving its ſpecies, ſo the Practicall underſtanding, hath a faculty of conſerving its ſpecies too; as long as a man hath not this practicall memory, it is nothing. *Becauſe he remembred not to ſhew mercy*, Pſ. 109. 16. Mark the Lord does not finde fault with a man for not remembring of that duty, for may be he did remember that, but he did not remember to do his duty; this is a live memory, when a mans practicall memory is towards God and his wayes. Now when a man is made again to remember God and all his holy wayes, now his memory muſt needs be made Practicall.

3. Thirdly, becauſe this is the only Memory that repreſents things lively to the Soule. I ſay when a man is made in ſome meaſure apt and inclined to remember God, then and only then does his Memory repreſent God and his wayes lively to him; ye know Reaſon ſayes, the life of the Memory muſt needs be in this, that it repreſents things lively and powerfully unto us, when it does not only ſhew us what we do remember, but it ſhewes it to the life: when it ſhewes it dully and bluntly, and obſcurely, that's with a kind of forgetfulneſſe, then a man remembers it to the full, when a man remembers to the utmoſt what he once knew, ſo that if a mans Memory be alive, it muſt remember to the

the full in a perfect manner; as *David* sayes, *I have remembred thy Name, O Lord in the night, and have kept thy Law*, Psal.119.55. That is, I remembred it, and remembred it to the full, I represented it powerfully to my selfe, so that I made my selfe to keep thy Law by it. I affected my own heart by what I did remember; as the Church sayes, *My soule hath them still in remembrance, and is humbled within me*, Lam.3.20. Well then ye see, that a lively memory is it that represents things lively to a man; now when a man is made again to remember God and his wayes, then and never till then does he represent God lively to himself. Those that have not this aptnesse wrought in them, may be they remember God now and then, and the duties now and then, but they never remember them in a lively perfect manner.

The Use of this is, First, if this be the only lively memory to be apt to remember God, then let us labour to get this same aptnesse, into our mindes to remember God in all our wayes. Let us consider, First because without this memory, all other memories are nothing. *Israel* had a memory to remember God, *they remembred that God was their Rock, and that the high God was their Redeemer*, Psal.78.35. But that remembrance was nothing. So that if we be not thus mindfull of God, we are yet in our sinnes, as God tells *Judah*, *Because thou hast forgotten me, and cast me behinde thy back, therefore beare thou thy lewdnesse*, Ezek.23.35. If a man were once pulled out of his sinnes, if he once had that true conviction, and godly sorrow, and reformation, and faith and amendement of life that is in being converted, the soule would have the lively remembrance of it still, to make him go on as he hath begun; and therefore if we have not this blessed remembrance yet in us, it is most plaine we are yet in our sinnes. *Use* 1.

Secondly, thy heart can never retaine Gods commandements without this same memory; as *Solomon* sayes, *My Son forget not my Law, but let thy heart keep my Commandements*, Prov.3.1. 2.

Thirdly, The want of this remembring of God is the cause of all sinne; *Moses* speaking of all the sinnes of *Israel*, sayes, *they have forgotten the God that formed them*, Deut.32.18. So again in another place; *they have perverted their way, they have forgotten the Lord*, Jer.3.21. So again it is said in the Book of Judges, *the Children of Israel did evill in the sight of the Lord and forgat him*, Judg.3.7. 3.

Fourthly, the want of this Memory, is the high way to destruction, the Lord will destroy them, that forget him; that do not remember to feare him, that do not presse it upon their mindes still to regard him; the Lord will in the end, destroy all such people, as he sayes, *Israel hath forgotten his Maker, therefore I will kindle a fire, that shall devour them*, Hos.8.14. Beloved how do we looke that God should remember us, if we will forget him? *I will utterly forget you* Jer.23.39. 4.

Secondly, another Use is to shew you, how ye may get a live memory. There be seven causes of it. 2.

The first, is a true knowledge of God. I told you Remembrance is most properly in the understanding; now looke how a man understands God, so he does remember; if a man know God only literally, he remembers him no otherwise; but if a man know God aright, then he remembers him aright. The understanding can keep no other species then it hath; if it have a saving knowledge of God, then it hath saving species of God: No man can have other money in his purse, then he puts into his purse, if he would have Gold in his purse, he must put Gold into his purse; so if we would remember God aright, let us labour to get a right knowledge of him. *I will establish my Covenant with thee, and thou shalt know that I am the Lord, that thou mayst Remember, &c.* Ezek.16.62,63. 1.

Secondly, a new and a true Heart; mens Memories ever follow the nature of their 2.

their hearts; that they ever will remember that their Memory is to set to; let a man be Proud, he will ever remember his respect: let him do any thing that seemes to deserve praise, he will ever remember to jet himselfe; let him be at any time disparaged, he will ever remember to be very much stirred; So let a man be Covetous, he will ever remember his profit, he will remember never to go against his profit, if he can otherwise choose; what ever he forgets, he will not forget that; so let a man be Bookish, let a mans lusts be to have Learning, he will be sure to remember that: now if a mans heart be set truly towards God, this will draw his mind towards God, now he will remember to please God, to have his heart in a sweet frame; if he find any distemper in his heart, he will remember to remove that, if he can possibly; when the Heart is upright, it runnes thus; *We will remember thy love more then Wine, the upright love thee*, Cant. 1.4. So that if we would remember God with this alive Memory, we must get an upright heart.

3. Thirdly, a cleare and a distinct estate before God; as long as a man is confused in his Conscience, he knowes not what to make of himself; this breaks the neck of true Memory; *Methodus est mater memoriæ*, distinctnesse is the mother of Memory as we say. Let a man be confused in his notions, this spoiles all Memory; so it is here, as long as we are confused in our Consciences, we know not where we are; we cannot remember God; we know not what to call to mind, his Justice or his Mercy, his Promises or his Threatnings; as *David* when he was to seeke at one time, he could not remember God to any purpose, *I remembred God and was troubled*, sayes he, Psal. 77.3. He was troubled horribly in remembring of him; like a man in his wooing, he is troubled to remember ought: now when a man hath cleared up his Estate, it's strange to see how cleare he is in his Prayers, how cleare in his conscience, cleare in his apprehensions, where as another man knows not where he is; so that if we would remember God in all our wayes, let us labour to cleare up our estates; this will help us to remember him a thousand times better then ever we did before, then we shall see his Promises distinctly, and every thing distinctly.

4. Fourthly, a Delight in good wayes; this is a very admirable help of memory; what's the reason, we are apt to forget any thing, but because we do not regard it? the more the mind regards any thing, the more it remembers it; as the Prophet sayes, *I will delight my selfe in thy Statutes, I will not forget thy word*, Psal. 119.16. And so for hope too. Psal. 78.7.

5. Fifthly, Meditation is another cause of this remembring of God; *Meditatio emus salvant memoriam*, sayes *Aristotle*: the more a man thinkes of a thing, it is the deeper in his mind; when the good man had said, *He would remember Gods workes*, Psal. 77.11. O sayes he, *I will meditate of them*, vers. 12.

6. Sixthly, the rubbing up of our Memories. The memory is a very lazie faculty, if it be not every foot rubbed up, it will be forgetfull; therefore we should rub up our minds, if we see them ready to let his word slip, we must call it back againe; as the Lord sayes, *Remember this and shew your selves men, bring it to mind, O ye transgressors*, Isa. 46.8. Our memories are naturally exceeding slippery, they are apt to leake out that which is good; and therefore we should take paines with our mindes; as the *Apostle* speakes, *Therefore we ought to give the more earnest heed to the things that we have heard, lest at any time we let them slip*, Heb. 2.1.

7. Seventhly and lastly, which is the maine of all, and that is the holy Ghost. *But the Comforter which is the holy Ghost, whom the Father will send in my Name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you*, John 14.26.

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CHRISTS

WILFULL IMPENITENCY THE GROSSEST SELFE-MURDER.

All they who are guilty of it, apprehended, tryed, and condemned in theſe Sermons.

Preached at *Rochford* in *Eſſex* not long before his death, by that able, faithfull, and laborious Miniſter of Jeſus Chriſt, Mr. *William Fenner*, B.D. and made publick by one of his unworthy fellow-labourers.

Prov. 1. 24, 25, 26.

Becauſe I have called, and ye have refuſed, I have ſtretched out my hand, and no man regarded: but ye have ſet at naught all my counſell, and would none of my reproof, I will alſo laugh at your calamity, and mock when your fear cometh.

Joh. 5. 40, 43.

And ye will not come to me that ye might have life. I am come in my Fathers name, and ye receive me not; if another ſhall come in his owne name, him you will receive.

Velle meum Domine miſericordiæ tale eſt de redeundo ad te, quale eſt velle tuum de mea ad te reverſione. Guil. Pariſ. de Rhetor. Div. c. 14.

Quid agit liberum? Breviter reſpondeo, ſalvatur.
Bern. de Lib. Arb. & Gr.

Non velle in cauſa eſt, non poſſe prætenditur. Sen.

LONDON,
Printed by *J. G.* for *J. R.* and are to be ſold by *William Gilbertſon*, at the Bible in *Giltſpur*-ſtreet, 1656.

To the Right Honourable, *ROBERT RICH*,

Baron of *Leez* in *Eſſex*, and Earle of *Warvvick*:

Abundance of Spirituall Bleſſings in Jeſus Chriſt.

Paul being upon a Propheticall wing, (for the Lord had poured upon him, not onely an *Apoſtolicall*, but a *Propheticall ſpirit*) doth foretell in 2 *Tim.* 3. 1. that in the laſt dayes *perillous times* ſhould come; thoſe who are full of carnall ſelf-love and unthankfulneſſe, will much encreaſe the danger of this laſt age of the World; (the Lord root up all ſuch weeds out of our hearts.)

Thů kuow alſo (ſaith he) there's the infallible certainty of it.

God hath, I hope, given your Honour ſuch a meaſure of love to the Publique, and ſo active a ſpirit to doe good to others, as will help to leſſen the danger of theſe evill times. And I would be ſo thankfull for favours received, that I might not be ranked among this diſhonourable Catalogue which here *Paul* ſums up, of ſuch as make bad times worſe.

It is your Honours happineſſe and advantage (as it was once ſaid of the Duke of *Guiſe* in *France*, that he did put obligations upon all) that you can engage very many; and amongſt the reſt, I muſt ever acknowledge my ſelfe one, who in one of the greateſt turnings of my life, by the good hand of God upon me, in your free conſent and noble bounty, have had ſo much comfort, in the neareſt and deareſt relation, that I never envied any other, but find matter of everlaſting praiſes to God for his goodneſſe to my ſelfe therein. And being under ſo great obligations, when I can produce nothing of my own worthy your acceptance, I take leave to act the part of a Midwife to this happy Birth which may call your Honour Father, as will appeare by the following Letter, that it was ultimately intended for your ſpirituall advantage; and it were now a kind of ſacriledge to keep that holy Iſſue from you, that is ſo much your own. It joyes the ſouls of me and many more of

Prov. 30. 10, 11, 12.

your praying ſervants, that they have ſo much occaſion to praiſe their God on your behalfe, for ſo many able and faithfull Miniſters of the Goſpell, of the firſt, ſecond, and third magnitude, that your prudent fatherly care hath fixed, where you as Patron have been truſted.

Oh the many Chariots and Horſemen of Iſrael, that your Noble Father and you have brought triumphantly into *Eſſex*! (herein you did happily *Patrizare*;) the Lord continue the like care to build and repaire his Houſe, in thoſe who ſurvive you from generation to generation, that ſo your Houſe may ſtill be honourably ſupported.

Eccleſiaſticall Story ſpeaks of one *Henricus Auceps*, when he did fight againſt the Hungarians, made this vow to God, That if the Lord would give him victory againſt his enemy, he would purge his Country from Simony, which at that time mightily abounded therein. We want men of ſuch an heroicall zealous diſpoſition in *England*.

2 Kings 13. 14, &c.

Oh that all Patrons were more mindfull of their high truſt; then they would not ſo often betray the ſouls of people by putting off a friend &c. with a Living to ſome unworthy Chaplain. Doubtleſſe there is many a damned creature roaring in Hell, curſing covetous Patrons as well as unfaithfull Paſtors; for whoſe Bloud (in part at leaſt) they muſt be accountable to the Father of ſpirits, and judge of quick and dead. A moſt heavy reckoning, when the ſinnes of ſo many Congregations, to which Patrons are acceſſary by ſending ignorant and ſcandalous Miniſters amongſt them, are made theirs; whereas the leaſt of their own ſinnes unrepented of, will ſink them eternally.

God who is faithfull, will not forget your labour and coſt of love to the truly reverend man of God, Mr. *Hooker*, (who is now ſinging Hallelujahs in heavenly Manſions) when he was perſecuted by the * *Archi-flamen* of *Canterbury*. He will pay abundantly for the protecting and nurſing his Children, *Heb.* 6. 10.

* There are many of great reading, who will undertake to make it appeare, that as Heathenish Feaſts *Bacchanalia & Saturnalia*, &c. were turned into Chriſtmas and ſuch other Feaſts, hoping thereby to win Heathens to Chriſt: ſo were *Archi-flamens* and *Flamins* changed into *Arch-prelates* and *prelats*, out of a good intention.

I know not how better to expreſſe my deep ſenſe of your moſt reall favour (the comfort whereof I daily enjoy) then by taking the humble boldneſſe to beſeech your Honour to adde one thing more, which indeed is the *unum neceſſarium*, whereby you will gain that *better part*, which ſhall not be taken from you; Namely, that you would ſtudy and pray that you may walk in the light and heat of that glorious Goſpel-conſtellation (for *Miniſters* are *Stars*, and the *Angels* of the Churches) which you have endeavoured to fixe in your Orbe. Your Honour hath been ſo often at Sea, and there beholding the wonders of God in the deep, have been taught to wreſtle with him for mercy. It is an old ſaying, *He that would learn to pray, let him goe to Sea*. Beſiege Heaven with your unwearied importunities, that the Ark of the Goſpel, which you have provided for thouſands, may be your own everlaſting Sanctuary. And that your feaſting upon their dainties, may be fat and flouriſhing in your laſt dayes, ſtanding ſtedfaſt in theſe ſhaking times, and immoveable, keeping faith and a good conſcience (which too many having put away, concerning Faith have made ſhipwrack) more and more abounding in the work of the Lord, for as much as you know your labour is not in vain in the Lord.

Luke 10.42. Rev. 1.20.

*So acknowledged by the Tranſlators in the contents of the 2. Chap. of the Revel. They, it ſeems, did not think theſe Angels to be Prelates.

Qui neſcit orare diſcat navigare. Jonah 1.5.

This through the grace of Chriſt, ſhall be the earneſt Prayer of him who is,

My Lord,

Your Honours moſt obliged Servant,

Thomas Hill.

TO

THE RIGHT WORSHIPFULL, My much Honoured Friend, Sir NATHANIEL RICH.

I *Have been often thinking what to send to you, as [illegible] this Theme which I have lately treated of in the Pulpit came into my mind, it's of infinite use and necessity, and a truth little examined, considered, and layed to heart, yet marvellous necessary for humiliation to all the children of God, and of great weight for the making the world guilty before God. I had thought to have sent it to my Lord of* Warwick *for his [illegible] hours, and if you judge it profitable, after your perusal of it, to commit it unto him from me, you shall do well. I am sorry to hear of such a Worthies sickness or weakness;* Now Elisha the man of God was fallen sick, 2 King. 13. 14. *the very words are able to strike through. The Lord lend you health, and strength, and peace, and comfort, and joy; it is not only matter of courtesie to pray for such as you are, but of debt, and our necessities and duties call for it, and mine more especially. The Lord be mercifull to me, and to many in raising you up, and make you* plenus dierum, *and so* rus in cœlum redire; *that's all the hurt that I wish you: And so I commend you to the word of his power that is able to keep you, and rest*

Yours in the Lord Jesus,

WILLIAM FENNER.

To the Christian Reader, who desireth to hold fast the form of sound words in faith and love, which is in CHRIST JESUS; and to advance Free-grace above Free-will.



OUr admirably wise and fatherly hath been the Lords care of his Churches in all Ages; and when there were false Prophets *under the Old Testament, the Lord had his* Jeremiahs *to confute them, whom he made a* defenced City, *an* Iron Pillar, *and* Brazen wall *against all opposition. When the Devil stirred up* Hymeneus, Philetus, *and others, to undermine the truths of the Gospel, in the times of the New Testament, the Lord raised and accomplished his* Pauls *to confound them. You shall finde when the Churches of* Christ *are in a* wildernesse *condition, and the* Serpent casts out of his mouth *waters as a flood after the woman (that is, multitudes of unsound and Heretical opinions,) the earth helped the woman, and opened her mouth, and swallowed the flood which the Dragon cast out of his mouth: that is, Jesus Christ had those here that did encounter and overthrow all false Doctrine, with which the devil by his agents endeavoured to poyson and destroy the Churches. Thus it was in the four generall Councels, namely, that of Nice, when* Arrius *a Presbyter of* Alexandria *denying that the Son of God was consubstantial with the Father, and asserting that there was a time when he was not, was confuted, and truth obtained a victory there, God stirring up many learned men to oppose him.*

Jer. 1. 18.

1 Tim. 1. 20. Rev. 12. 15. 16.

See learned Mede in his excellent Book on the place.

1. About A.D. 330: under *Constantine the great.*

And in the second, that of Constantinople, *when there was a* Macedonius *who called the Holy Ghost a creature, many were able by the power of truth to confound him.*

2. About A.D. 384. under *Theodosius.*

And the third, when a Nestorius, *who denyed that the Virgin* Mary *could be called the Mother of God, Providence ordered it so that then a Council of learned Bishops and Elders at* Ephesus *should blast that opinion. And when an* Eutiches *(who in a diffrent way from* Nestorius, *who denyed the personal Union of two Natures in Christ) would have the immensity of the Divine nature in Christ, and that there was onely the Divine nature in him, another Counsell at* Calcedon *overthrew him.*

3. About A.D. 490. under *Theodosius the second,* not Θεοτόκον, but χριστοτόκον. About A.D. 456. under *Marcianus Calced.* Cent. 5.

Thus God had variety of Champions to contest with the most subtile and prevailing adversaries, from hand to hand; particularly, when there was Manes & Manichæi, *who rejected the old Testament, and affirmed that man fell not by voluntary defection, but of necessity, because mans body was made of the Prince of darknesse (wherewith* Austin *was leavened before his conversion) The Lord had* Chrysostom *and others to hinder the spreading and prevailing of it.*

Cent. 4.

When there was an Arrius, *who denyed the Divinity of Christ, there should be an* Athanasius *raised to overthrow him.*

Cent. 5. *Dempsterus ex Walfida refert, eodem die quo ille in Anglica natus, tenebras errorum toti mundo effudit, summis Ecclesiæ lumen Augustinum in Africa emisisse.* About A. D. 418. Note.

When a Macedonius *to oppose the Holy Ghost, then a* Basil *to break him. When a* Pelagius *to advance Free-will into the Throne of Free-grace, then God would raise up an* Austin, *(that great light of the Church in his time) to depose that, and to restore this to Her crown and dignity.*

This Pelagius *was born in* Brittaine *the same day that* Austine *in* Affrick, *he was the first presumptuous advancer of the pride of Free-will. He did not think the grace of God to be necessary for the helping of Free will, for good things in every act. This was condemned in the councell of* Carthage, *wherein indeed to save himselfe he did equivocate in the word grace, acknowledging a naturall, an exciting, and of the conversion an assisting grace. This Doctrine was likewise condemned in the* Synod *of* Palestina, 1200 *years agoe, and therein Arminianisme killed before it was born, by the strength of that place,* 2 Tim. 1. 9.

This Pelagius *had his Scholars,* Julianus *and* Cælestinus. *Jesus Christ would not then leave* Austin *without some Disciples to conflict with those (as* Chrysostom *had his* Oecumenius, *and* Theophylact *his* Pediſſequi, *his followers) so was there a* Prosper, *and* Hilary Arelatensis, *to encounter the old Massilians, and Semipelagians in* France.

Vide learned Archb. Usher's most excellent discourse of free will in his answer to the Jesuits chalenge. About A. D. 529.

And when there was a Faustus Regiensis (*a most subtil adversary*) *a Bishop who did closely defend Pelagianisme in two Books of Free-will. The Church should have a* Fulgentius, *and* Petrus Diaconus, *and others to oppose him. Yea sentence was then given against* Pelagius *and* Semi-pelagians, in the Councell of Orenge. *In the generall, that their opinions touching free-will and free-grace, were not agreeable to the* Catholick faith.

Further, about the yeer 850, *one* Johannes Scotus, *(not he which wrote upon the Sentences with so much opposition against* Thomas Aquinas, *but another) wrote a Book against* Predestination, *which the Church of* Leyden *confuted with a godly and learned book.*

When Gotteschalcus, *about the yeer* 849. *spake of Predestination perilously, to wit,* That those who were predestinated to life, by the decree of Gods predestination were forced to do well: and those who were predestinated to condemnation, were forced by the decree of God to do evill, *he was resisted by* Hincmarus *and other learned men.*

This infectious errour Pelagianism spread *in* England, *where it was apt to take the deeper rooting, because* Pelagius himselfe *by birth was a Britaine: But the Lord raised learned* Bradwardine *Arch-Bishop of* Canterbury *and some others to appeare in the cause of God, and of free-grace, and to fortifie the* Churches *against all* Pelagians, *whom* Austin *calls* Inimicos gratiæ dei, *and* Fulgentius, Vasa iræ dei.

Afterwards the subtilty of the Serpent insinuated himselfe into the Garden of the Church by the wit and learning of Faustus Socinus (*another* Infaustus Faustus *in* Poland;) *They who have opportunity to consult* Socinus *books* de Ministerio, *and the* Catechismus Cracoviensis,

(a

(a most subtil and dangerous book) shall finde there the seeds of Arminianisme, their Helena, there to be conceived (how ever Molina and other Popish Authors contend, as once the seven Cities did whose Homer was) their Media Scientia. They will grant a Divina Præscientia, but deny decretum Divinum to passe upon all things, leaving the will to it selfe to produce its own acts, which indeed is no lesse then a degree of Atheisme, setting up the second cause into the Throne of the first. Herein, and in divers other things the Arminians do tread in their steps, as will appeare to those who examine Peltius his book the Harmony of the Socinian and Arminian Doctrine. I wish that book were in English; it would make many blush now adayes to see how incogitantly (I hope that is the worst in many) they have run themselves into the Tents of Socinians & Arminians, and know not now how honourably to retreat.

Peltius his harmony of Socin. and Armin. Nott.

About the yeere 1570. when Petrus Baro a French man, had infected Cambridge with that disease from France, (you see spirituall as well as bodily evils have come from France) and one Mr. Barret, who acted concurrently with him: but then God giving the Heads of Colledges with the Vicechancellor a prudent Zeale to oppose it, they sent up Dr. Tindal and Dr. Whitaker, to complaine to Arch-Bishop Whitgift, which begot that Usefull Book of Articuli Lambethani.*

Vide M. Prini Aantiarmin.

* Soone after this journey Dr. *Whitakers* (rightly glo-

blessed soul returned to her eternal rest, having not long before in an admirable Concio ad Clerum (as his Cygnea Cantio) discovered and confuted the chief points of *Arminianisme*.

The Leaven came then into the Netherlands, and (as learned King James saith) Arminius was the first that infected Leyden with the Pelagian Heresie.* He was a strong and cleare parted man; and as it is said of Origen, Ubi bene nemo melius, ubi male nemo pejus; so there are some excellent discourses in his Workes, and others as desperately opposite to the Covenant of Grace, spattering all the links of the Golden chaine of our salvation, which is the great evill of Arminianisme. From a young student, Junius presaged of him, that he would be a very usefull, or most pernicious instrument in the Church of Christ. By this Junius (when the Lord had converted him from Atheisme, by reading the beginning of the first Chapter of the Gospel of John, wherein he saw such Majesty, that he thought that the Lord did therein detonare ab alto) the Lord gave a soveraigne antidote to his Church in those parts, against the infection of Arminianisme. As about the same time, by that glorious light, Mr. Perkins in England, whom the Lord made a Malleus both of Papists and Arminians, and by more cleare and condescending discoveries of Christ, made the deep mysteries of speculative, and the heavenly secrets of Practical Divinity, to meet in the Pulpit; and all this in a little time; for he lived but about 44. yeares, being born (ni fallor) in the first, and dyed in the last of Queen Elizabeths reign. Oh how much did he in a little time?

* *Pelagianisme* oft called *Heresie*. *Vide* Dr. *Venn*'s preface to his *Pelag. Red.*

But still the Devill will be casting weeds into Christs garden, picking up those that have been rooted out, and throwing them over the wall againe.

Now

Now he made use of Barnevelt *in Holland, to bring Religion to serve State purposes, and so carried on the Arminian designe there. These differences about the power of Free-will, and such things as hang upon that (for there is the* Primum movens*) now came to be reduced to five Articles, which begate the conference at* Hague, *betwixt both parties; which is reported both by* Brandius *and* Bertius.

As the name Protestants given first to the Princes and free cities of *Germany* that sought Reformation in the Diet at Spiro, A. D. 1529. and from them passed to us and other countries where it was effected.

About this time came up the name of Remonstrants, *as the name* Protestant *had formerly. Whereupon Dr.* Ames *once* Fellow of Christ Colledge in Cambridge, *but in Dr.* Caries *time then* Master *of the place, it grew too hot for him, he not complying with the present ceremonies, and having Preached a Sermon at the* University *Church against playing at cards, which would not then be born) was by the disposing hand of divine Providence carried into those parts, where* (as the Austin *of that time and place) he did grapple with all the Patrons of Free-will. And as an Appendix to that conference at* Hagu, (*as it is set forth by* Brandius) *writ that most excellent book of his* Coronis. *But still* Arminius *his disciples acted to their utmost.* Bertius, Grevinconius, *and others, so distracted those Churches, that there was a necessity of calling a* Synod, *which God gave them as a happy remedy,* An. Dom. 1618.

Synod of *Dort* A.D. 1618.

Oh the unwearied activity of adversaries to the cause of Christ! (which should make others blush to move so heavily in asserting the doctrine of Free-grace) *before we could understand what the Anti-remonstrants in the* Synod at Dort *fully intended, we had from the Remonstrants* Acta Synodalia, *a book indeed that required an* Ames *to answer it (which he hath done most learnedly) where you have* Magnum in Parvo, *a great soul in a little body, a great deale of form in a little matter (as in his* Bellarminus enervatus) *that being done by the Fraternity with concurrent endeavours and quintessence of the best wits amongst the* Remonstrants.

About the yeere 1627. *Mr.* Montague *a man of great learning, and being backed by the then potent D. of* Buckingham, *opened his Arminian (and I had almost said* Popish) *pack, when the Lord used Bishop* Carleton, *Doctor* Featly, *Doctor* Preston, *and others, as happy Instruments to discover his adulterate wares.*

Lately there sprung up a new brood of such as did assert Arminianisme, *as Dutch* Tompson *fellow of Clare-Hall, Mr.* Will. Chappel *fellow of Christ-Coll. as the many Pupills that were Arminianized under his tuition shew, (whether by him or no, he best knows) but men are more confirmed in their suspition hereof, since they heard of his answerable actings in the* University *in Irel. but still as in* Oxford, *when there was any danger of spreading Armin. whether in Acts, Books, or Sermons, they had there* Robert Abbot, Twisse, Prideaux, *and other works to suppresse them: So in Cambridge God gave us lately* Davenant *and* Ward, *who did victoriously enter the lists with the most* confident *adversaries of* Free-grace. *And that bitter weeds could never take deep rooting in any of these three kingd. and thrive very fruitfully; there was in Ireland a most learned Arch-Bishop* Usher *to crush it there, and a mighty man in*

those

these Controversies, Doctor Twisse (*another* Austin) *to suppresse it, in* England. *As learned and industrious M.* Rutherford *and others have done their parts successefully in* Scotland. *But alas* Arminius *now appears amongst us, not so much in the* Schooles and Pulpits, *as in* popular meetings. who were alas prima ma gnitudinis.

For as Zanchius *complained with much regret of the* Lutheran Ubiquitaries, *that he found them* ubique, *every where to vex and molest him, so may we grieve, (O that we could with brokennesse of heart bewaile it) that our* Universalists, *are almost* universally spread *amongst us; It is gotten into our* Netherlands, *much into the fenny and moorish parts of this kingdome, yea amongst many people that love Jesus Christ, and therefore entertaine it, as conceiving it most for his Honour (the more are they to be pitied, and to be instructed with a spirit of meekenesse; shew them by Scripture evidence this is not Gods way of advancing Christ, and you recover them) it is now in* Popular hands, *we need such worthies as the Author of this following Treatise (blessed be the Father of mercy, the Fountain of every good and perfect gift, for his and many others fruitfull labours) who may* condescend *to parley with poore Christians at their Tables, in their shops, to follow them as the plow (as Reverend Mr.* Greenham *was wont to do) endeavouring to pacifie and reduce them.* 2 Tim. 2. 24.

He knew how to deale wisely with subtile adversaries, that he might have the more advantage against them, grants them as much as he could with consistency to his own principles, that so he might the more easily confound theirs; only you will be so candid as to consider that herein he speaks ad populum; *And therefore as the ancient Fathers, often useth the liberty of speaking like a Preacher, rather then as a Doctor of the Chaire.* Πρὸς λαὸν, non δογματικῶς.

I reckon this a very strong argument to confute the power of Free-will *to* any spiritull action in a gracious manner, *the wofull experience of mine owne* wretched *heart, being naturally so desperately wicked, opposite to any spiritual good. But this will not* convince others; *only by the way I would know how it comes to passe,* if Arminius Doctrine be true, that we have Free-will, to choose that which is truly good, why Arminians are not all very good men? *Will not this be an aggravation against them at the dreadfull day of judgement?* Jer. 17. 9. Note. Note.

Therefore the Lord is most admirably gratious in giving us such Masters of the Assemblies *to fasten such Scripture-truths as may hold us* fast and close *under the* Covenant of Grace. Eccles. 12. 11.

He was a blessing *to the Colledge where he was* fellow, of Pembroke Hall *in Cambridge (which hath been a fruitfull nursery to this Church, and an* ornament *to the* University) *and after a* burning and shining light *in Staffordshire. He delighted much in preaching in an* Evangelicall way *from place to place, as pitying many poor pining* seduced soules *under* blind and superstitious Ministers. *The Lord fill their hearts with compassion to them, who have power in their hands to supply them, that so millions do not perish for want of vision.* John 5. 35.

Afterwards the noble Earl of Warwick *fixed him at* Rock-
ford in Essex, *where he did speak and do* great things to the honor o
Free-grace. *He lived there more by acting vigorously to his great* Lor
and Master Jesus Christ, *in a* few yeares, *then most of us his Brethre
do in many.*

It is not e-nough legui magus, unless we do magus vivere, as Eras.

*O that we who are left behind in these conflicting times, could mor
punctually and closely follow* his example? *It is not studying the grounde
lesse* fopperies of Popery, *nor the immersing our minds wholy into* sou
dry disputes *concerning some* externalls and formes *about* Religion
(*as too many do now adayes being engaged in a party*) *that will* spiritua
lize *us or our* hearts, *so much as* Studying *and* Preaching *over the* Co
venant of Grace; *The mysterious and heavenly secrets of the Gospe
nightly, openly and wisely applyed, will by Gods blessing breed a* Gospe
spirit *in thee, leave a* gracious tincture *upon the spirits of* Teachers an
Hearers; *whereas possibly for want of this, there may be a* legall tar
nesse *and* severity in the Spirits *and* Tongues *of able and good men.*

*The gracious and powerfull Lord who only teacheth to profit, annoyn
all his Saints with that holy unction that they may be able to discern o
things that differ, clearly to distinguish betwixt truth and error. An
shee he may to this and other happy purposes, blesse abundantly this so
vourly, acute, and solid Treatise, [redacted] the earnest Prayer of him,*

Who is thine in and for the Lord Jesus,

Thomas Hill.

WILFULL IMPENITENCIE
The Grossest SELF-MURDER.

EZEK. 18. 31, 32.

or why will ye die, O ye house of Israel? &c.

THe wicked in this Chapter *dispute* against God; *The Fathers have eaten sowre grapes, and the children's teeth are set on edge.* Our Fathers have *sinned*, and we are *punished*: a common cavill in every natural mans heart, when it's urged. *Adam* fell, and his poor *Posterity* smart for it: If God will needs damn us, he may, we have no power for to help it: *for who hath resisted his will?* This is mans *Syllogism*. God, who might send man to hell for ever, answers calmly: The division of the Text.

1. By *abjuration*; *As I live, saith the Lord, ye shall not* have occasion to *use this Proverb any more in Israel*, verse 3.

2. By an *Assertion*: *The soul that sinneth, it shall die*, verse 4. No soul shall die, but only the same that doeth sinne.

3. By *explication of himself*: *If a man do that which is right, he shall live*, verse 5, 6. If he have been never so wicked, yet if he *returne, he shall not die*, verse 21.

4. By *appealing to their consciences*: *Have I any pleasure at all that the wicked should die, saith the Lord, and not that he should returne and live?* verse 23. Have I any pleasure? I appeale to all your consciences, Have I any pleasure at all, that the wicked should die? *God's* calm answer to their forward cavils in particular.

5. By *retorting*: *Heare now, O house of Israel, Is not my way equall? or, Are not your wayes rather unequall?* verse 25.

6. By a *Conclusion*: *Therefore I will judge you, O house of Israel, every one according to his wayes*, verse 30.

7. By a *finall decision* of the whole *Controversie*: *Repent and turne your selves, &c. so iniquity shall not be your ruine: Cast away from you all, &c. For why will ye die, &c.*

Where we have these foure things. Four things very observable.

1. God *disclaimes* all cause of their *damnation* from his *secret will*: *I have no pleasure in the death of him that dyeth.*

2. He *removes* all cause of their *destruction* from his *revealed will*: *Repent and turn your selves, &c. so iniquity shall not be your ruine; Cast away, &c.*

3. He *disavowes* all cause of their *destruction* from his *permissive will*, as though that were guilty, or accessory to it; they can have no colour why they are not wrought upon; *Make you a new heart, and a new spirit. Make;*

The fault lies not at his door, no, it lies at your door, *Make you a new heart.*

2. He calls all the cause of their *destruction* upon their own *rebellion*, *why will ye die, O house of Israel?*

1. What is the cause you live in your sinnes, and die and perish in your sinnes? Is it because I am *not mercifull?* You know I am gracious, and full of mercy, and *ready to forgive*: why then, *why will ye die, O house of Israel?*

Israels perdition not from God but from it self.

2. Is it because I am swift to *revenge?* you know I am *slow to anger*, and give you a *warning* before I *consume* you; why then *will ye die, O house of Israel?*

3. Is it because I will destroy you for *Ahaz*, or *Manasseh*, or *Zedekiah*, or *Adams* sinne, *quasi canis pessimum filium deponderet?* you know that if the Son walk not in the Fathers sinne, I use to receive him, you can bear me witnesse, I call you to a *new covenant*: *Why* then *will ye die, O house of Israel?*

Rev. 13. 8. Joh. 3. 16.

4. Is it because ye have no *Saviour?* You know that the Lamb of God Christ Jesus was *slain* for you *from the beginning of the world*, that you may be saved upon *faith.*

5. Is it because ye have *no power?* ye know I offer you *grace* and *power*, and ye will not have it: *Why* then *will ye die?*

Id unum vos accusat, respicere nos vultis.

6. Some Authors alledge *five why's* more. *Why will ye*, &c. Is it for this cause, or that cause, or that? Or what cause is it? No cause on *Gods side*, no, ye may *thank your own wills* if you perish; this, this only *accuseth* you, *you will not* be *ruled*: you are *careless* of *God*, *Christ*, *Grace*, and you *will* so *appeare* vain, and carnall, and be obstinate, and ye *will be so*. *How unto thee, O Jerusalem, wilt thou not be made clean? when shall it once be?* Jer. 13. 27. He does not say, Wo unto thee Jerusalem, *canst* thou not be *made clean?* but *wilt* thou not be *made clean?*

Presuppositions not to be mistaken.

1 Presuppositio non est mistaken.

Licet aliquis non possit gratiam adipisci qui reprobatur à deo; tamen quod in hoc vel illud peccatum labatur, ex ejus libero arbitrio contingit, unde & meritò sibi in culpam imputatur. Aq. par. 1. qu. 3. Art. 3. resp. tertium Arg. 23.

1. It's true, that a wicked man *cannot repent*, not be *converted* of *himself*, but this *cannot*, does not hinder him. If a wicked mans *cannot* did hinder him, he might excuse himselfe before the *Tribunall of Christ*; *Lord*, thou *knowest I did my best*, I would have been ruled by thy word, but I could not; I would have been *humbled* and reformed better then I was, but I *could not*: If a wicked mans *cannot* did hinder him, he might excuse himself thus: But alas, he is not able to say thus, without *grosse lying*; Lord, I could not choose but doe wickedly: I acted most wretchedly, but I could not otherwise choose. Though it was not in thy power *not* to be born in originall sinne, yet who necessitated thee to commit such grosse actuall sinnes? In *Prov.* 1. 29. *they hated knowledge, they did not choose the feare of the Lord.* They did not use my *liberty of will* to choose that which was good. What, was it because they *could not*? No, for albeit they could not, yet that was not the cause: No, *They would none of my counsell, they despised all my reproof*, verse 30. Mark: The reason why they *did not* choose, was not because they *could not* choose, but because they *would not.*

2. Presup.

Its true, God doth not give them *power to believe*, and to be renewed: but can they say, Though *I would seriously*, *God would not*? were they able to say thus? Though *I desired heartily*, God would not give me grace; then they had some *colour* to cast it upon *God*: I *would*, but *God would not*: But they cannot cast it upon him. *How often would I have gathered thee together even as the Hen gathereth her chickens, but thou wouldst not, I would*, said God; but *you would not*, nay, How *often* would I but you would not? *Matth.* 23. 37. Though God be not so willing as to give them *all power* to believe and be saved; yet he is *aforehand* with them.

3. Presup.

Its true, if the wicked should will as *far* as they are *able* to will, yet their will were *not able* full out; but this doth not excuse them, because God always

mayes resolved to be *afore hand with them*. Indeed, as in *Numb.* 23. 19. God gives his servants his word by which he ever stops towards them, *Surely every vow that he shall be given, and he will do it*, speaking of things in *future tenses*. But to apply it to a man in the state of nature truly. Grace is given according to worked which is the very *Image of Predestination*. Yet however, all this is a most *false* & *false illusion*. Let any man use the power that God gives him, and he shall be more sure he shall have Grace *coming*: As he that useth meanes to increase his *Faith*, may find in ordinary providence, that *the hand of the diligent makes rich*. He that useth a penny well, makes it two *pence*; he that uses two *pence* well, makes it a *groat*.

Mat. 25. 29.

Fatuus quod in se est, deus facies quod in se Pelagia. Ex. Prov. 10. 4. & 10. 22. Dominus Thesaurus abscondit pauperibus dare potentibus reponit.

Prov. 6. 10. *A little sleep &c.*

he that, though there be not such an *Impossibile actus*, that God hath bound himself in the *use of our natural abilities* to give us *all grace*, yet undoubtedly he will never be wanting to *grant* any *real want*, but such *wilfull & voluntary*. And this they cannot deny, and shewes it is not *their cannot*, but their *will not*, *their refusall*, that is to their *perdition*, namely, their *wilfull rejecting of Gods gracious offers*.

It's true, God gives the wicked *but one Talent* when he giveth his children *five*, two at the least, but they cannot say, he is *austere*, *reaping where he sowed not*, *gathering where he strewed not*. No. There's the same proportion between *one Talent*, and *gathering not where*, as there is between *two*, and the gathering of *two where*, &c.

4 *Presup.*

Luke 19. 20.

You know that they are ready to complaine, as Christ shewes it in the Parable, *Lord I know that thou wert an hard Lord, reaping where thou hadst not sowed, and gathering where thou hadst not strewed*. But ye remember also the Lords answer, *Thou wicked and slothfull servant*, &c. *Mat.* 25. 26. Marke, he casts the blame upon his *wilfulness*, that he would not take paine for to trade. So the wicked complain, Alas, God hath not given any *power of Conversion* in my heart, and will he look for to reap it? This is *austerity* and *hardnesse of dealing*. Oh thou wicked and slothfull servant, &c. Why didst thou not *trade* with the *Talent that I gave thee*? One Talent should beget one, as well as two beget two, &c. But I gave thee *wit*, and thou buriedst it in the *earth*, and hast been *earthly with it*. I gave thee *knowledge*, and thou hast hid it in the earth, and not traded for *reformation* according to it, &c. Alas, thou canst not plead a *cannot*, but only a *will not*.

It is true, that if one wicked man *will be more willing then another*, it is not from himself but from God. For *what hast thou that thou hast not received*? 1 Cor. 4. 7. In God that maketh one wicked man to differ from another in *goodnesse*, and to be *better* then *another*. One wicked man is a *drunkard*, and another is better, &c. One wicked man is more *wilfull*, another is lesse. To God that makes this difference, yet notwithstanding its his own fault that he is not *so good* as his neighbour, especially when he sits under *better helps* then his neighbour.

5 *Presup.* 1 Cor. 5. 7.

Mat. 12. 41.

The men of Nineveh shall rise up against this generation, and shall condemn it, because they repented at the preaching of Jonah, and behold, a greater then Jonah is here. See, this generation was *worse* then Nineveh, *Nineveh repented* a great way, even in *sackcloth* and *ashes*, but this *generation* doth not. I grant, it was *God* that did make them doe more then this generation doth doe. For all would be *alike wilfull*, if it were not for him. But yet this generation cannot plead in *judgement*, Lord, thou wilt not be so gracious unto us, as to *Nineveh*. No, Jesus Christ expressely telleth them, Nineveh shall rise up in judgement against them, *q. d. Nineveh* was not *so wilfull as you*. Nineveh *would*, but you *would not*. Our *Saviour Christ* ascribes it to their *wilfulness*, that they were not so willing as *Nineveh*. Nineveh *would*, but *you would not*. Thus you see the two positions, which I beseech you remember as we goe, lest perhaps you mistake us.

The reason why the wicked do not repent nor come out of their sinne, is not because

Doct.

Act. 5.3.

cause they cannot (though they cannot) but because they will not. Peter saith to Ananias, *why hath Satan filled thy heart to lie to the holy Ghost, to keep back part of the price of the Land? while it remained was it not in thy power?* Before thou didst promise, remain thy power whether thou wouldst promise or no, did any force thee to promise? and when thou hadst promised, did any spirit tie thee out of thy senses, that thou shouldst tell a lie to the *Holy Ghost*? did any strength of any servant tie to the money, and force thee to handle it? No, thou wouldst lie, and thou wouldst finger it.

Seven Demonstrations to proove this.

1 Demonst. 1 The wicked thinke they have power to repent.

1. The wicked think they have power, and yet they *will not* doe according to their thoughts. What's the reason they presume to repent another time, but because they think they have power? what's the reason they hope to repent on their death bed, but because they think they have power? or at least, that they are able to beg power of *Christ Jesus*? Now by their own thoughts *God* will convince them, that they doe not give over their sinnes, because they *will not*; like the sluggard, *Yet a little more sleep, yet a little more slumber, yet a little more folding of the hands to sleep*; the sluggard, he thinks he can rise time enough, and doe all his businesse e're night, though he lie a little longer, and therefore does he presume to lie a while longer; So thou art loath to come out of thy sinnes yet, time enough yet, thinkst thou; thou hast secret thoughts thou art able to shift for Heaven afterwards; Tush, an *unhappy youth* may make a good *old man*, and a young *Saint an old Divell*. Hence it is that the *whore* *master* can plead. Did not *David commit* adultery too? as though he could get up againe as well as he. The *drunkard*, was not *Noah drunk*? as though he were able to repent as well as he. The *Thief on the Crosse*. Did not *he repent* at *last gaspe*? as though he could shift as well at last; so they think they can leave off their sinnes for a need, and therefore the reason why they *doe not*, is only because they *will not*. He that thinks he hath a hundred pound of his own in his purse, and yet will not give a poor body a half penny: what's the reason he will not open his purse to give? because he *cannot*? No, he thinks he hath it, and can; but he *will not*; So the reason why thou art not reformed, is, thou *wilt not*.

Prov. 6 10. *All the free-will mongers reason why they do not repent, is because they will not. Out of their own mouth will God condemn them.*

Luk. 23.40.

2 Demon. 2. They will not try.

2. Demonstration; because thou dost not so much as *try whether* thou canst or no. Therefore thou dost not stick at a *cannot*, but a *will not*; when a Master bids his servant carry a Sack of Corn to the Mill; *I cannot*, sayes he; but cannot you *try*, sayes his Master, cannot you goe about it? no, he *will not try*; why then he is wilfull; if his Master should see him sweating and striving to carry it, it were something, then he would say he stuck *at a cannot*; but when he *will not so* as *at the paines to try*, he sticks at a *will not*. So thou stickst at a will not, thou dost not every day *in aream descendere*, sweat at good duties, thou dost not study and labour every day to *shun all temptations*, and prevent *all thy sins*; thou dost not go about the cleansing of thy Family, the purging of thy House, thou *wilt not* go about it, and therefore the reason is, because thou *wilt not*. Nay its all one whether thou hast power yea or no. To what end should God give thee *power*? for thou *wilt* not use it. Nay, how dost thou *know* but when thou goest about it, thou mayest meet with some *power*? but thou *wilt not try*; cut down thy drunken sign, and *try*; never let drinking and swilling be in thy house, and *try*, set up constant holy conference and *try*, frequent Prayer in thy Closet and *try*, &c. But I have tryed again and again, and yet it will not do; every day *try though, si crebro jacias dea, aliud jecris*, though thou hast thrown the Dye a hundred times, yet next time may be thou shalt throw a good cast; But thou wilt not *try*. I would have *healed Babel*, *but she would not be healed*. The field of the *slothfull* is *all grown* over with Thorns, and Nettles had covered all the face thereof, *and the stone wall* thereof was broken down. *Prov.* 24. 31. What's the reason he

Tentantes ad Trojam pervenere Graii. Theo.

hath

hath not a good crop? becauſe the ground would not bear it? No, how does he know? he *will not try*, he will not *plow* it, and *harrow* it, and *weed* it, and *manure* it, and *ſow* it, he *will not try*, *therefore 'tis becauſe he will not.*

3. Demonſtration. God *offers* thee many *good motions of power*: I will help thee, and I will inable thee, and *thou wilt not be helped*; God caſts in theſe good motions, and thou caſts them out. *Stand ye in the waies, and ſo ask for the old paths, and walk therein, and ye ſhall find reſt to your ſoules; but they ſaid, We will not walk therein.* O doe but ask for the *good way*, and labour to *walk* in it, Ile help you, and aſſiſt you; but *we will not*, ſay they. I ſet *Watchmen* over you, ſaying, *Hearken to the ſound of the trumpet*, but they ſaid, *We will not hearken*, ver. 17. This is *plain Engliſh*, as we ſay, *you will not*; ye have preaching every Sabbath, and every week, but ye will not; God ſends you good motions every day and houre, but ye will not; when a beggar will not be helpt, why does he ſtarve? what becauſe he *cannot chooſe*? no, he ſtarves becauſe he *will ſtarve*. O ſayſt thou, I doe heare the Word, and I cannot heare it better; I doe pray daily, and I cannot pray better, &c. Thus thou retorteſt upon God, as the *unprofitable ſervant*, Lo, *there thou haſt that is thine*: Lo, here's the beſt faith thy ſpirit helpes me to, here's the beſt obedience that thy power enabled me to, &c. Lo, *there thou haſt that is thine*, thou helpeſt me with no more, I was not able to do better; *quo ore poteſt hoc dicere?* ſayes *Gualter*, with what face canſt thou ſay thus? is this all that God hath offered to enable thee? ah thou wilfull creature; The Lord hath offered to helpe thee to a thouſand times more, but thou wouldſt *not be helped.*

3 *Demon.* They refuſe the help which God offers. Jer. 5. 16. Mar. 25. 2.

4 Demonſtration. *God* hath not only *offered thee power* to do more, and thou *wilt not take it*, but alſo given thee more *power*, and *thou wilt not uſe it*, and therefore the reaſon why thou doſt not, is becauſe thou wilt not; God hath given thee one *talent of power* at the leaſt; why doſt not thou put it out to the *merchandizers* and occupy with it? πλαυτον ἐιδεν ἀργυριε, ſayes *Chryſ.* The power that God hath vouchſafed thee is thy *talent*. Why didſt not thou imploy it to the utmoſt? every Sermon gives thee a new power, a new price? ſo every good counſell gives thee a new *power*; what art thou better? every bleſſing thou haſt had, gives thee a *new power*, wherein art thou *purer*? does God give thee but eyes? thou haſt more power to glorifie him then he that hath none, &c. Every *mercy* helps thee with a new *power*; but wherein doſt thou uſe it? God hath given thee a good memory, how haſt thou ſtuft it? means and maintenance, how haſt thou honoured God? why, &c. thine own conſcience accuſeth thee, thou haſt waſted his goods, waſted them upon belly and back, which have devoured more thoughts then ever his worſhip could have, thou haſt waſted them upon thy credit in the world, and thy pleaſure, and thy luſts, and thy fleſhly deſires. How is it that I heare this of thee? Thou ſhalt heare one day of this diſmall watch-word, *Give account of thy ſtewardſhip, for thou mayſt be no longer ſteward.* What doſt thou talking of thy want of power? I could not doe this, and I could not doe that; where are my goods that I lent thee? give account for thy memory. Lord, I remember this and that tale, this & that bawble; *thou evill & unprofitable ſervant* thou, and why couldſt thou not remember my Commandements as well? give *account* for thy *wit*. *Lord* I have contrived buſineſſes, bargaines with it, I have jeſted, quirped, been merry with it; thou evill and unprofitable ſervant thou, why wouldſt thou not be *witty for God*, and for the *good of thy ſoul*? &c. God hath given a great deale of power more then ever thou bringeſt to act, and therefore thou *art wilfull.*

4 *Demon.* And will not uſe the power which he hath given. Prov. 7. 16. Luke 16. 2.

5. Demonſtration; the more power thou haſt to repent, the more *thy will is againſt it.* The more meanes that God doth vouchſafe, the more Preaching, the more knowledge, the more reproofs, the more enlightnings, *the more power thou haſt to repent, the more thy will is againſt it.* *Bernard* ſayes, ſuch a one is

5 *Demon.* They grow worſe by the means.

a *perverse man* that God is faine to say to, *quid faciam tibi?* What shall I doe unto thee? O *Ephraim, what shall I doe unto thee?* for thy righteousnesse goes away like the dew. Hos. 6.4. The more meanes thou enjoyest, the more thy righteousnesse goes away; one would think the more the *Sun-shine* of the *Gospell ariseth*, the more your righteousnesse should encrease; it goes the more away, like the *dew* the more the *Sun riseth*, the more it vanisheth away; many of you, the more Preaching you have, the farther ye are off; a man might be acquainted with you heretofore, but now that you have been soundly rebuked for your sinnes, the further you flye off: some of you that were somewhat *forward* heretofore, are *mockers* now; some of you that were somewhat *towardly* heretofore, are more *covetous*, and *worldly*, and *Passionate*, and *worldly*: like the weeds, the more they are pluckt up, the more they doe grow; or like the earth, the more it is washed, the dirtier it proves: so the more meanes ye have to be enabled to good, the *wilfuller ye are*.

Hos 6.4.

6 Demon. Their *cannot* is voluntary. A Morall impotency.

6. Demonstration; because *they cannot*, *is a voluntary cannot*; thou hast wilfully brought the most part of thy cannot upon thee. I cannot give to the poore sayest thou; yea, but thou hadst it once, and thou hast wilfully spent it; thou hadst Lands, and Meanes, and commings in, but thou hast spent it at the Ale-house; thou hast consumed it on the game-house. Thus thy *cannot*, is a voluntary cannot, *causa causæ est causa causati*: thy *will* was the cause of thy *cannot*, and therefore thy *will*, is the acuse of thy not giving to the poore. I cannot read, sayes one, and no marvaile if I be ignorant; but thy Parents would have set thee to Schoole, and thou wouldst be a trewant, therefore art willingly *ignorant*; I cannot remember a Sermon, sayes another, no wonder though I repeat it not in my Family but forget it as I do: but thou hast willingly ram'd it with matters of the World, or hast weakned it with drinking, and therefore thou art wilfully forgetfull, &c. The unprofitable servant was curst that had layd up his pound safe in a Napkin: he did not lessen it, nor imbezele it, but only *layd it up*, and yet he was curst because he did not *double his pound*; ah the woful estate that thou art in; if he were accursed that did lay up his pound, what shall become of thee that dost lessen it? he did not double his abilities, and therefore he was cursed; thou dost not only *not double* thy abilities, but thou *dost lessen them*. God hath inabled thee to do many a thing, and now thou art not able, thou hast *willingly* lessened thine *ability*; now then thou canst not excuse thy self that thou *canst not*, because thou hast brought this *cannot on thy self*: Thou canst not weep at a Sermon, but thou couldst once, thou canst not resist such a lust, but thou couldst once, and thou hast willingly *brought this cannot on thy soul*, and therefore this is all the cause, because *that thou wilt not*.

Luke 19.20. Chrysost.

7 Demon. They are contented with their cannot.

Jer. 5.31.

7. Demonstration. May be thou canst not; yea, but thou art *contented with thy cannot*; thou canst not be holy, and thou art contented not to be; thou canst not crucifie thy lust, and thou art contented with this *cannot*, nay thou *wouldst not be able*. Sir, I tell you how you may put up this injury if you will; but Sir you shall not make me put it up; *I will not be directed by you*, as it was with desperate *Judah*, *my people love to have* it so. Thou art carnal, and thou loveſt to be so; were a man in the stocks, and not able to get out, yet if he be contented to be there though he cannot get out, that is not the reason of his staying, but *he will not*; thou canst not walk humbly and holily, *and thou loveſt to have it so*; what would you have me so pure forsooth? So then the reason is because that thou wilt not; if thy will were not it, thou wouldst never be content with thy *cannot*; the Congregation is bad, and thou loveſt *to have it so*, the more custome thou shalt have for thy Ale-house; like a bad *Clerke of the Assizes*, I heard one speak it my self, he was glad there was so *many Rogues*, he had the more *money*; so some of you are glad there be so ma-

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ny *frequenters* of the *Ale-bench*, ye have the more *cuſtome*, ye love to have it ſo, ye cannot *reforme the ſinnes of one another, and ye love to have it ſo.*

The *Preſuppoſitions* premiſed, and the *Demonſtrations* prefixed, it followes now that I lay down the ground of this neceſſary truth. (*Scil.*)

The reaſon why a wicked man doth not turn unto God, is not becauſe he cannot, (though he cannot) but becauſe he will not.

He cannot ſay this at the day of *Judgement*, Lord, *thou knoweſt* I left every ſin that I could, and I took all the beſt courſes that I could to become a new creature, but I could not. A wicked man ſhall not be able to ſay thus without lying. The man in the *Goſpel* that had not on the *wedding garment*, could he ſay, Lord, I was not able to go to *the ſhop of the Goſpell* to ſeeke one? No, he was *ſpeechleſſe*, *Matth.* 22.12. God finds out the hypocrite, though but one, and when once diſcovered, he is confounded and ſilenced with the guilt of his own wilfulneſſe.

The firſt Ground.

The firſt Ground is this, which is obſerved by our learned *Divines* at the *Synod* at *Dort*, namely, *Art.* 3. & 4 *in refut.* 3. 4. *error. poſit.*

Every man can do more good then he does, and ſhun more evill then he does, though I confeſſe not in *a gracious manner*. If I can prove this to be true, it will neceſſarily follow, that the reaſon why a wicked man does not *returne*, is not *becauſe he cannot*, but onely becauſe *he will not*.

Arguments to prove it.

1. Conſider, *if a man can do more good then he doth*, nothing can hinder him from doing more then he does but *his will*; when the *fire* can burne more, it doth burne more, becauſe it hath no *will* to come between the *power of burning* and the *act of burning* to ſuſpend it. The fire is a naturall agent, and therefore burnes as much as it can: but a man is a *voluntary agent*, and therefore when he *can* do a thing and does not, 'tis becauſe his *will* comes between to ſuſpend it; So that the reaſon is this, *he will not*. *Pilate* be had power to *crucifie Chriſt*, and *power* not to do it, *Joh.* 19 10. he had power not to do it; why then does he *crucifie* him? not becauſe he had no power to do otherwiſe; he confeſſes himſelf he had power to do otherwiſe, but he *crucified Chriſt*, becauſe he *would do ſo*. When a man hath power to do a thing, or not to do a thing, its the will that either ſuſpends or determines. 1 *Conſid.* Every man can do more good then he doth.

2. Conſideration, that if a man can do more then he does, and yet will not, he muſt *needs voluntarily hinder himſelfe* from doing that which he *cannot*; the reaſon is, becauſe a man muſt firſt do that which *he can*, before he can come to that part which he *cannot*. Suppoſe a lame man were to go to *London* from hence, and not able to go one mile of the journey, but there ſtands one at the *Church-ſtile*, that offers, if he will but crawle thither, to carry him; he is able to crawle ſo farre as the *Church-ſtile*, but he will not; does not he voluntarily hinder himſelfe from going to London? *that which he can do muſt be done firſt, before that which he cannot*. So ye that live in your ſinnes, you muſt firſt do that which you can, before *you can look* that God ſhould helpe you to do that which you *cannot*; if thou doſt all that thou canſt for ought that thou knoweſt, *Chriſt*, though he have not abſolutely engaged himſelfe, ſtands at the Church-ſtile, there ready to help thee. *There be men in the world whom he is reſolved to help; thou doſt not know but thou art the man. Chriſt* hath not told thee any thing to the *contrary*, but onely he bids thee do what thou 2 *Conſid.*

canst; canst not thou cut off thy long haire? are no *Sizzers* able to cut it? have not you a Tongue in your heads, ye that keep disorders in your Ale-houses? cannot you say, get you hence ye drunken companions, here's no entertainment for you? you must do that which you can, before you can expect Christs help to do that which you cannot; and if you will not do that which you can, you *do voluntarily hinder your own salves from doing that which you cannot*; *Iehoshua* could not *stand before Ai*, nor hinder a close *Achan* from taking the *golden wedge*, but when it was taken and known, he was able to make him an example. *Iehoshuah* he fasted and cryed unto God all day untill night, that the Lord would mercifully *save him and all Israel*; Now heare that answer the Lord gives him, Get thee up sayth he, why lyest thou here? *Iosh.*7.13. *Israel hath sinned, go and execute Iustice*, go and do *that first, and then I will answer thee about Ai*; for if *Iehoshuah* would not have done what he could, the Lord would never have helpt him to do that which he *could not*. So thou prayest for mercy and grace, oh that God would convert thee, and pardon thee; get thee up *sayes* God, dost thou stand praying for mercy as long as such things and such things are not reformed? thou hast drunken nesse in thy house, go and reforme that; thou art in league with a sort of base lusts, goe and *reforme* them; if thou wilt not do that which thou canst, how canst thou be sure God will help thee to do that which thou canst not? no thou stickest at *a will not*, as long as thou *refusest to do that*.

3. *Consid.* 3. Consider *if a man will not do that which he can*, neither *will he do that which he cannot, if he could*; the servant that will not go *five or six miles in* a day which he *can* for his Master, neither would he goe a *hundred* miles for his Master *if he could*; you that can *reforme outwardly*, at least if you would, and yet will not, neither would you reforme *more if you* could; ye have money in your purses, cannot you spend it better then upon swilling and drinking and gaming? *ye can well* enough, but *ye will not*. So you would do, had you that true riches, *Luke* 16.11. ye have *naturall abilities*; if ye will not be faithfull in them, so it would be if so be yee had better; ye that have *morall and civill endowments*, if ye will not be faithfull in them, neither would you if God should lend you more, &c. ye are able to avoid swearing and lying, but ye will not, neither would ye avoyd all other sinnes if ye could; if a man will not do *that which he can, neither will hee do that which hee cannot, if he could*.

4. *Consid.* 4. Consider, *if a man will not do that which he can, can or cannot all's one to him*, all sticks at *his will*. I cannot repent, and I cannot give over my sinnes, sayest thou; and I pray thee who *told thee that thou canst not?* I am naked *sayes Adam*, and who told thee that thou were naked? *sayes God*, Gen.3.11. So may I say, who told thee thou canst not? does not thy own *conscience* tell thee tis because thou *wilt not?* I cannot digge sayes the lazy *Steward, and to begge I am ashamed*, Luke 16.3. I cannot digge; if he had a cudgell about his back, it would make him to digge; to begge I am ashamed, sayes he; he was not *ashamed* to cozen his *Master* of his goods, but he was ashamed to *begge*. I have *married a Wife* and I *cannot come*, Luke 14.20. No, what did his Wife tie his legges? there is *a Lyon in the way*, *I cannot goe out sayes the sluggard*: alas thy owne sluggish wilfull *wills are this cannot*. Can or cannot all's one to them, they never come to try whether they can, yea or no; the sluggard never *looks* out to see the *Lyon* in the way, but he *dreams* there was one there, and he was willing to believe it, he would not go out to see: the idle steward did not trie whether he could digge, yea or no; if he had taken the Spade in his hand, and gone about the work, 'twere another matter; but I

Prov.22.13.

cannot

cannot dig, sayes he, he never would put it to triall, but takes another course without trying of that; so that alls one, can or cannot, if a man will not do that which he can, can or cannot, alls one to him.

5. Consider, *If a man will not do that which he can, this will make a mans conscience when he comes to speak in sober sadnesse, thank himself for his perishing*; mens *consciences* do but *jest with them* now, while they can say, tush tis because *I cannot believe*, and because I cannot repent; but at the houre of *conviction*, or the day *of judgement* at farthest, then conscience will speake in sober sadnesse, *when I was hungry, ye gave mee no meat*, sayes Christ, *when I was athirst ye gave mee no drinke, I was a stranger and ye took me not in, sick and in prison and ye visited mee not*, Matth. 25. 43. Mark, Christ puts no *cannot* on their consciences at the day of judgment; could they say, alas, we had never a bit of bread for to do it, never a drop of drink for to do it? no, you shall see how their *consciences were mute*; they could not say that they could not; could not ye comfort *Christs deare* members as well as *work them?* couldst thou not take them into thy house as well as *carnall acquaintances* its worthy observation to consider, that generally *Gods threatnings* do not run against *Cannots*, nor his *judgements* against *Cannots*, but against mens particular sins, that they *might have avoided*; for though mens sinfull consciences *do necessarily incline men to sin*, yet not *unto this sin*, nor *that sin*, *non determinat necessario ad hoc vel illud malum, hic & nunc*, say our *Britain Divines at the Synod*. Sinfull concupiscence does not necessarily determine men upon these and these sins, with the particular circumstances which they live in, as this rapine, this lye &c. Thus ye see this will make a sure ground of our Doctrine. if so be we can prove it. 5 *Consi.*

Every man can do more good then he does, and avoid more evill then he does.

This is a most *certain* and *infallible* truth; and needs no confirmation, but I will prove it notwithstanding.

First, because *God doth complain against the wicked for the voluntary doing no more good then they do*, what so much preaching and no more good? so many meanes and no more fruit? &c. *so God complaines against Israel, nevertheless they departed not from the sins of Jeroboam, &c.* and there remained the groves also in Samarish, 2 K. 13. 6. *the grove* also, what not so much as the *grove cut down?* and ye must have the sins of *Jeroboam*, that were enough stubbornesse one would think; but must ye suffer the *grove also?* reform nothing, no, not the grove under your face? see how *God* girdeth their *wilfull security* that they would do no more good then they did, nor so much as cut down that grove? so many warnings and threatnings, &c. and yet the grove also? yet thy filty Tongue, thy covetousnesse also, &c. notonly keep thy other lusts, but thy prophanesse also. 1 *Argu.*

Secondly, because otherwise there were *no roome for praise nor dispraise*, if a man could do no more good then he does, nor shun no more evill then he does, then no man could be *praised nor dispraised*, you know that wicked men and women may do many commendable things, at least more commendable ones then others, does not our Saviour discommend *Bethsaida*, and *Corazin*, in comparison of *Tyre and Sidon*? woe unto thee *Corazin*, woe unto thee *Bethsaida*; for if the mighty workes which have been done in thee, had been done in *Tyre* and *Sidon*, they would have repented in sackcloth and ashes, *Matth.* 11. 21. might not they have shewed *so much repentance at the least*? could not they have put on *sackcloth on their loynes*, and poured ashes on their heads if they would? they might have done so much at the least, and honoured the workes and Preaching of our Saviour with an outward honour at the least. You that have such abundant teaching as ye have, ye might *honour the Gospell* with some *outward honour* at the least, that would be more commendable, which most of you will not. 2 *Argu.*

Tamen impossibile erat Iudæos converti per externum prædicationem Evangelii absq; prædeterminante gratia: quia tamen obduratio nec erat Iudæi propria malitia quæ in Tyro & Sidonio, id circo à fonatore cordium corripitur Doct. Prid. lect. de mod. scient. p. 5.

3. *Argu.* Thirdly, because otherwise there *would be no rooms for the sword of the Magistrate*; if a man could omit no more *sinne then he does*, then what meanes the Pillories and Gallowes, &c. and other punishmenes upon Malefactors? will any man be so vain as to say *Achan could not choose* but take the *Babylonish garment*? certainly he might have let it alone if he would: why hast *thou troubled us*, sayes *Joshuah*. Josh. 7.25. Alas, he was not able to answer, oh *Sir, I could doe no otherwise*: No, no, he might have omitted it, and therefore the Law of man is favourable to such as offend against their wills; it does not hang such as kill against their wills.

4. *Argu.* Fourthly, because though *a carnall man cannot put off the old man*, nor shake off the *dominion of sinne in generall*, nor deny himself, but his very nature is sinfull and fleshly, he does *naturally sinne*, yet it is not his *nature* to commit *this sinne* at *this time*, and in *this manner*; the wickedest man under Heaven goes about his sinne with *proviall deliberation*, and a most free *disposition of the meanes*; the drunkard goes freely into the Ale-house, and calls freely for a jugge or two or three, as his lust is; his Host he freely suffers these disorders in his house, and freely goes to the Tap and does draw it, &c. *Ephraim did willingly walke after the Commandements*, Hos. 5.11. The wicked *King of Israel* commanded them that will worship *at Bethel*, and they did *freely and willingly* obey it. *Pilate willingly* contented the people, and therefore *he scourged our Saviour*, Mark. 15.15. For though all this was done by the *determinate counsell of God*, yet Gods counsell *put no simple necessity upon his will*; he did freely and willingly doe it; the wicked they *turne the grace of God into wantonnesse*, Jude 4. Mark, the Grace of God; whereby they might doe more good then they doe, and avoid more evill then they doe. Its true, a wicked man is the *servant of sinne*, and cannot *but sinne*, he is naturally a servant of sinne; of sinne I say, but he is *voluntarily and freely a servant of this sinne*, *for the Lord gives him reason, and counsell, and good motions*, and many *common graces*, whereby he may be freed from this or that act, but *he will not*, he will break out into these and these filthy *passionate words* now and then; say reason what it will, and common grace what it will, he will doe it, he will doe this, and he will doe that. I confesse, that when a wicked man is *desperate, and given up of God*, then it is otherwise, then his will is so greedy, that he *cannot take it off*; *but he is the more inexcusable*, because his will is *then double*.

5. *Argu.* Fifthly, *A wicked man can do more good, &c. for a godly regenerate soul may avoid more sin then he does.* Though God have freed him from the slavery of sin, and he is *become the servant of righteousnesse*, Rom. 6.18. nevertheless they may do more good then they do, and avoid sin a great deal more then they do; what man will say that *Dauid could not otherwise choose but commit that adultery* which he did, and that *murder* which he did; I appeal to your *consciences* ye soules that are *godly*. When ye pray, forgive us our Trespasses, do not ye acknowledge with all that ye have been wanting to the grace of God? Do not ye confesse it with shame that you have given way to sundry *temptations* that by the grace of God ye might have overcome? and that ye have omitted many a good opportunity, that by the grace of God ye might have made *use of it*? I deny not but God does irresistibly convert his Elect at the first, and *infallibly* carry them on to the *end for the main*, but in *particular actions* he does not so; but though their wills be now free by grace, yet they may freely sin, even when they obey, and freely obey, even when they transgresse; and so they are forced to confesse they might avoid more evill then they doe, and doe more good then they doe.

Insuperabiliter movet, quamvis sit aliqua resistentia.

Again; *A wicked man may doe more good then he does, and avoid more evil then he does*; I prove it by induction upon his conscience

By these Particulars.

First, for the *outward acts of sin in the members*, thus all profane persons, drunkards,

drunkards, &c. ye are all convinced undeniably in your conſciences, theſe are ſins in the very outward members, *voluntas* it is *domina membrorum*; can ye ſay ye *cannot* paſſe by an Ale-houſe when ye turn in? *ye cannot come into Stratuds?* your own *legs* they ſhall judge you; can you ſay you cannot give over your nothing and lying? &c. your own Teeth and Lips ſhall judge you, &c. If you doe not root out theſe ſins, its without doubt becauſe ye *will not*. The Lord hath made all the outward man at the command of the *Will*; and therefore if the outward man be out of order, 'tis becauſe ye will: μηδεὶς τὸν λόγον ἐκεῖνον τὸν πάλαι ἴχω, ὡς δύναμαι οὐκ εἶναι, ſayes *Chryſoſt.* Let no man ſay I have but one Talent, and I have no power to be good; a *Talent* hath *power* to goe for a *Talent*, and twelve pence for a ſhilling, and if it doe not, 'tis becauſe ye *will not*. Haſt thou not power over thine own outward members, vouchſafed thee of God? the Lord in mercy lets thy will *have a deſpoticall power over thy members* as the Moraliſts call it, and why canſt thou not bridle them? as *Chriſt ſaid* to the Officer that ſmote him, *If I have ſpoken well, why ſmiteſt thou me?* John 18.23. Couldſt thou not have held in thy fingers? thou art inexcuſable then for all thy profane ſins.

1. *Argu.* *Amor ſui ipſius eſt objectum motivum; at Amor Dei ipſum eſt tantùm objectum terminativum.* Ameſ caſ conſ. De charit. arg. 2 Dicam.

Secondly, *Thou haſt naturall affections in thee*, and by them thou mayſt *do more good then thou doſt*, and ſhun more *evill then thou doſt*. Thus all civill Profeſſors, are left inexcuſable: Canſt thou not get more *ſtrictneſſe* of *walking* though not for love unto God, yet for love unto thy ſelf? be more frequent in good duties for *hope* of *Heaven*, and for fear of *Hell*; thats better then nothing; better do them ſo then not at all. What cannot a man do for *ſelf-love* and for *fear*? there is never a duty of Religion, but a man may every day do for love unto himſelf and for fear. God hath left theſe affections in thy ſoul on purpoſe. I know this is not enough; but what of that? Why doſt thou not go ſo far as thou mayeſt? what aileth thee that thou canſt not tame down thy pride *for feare of Gods* judgements, and bridle thy baſe paſſions for *fear* of *Hell*? It is not unknown that God hath vowed to deſtroy all the workers of iniquity. Tis not unknown that he hath prepared Hell for ſuch as thou art, as long as thou liveſt as thou doſt: Thou knoweſt this is true, and thou knoweſt God will be as good as his word, and thou art not able to abide it. Why doſt thou not curbe thy proud ſtubborn luſts for *fear* of *this Hell*? That's better then nothing; if thou canſt not do it for love, yet why canſt thou not do it for feare? haſt thou not as much reaſon as a brute creature, that is greedy of meat, yet a *whip-ſtick* is able to ſcare him from it? an *horſe* is deſirous to ſtand ſtill, yet a *ſpur* and a *rod* is able to make it go faſter; and is not *Hell* more *fearfull* then all *rods*? Why doſt thou not take heed for fear, leſt God ſhould ſend thee to Hell? a ſinner and a *hypocrite* are inexcuſable herein, for Hell may fear them; *the ſinners in Sion are afraid, fearfulneſſe hath ſurpriſed the hypocrites*; *who among us ſhall dwell with everlaſting burnings?* Eſay 33.14. who of us is able to dwell with everlaſting flames? and hypocrites may go ſo far; fear Hell, and abſtain from a million of ſins, for fear of theſe *everlaſting burnings*: canſt thou ſay thou canſt not reſiſt ſin for fear of Gods judgements? No, thou canſt reſiſt ſin for fear of leſſe evils then ſo; the fear of mens ſeeing thee can keep thee from committing adultery in the market-place, and cannot the fear of God reſtrain thee from it in private? thou dareſt not tranſgreſſe the *Kings Lawes* for fear of the Gallowes; and cannot the fear of Hell reſtrain thee from *tranſgreſſing of Gods*? *Gods diſpleaſure* is greater then the Kings, and thou knoweſt it: God is truer in his Law then any mortall man, and thou knoweſt it: and feareſt thou not me? *fear ye not me, ſaith the Lord? will ye not tremble at my preſence*, Jer. 5.22. Canſt thou ſay thou art not able to fear him ſo much as ſervilely? that is not ſo; for when thou art ſick, and ready to dye, then thou wilt fear him, then oh thou wouldſt fain become a new creature, and all out of fear of the great God; and canſt

Sub peccati ſui Nomen. hath it.

thou not now? No, no, how here be pleasures to be had, and thou *wilt have them*; here is the World, and thou wilt carke; here is businesse, and thou wilt be doing, and thou wilt not find leasure for God. No, thou wilt not; canst thou not doe this that *God bids thee at least out of feare?* this is nothing but a *lye* of *Satan*, thou wouldest doe them all for feare of a man. Suppose there were Lawes made that every man who does not pray in his Family Morning and Evening, should assuredly be hanged: whosoever sweares an Oath, should be hanged as soon as he hath sworn it: Whosoever breaks out into any bitter rayling speech, should suffer death. Suppose I say to all the duties of *Religion is were death to omit them, & the King had made such a certaine sure Law*, I dare say there would be many millions of Professors more in *England* then there are; rather then ye would be gibbeted, many swearers would never sweare more; many lyars never lye more; many profane housholders never omit Prayers in their Families more; and couldest thou doe this *for feare of a man?* why canst thou not then doe it for feare of the *great God?*

Thirdly, *The Lord hath given thee naturall counsell, and naturall reason and prudence*: Oh sayest thou, I am tempted before I am aware, and the passion is up before I am aware, I cannot help it for my life. *No, I believe thee when the Devill is once up*, there is no allaying that foul Fiend for the present; Thou canst not immediately allay it. But why canst thou not prevent it with *counsell and deliberation?* the very *Heathens have done this*, and thou hast advantage of all Heathen. God hath given thee not onely reason in thy head, and a naturall conscience in thy breast, but also *direction in his word* to prevent it, and if *thou dost not, thou wilt not*: are the lusts of thine appetite violent? why then dost thou not fore-cast for to reine them? why dost thou not abstaine from going to Feasts a while? why dost thou not stint thy Trencher with so much? If thy lusts be on fire, why dost thou feed them with fuell? Are the lusts of anger and wrath predominate in thee? thou rapst out an Oath before thou art aware, why then dost thou not as *Chrysostome would have thee, Set forfeitures for every Oath?* Why dost thou not intreat Gods people severely to reprove thee, and exact a fine of thee for every *misgoverning word?* Why dost thou not hawke such acquaintance as may occasion thy Tongue to cast out Oaths? Why dost thou not club down thy lusts with argument upon argument? shall I be touchy to be damned, and proud to be damned? &c. *five arguments of self-love* are able to knock them down. I doe not know how; No? that's because thou wilt not know; *They know not neither will they understand*, Psal. 82. 5. So thou knowest not, neither wilt thou understand; that's the reason thou still *walkest in darknesse*; why dost not *thou* oppose thy lusts at first rising? *non obstinebis ut desinas, si incipere pertuleris*, sayes *Seneca*; thou canst never get victory except thou be here first in the Field. The Lord hath given thee counsels on this fashion; why dost thou not use them? onely because thou wilt not; hast thou impediments? *Claraeus* had them too, but he overcame them sayes *Seneca*. Why dost not thou? If thou wilt not, thou dost willingly perish; thou mightst doe more then thou dost, but thou wilt not; and thou mightst shun more then thou dost, but thou wilt not.

Fourthly, because thou wilt say all these things are but *naturall*, and *morall*, and *civill*, I may perish for all these; But alas I am not able to doe any thing spiritually: I cannot believe, I cannot repent, though this be very true, yet thy plea is no excuse; for though they be naturall, yet *they are first. First that's in order which is naturall, and afterwards* that which is *spirituall; and if thou stickest there, thou stickest at a wilt not.* The Lord hath taken a sufficient *course to humble thee, and thou wilt not be humbled*; thou sayest thou canst not obey spiritually, I grant it, its most true: nor repent spiritually: why then wilt thou not be humbled that canst thou not? As God said to *Pharaoh*, *How long wilt thou refuse to humble thy self before me? Exod.* 10. 3. There is externall humi-

humiliation, as *Ahabs* humiliation, thou mayeſt come to, before that humiliation thou canſt not expreſſe: why art thou not humbled with that which thou mayſt? 1 King. 21.9.

Firſt then, why doſt thou not ſee thy caſe to be *damnable*? Doſt thou not know that judgement is paſt upon all to damnation? *Rom.* 5.18. *All men are damned in* Adam *or Chriſt.* Whoſoever is not *a new creature, is not in Chriſt*, but is a damned man to this day: thou knoweſt the Lord himſelf doth ſay thus: what hinders thee now from deducting a particular therefrom? If upon all men, then upon me; if all be damned to this day that are not *new creatures in Chriſt*, then I am a damned man to this houre: This *Logick* God doth vouchſafe thee; why doſt thou not reaſon on this faſhion? I am a damned man and a damned woman to this day: if thou wouldeſt be brought to this paſſe, there might be ſome hope of thee, *but thou wilt not*; thou wilt ſcrape up ſome hopes or other, thou wilt not believe this; Believe thus, *ſayes God*, but I will not, ſayeſt thou: no, thou wilt have thy luſt ſtill, and thou wilt not believe this; if thou wouldeſt believe verily thou art a *damned man*, becauſe thou art not *a new creature in Chriſt*, may be thou wouldſt never have done till thou art one, thou wouldeſt forſake all, and follow *Chriſt in all* things, but thou *wilt not*.

Secondly, but I cannot, ſayeſt thou: why then wilt thou not *deſpaire in thy ſelfe*? a man muſt deſpaire as he is, otherwiſe he can never *get into Chriſt*: as long as a man lives and does after the fleſh, he can have no true hope of mercy, or pardon, or any thing, no, he is a *dead man*, all the *Angels of Heaven* cannot help him; if there were a thouſand Chriſts, he ſhould periſh without them; and why wilt thou not deſpaire in thy ſelfe? Deſpaire? God forbid. I'le never deſpaire while I live, God is more merciſull then ſo, and I hope I need not deſpaire, *Chriſt died for ſinners, and I were a foole if I ſhould deſpaire.* Thus thou pleadeſt with God for thy vain hopes; but why wilt thou? ſayes God, why wilt thou plead with me? thou haſt tranſgreſſed againſt me, *Jer.* 2.29. Thou pleadeſt for hopes, and lieſt in thy ſinnes, why wilt thou? Mark, the will is ſet on it, thou wilt plead: *thou mighteſt deſpaire of thy ſelfe, but thou wilt not*; and therefore thou wilt wilfully periſh.

Thirdly, but I cannot *pull down mine own heart*, nor maſter mine own will ſayeſt thou; No? Why then canſt thou not goe and *reſigne it to God*? Lord, here is a proud heart, I cannot humble it; Oh, here is a ſtony heart, I cannot break it? Lord doe thou; here is a rebellious heart, I cannot ſubdue it: Lord doe thou; but thou wilt not reſigne up thy heart, thou wilt not ſet about it as well as thou canſt; they *will not frame their doings to turne unto God*, Hoſ. 5.4. they will not; ſo thou wilt not frame thy ſelfe to doe it as well as thou canſt. And therefore thou doſt *willingly goe on*, and thou art wholly inexcuſable *before God*; and when he ſends thee to *Hell, thou ſhalt know thine own will brought thee thither*. Thou mighteſt reforme thine outward man, but thou wilt not; thou mighteſt bridle thy *Luſts* and thy *Paſſions*, but thou wilt not; thou mighteſt take a thouſand good opportunities, but thou wilt not. And therefore thou haſt no excuſe before God, thou doſt willingly periſh. Its true thou canſt not, may be, *but neceſſity is not in it, but thou wilt not*: indeed if thou didſt every day labour to fight againſt thy luſts, and reſiſt to the utmoſt, and couldſt not, then it were neceſſity, but thou doſt not, nay thou wilt not. He that reſiſteth and then cannot, he may plead, Lord, what a wofull neceſſity of ſinning am I in! but thou giveſt way to thy luſts, and therefore thou art inexcuſable, and thou doſt *willingly periſh*.

Repugnanti autem volenti neceſſitas eſt. Sen.

The Second Ground.

THe ſecond now followes. *Every wicked man is ſlothfull and negligent*: Thou evill *ſervant and ſlothfull*, ſayes *Chriſt*, Matth. 25.26. Thou haſt been lazie with the *Talent I gave thee*. I gave thee *preaching and teaching*, and thou haſt been lazie to hearen. I have given thee knowledge of that which is good, and thou haſt been lazie to improve it. I have pulled thee to Prayer by the motion of my *Spirit*, and thou haſt been lazie at the duty: Thou evill and ſlothfull ſervant, I have given thee many a ſweet opportunity *to be rid of that baſe luſt* that thou art moſt addicted unto, and thou haſt been lazie to take it. This is another ground of this Doctrine. Now if this be ſo, thou muſt lay the blame on thine *own will*, and not on *Gods denying the power*; becauſe ſloth is a fault of the will. I cannot call him a ſluggard that ſticks at a *cannot*, but onely him that ſticks at a *will not*. He that labours and ſtrives as much as he can, none will call him a ſluggard, but him that can labour more, and *will not*. *Sloth* is a *voluntary fault of the will: How long wilt thou ſleep O ſluggard!* Prov. 6.9. How long wilt thou? Its not a fault of impotency, but of will.

Five Demonſtrations to prove this.

1 Demon. Firſt, if thou be ſlothfull to good duties, then thou doſt onely *imagine a company of cannots*. I cannot doe as I would ſayeſt thou: No, why then art thou ſlothfull, to make more imaginary *cannots*? A ſlothfull man imagines more *cannots* then there be. I cannot goe this journey ſayes he, I ſhall be wery, I ſhall be rob'd, I ſhall fall off my horſe; I cannot travell it: the *way of a ſlothfull man is a hedge of thorns, but the way of the righteous is made plain*, ſayes *Solomon*. The ſlothfull man he imagines there's a thorn-hedge in his way; I ſhall be prickt, I cannot get over it; What? is there a thorn-hedge in the way? No; for the righteous that goes it, he finds it plain, he ſees none, no; there is no ſuch thorn-hedge in the way, but he does imagine one; and therefore *he will not is his let, not his cannot; for he does but imagine a cannot*. So doſt thou ſay, I cannot doe thus and thus; why then art thou ſlothfull to imagine more cannots, and thorne-hedges then there are? I cannot live then. Oh I cannot goe ſo often to Prayer, and if I ſhould doe ſo as you ſay, I ſhould be houted at up and down; you tell me I am a Hell-hound for my pride and my paſſions; Oh if I ſhould believe this, I ſhould never have merry day more. Alas all theſe are *but imaginary cannots, imaginary Thorne-hedges*. I cannot be ſo ſtrict, neither can I put it up. I ſay thou doſt but imagine a company of cannots, and therefore *thou wilt not*.

Prov. 15.19.

2 Demon. 2. Demonſtation. *If thou be ſlothfull to good duties, then thou makeſt every little difficulty a cannot*; nothing but an *impoſſibility is a cannot*, but if thou be ſlothfull, thou makeſt every little difficulty a cannot. I cannot turn mine own heart, nor break mine own heart: but why then art thou ſlothfull, to make every little difficulty a cannot? a ſlothfull man makes every little difficulty a cannot. *The ſlothfull man will not plow by reaſon of cold, and therefore ſhall he beg in harveſt and have nothing*. He will not plow by reaſon of cold, he ſticks at a very little difficulty; his fingers are ſo tender, forſooth, they muſt not ake, his toes are ſo Lady-like they muſt not ſmart, becauſe its a little difficult, therefore he will not doe it; He will not plow by reaſon of cold; Well, beg then and ye will: cannot you endure a little cold? yea, he could endure it, but it would be difficult; and therefore ſayes the Text, *He will not plow by reaſon of cold*. He does not ſtick at an *impoſſibility*, for then indeed he *could not*. But the ſlothfull man will not plow by reaſon of cold; he ſticks onely at a difficulty, and therefore he will not; nay if he ſhould labour ſoundly indeed, his very labour would keep him from being acold; the truth is, its *the labour of plowing* that he is againſt; and therefore every little cold ſhall ſerve for an excuſe:

Prov. 20.5.

excuſe; So why art thou ſlothfull to count every petty difficulty a *cannot?* its an uncomfortable thing to be alwayes poring on my ſinnes, I cannot abide it, its troubleſome to be Tongue-tied. What not ſpeake a word but onely with warrant from Scripture? I cannot abide it, what never helpe my ſelfe at a dead lift by telling a lye? never right my ſelfe by a little revenge? never comply nor ſort with ſuch and ſuch old acquaintance, becauſe they drop out an Oath now and then before they are aware? O I cannot abide it. What thus preciſe? I am not able to abide it. *I cannot? I cannot thy ſtubborne will ſtoop to a little difficulty?* get thee to Hell, and ſee if thou canſt abide that, and there thanke thine own will for thy periſhing.

3. Demonſtration, if thou be ſlothfull, then *thou turneſt thy very abilities into cannots*; not onely all difficulties, but alſo thine abilities into cannots. Like *a drone* that is lazy, he loſes his *abilities that he hath*. *By much ſlothfulneſſe the building decayeth.* Alas I am very dead-hearted, ſayeſt thou; nay, but O man the time was when God quickned thee at a Sermon, why didſt thou let it decay? the time was when thou wert a little well affected, why didſt thou let it decay? time was when thou wert ſober, and leſſe given to wrath and paſſions, and why didſt thou let theſe good conditions decay? the Lord gave thee them heretofore, and thou haſt played the ſluggard with them, and therefore now they are decayed. Thy quickening is decayed, thy ſorrow for ſinne decayed, thy meltings decayed, through much ſlothfulneſſe the building does decay. *He that is ſlothfull in his worke, is brother to a great waſter*: So thou art brother to a great waſter, becauſe thou art ſlothfull. 3 *Demon.* Eccleſ. 10. 18.

4. Demonſtration. If thou be ſlothfull, then thou doſt *voluntarily nayle thy ſelfe unto cannots.* There is many a ſinne that now thou art a ſlave to, that thou mighteſt have trodden under thy foot, but now thou canſt not; thou mighteſt have gone further and further on in reformation, if thou hadſt held on when thou wert going, like a Coach, its eaſier to make it runne on when once its going, then ſtirre it when once it ſtands ſtill; and now thou canſt not now thou art *nayled* to it, *like the doore to his hinges.* Now thou canſt pray and pray and grow ne're the better; hear and read and ne're the holier: *As the doore turneth upon its hinges, ſo doth the ſlothfull man on his Bed.* The doore goes to and fro, to it goes, and fro it goes, it goes may be all the yeare long, and ſtill it hangs juſt upon the ſame hinges, and after ſeven yeares travell; it hangs there where it did; its nayled to its hinges. So its with a ſluggiſh heart; he goes to a Prayer and from a Prayer, to a Sermon and from a Sermon, to a good duty and from a good duty; and ſtill he hangs juſt on the ſame hinges, he hath gotten no ground, is juſt where he was; ſo thou art juſt at the ſame paſſe, after a thouſand prayers and a thouſand Sermons, and millions of good duties, ſtill thou hangeſt on thy old duties, ne're the more pure to this houre. 4 *Demon.* Prov. 26. 14.

5 Demonſtration, *Sloth is a lazy putting forth of halves of that power one hath.* This alſo is the very nature of Sloth; when a man hath more power then he ſhewes, but he is lazy to put it all forth. The Scripture uſes a compariſon of a man that hides his hand in his boſome, and though he have meat ſtanding before him, yet he will not ſo much as bring it to his mouth. *A ſlothfull man hideth his hand in his boſome, and will not bring it to his mouth.* What? why does he ſtarve? becauſe he hath not any meat? No, the meat ſtandeth before him: becauſe he hath not any hands? No, he hath a hand in his boſome: becauſe his hand hath the dead Palſie, & he not able to ſtir it? No, he will not put it forth. *He will not bring it to his mouth*, ſayes the Text: So when thou art *Praying*, thou will not put thy ſelf forth: when thou art *reforming*, thou doſt 5 *Demon.* Prov. 19. 24.

not put thy selfe forth; when thou art about any good service, thou dost not put thy selfe forth; here is a *Sabbath* before thee, and a Sacrament before thee, but thou wilt not reach it to thy mouth; thou wilt not put thy selfe forth. *The Lord tells thee this sinne will breake thy necke*, and thou wilt not so much as reach it to thy mouth, nor apply it to thy heart; may be it would humble thee, and [illegible] thee, but thou wilt not reach it to thy mouth; what a deale of power hast [illegible]? but thou putteſt it *forth by the halves*, when thou art examining thy conſcience, thou putteſt thy ſelfe forth by the halves, thou mighteſt put thy ſelfe forth many degrees more, but thou wilt not.

Oh beloved, this ſame point will *ſtrike the World dumb before God, even this, why did ye not put your ſelves forth to the utmoſt?* Thou haſt ſomewhat more in thee then by reaſon of thy lazineſſe thou doſt put forth.

Six arguments to prove it.

There is more then by reaſon of Sluggiſhneſſe thou putteſt forth.

1. *Arg.* Firſt, its a ſigne *it is in thee*, becauſe when *God does convert* a ſinner, he does *not put in new powers and faculties into the ſoul:* he does not put in a new faculty of *thinking* and *underſtanding*, and *willing*, and *affecting*, and *remembring*; No, the ſoule hath theſe faculties already, underſtanding already, and thinking already, and remembring and deſiring already, and willing already; but God does not put in new faculties, but turnes them that are there unto himſelfe: like a Watch out of frame, the wheeles are there ſtill, the ſpring ſtill, and every parcell there ſtill, but all out of frame, and the artiſt ſets them in frame; ſo the Soule hath them in it; True, it requires the *omnipotent power of God to turne all theſe faculties to him.* Notwithſtanding thou doſt *voluntarily turne them unto other things, and not unto God.* They are every one in thee, as thou art a man. But God may not have them, may and thou mighteſt put them *forth to more then thou doſt.* Other things can have them *ſuperfluouſly*, but *God may not have them.* (*I intend not a power of doing the leaſt good in a gracious manner, nor to engage God to give thee grace onely.*)

When God comes to work grace, he finds in thee indeed *Paſſivum capacitas, or potentia obedientialis*, but their owne naturall faculties are raiſed to ſupernaturall acts upon the ſupernaturall object, God.

2. *Arg.* Secondly, its a ſigne *it is in thee.* (I meane ſtill ſo farre forth as to demonſtrate thee ſlothfull.) I ſay its a ſigne it is in thee, becauſe thou canſt *ſhew a great power otherwiſe:* When a ſervant can *runne a race for his ſport*, why will he not *on his Maſters errand* when he bids him? Its a ſigne it is in him, and he will not put it forth. Canſt thou not ſpare an hour every day for private Prayers unto God, ſometime for to meditate and belabour thy heart? Thou canſt ſpare twice as much for thy belly and thy back, and thy profit. Canſt thou not ſhed tears for thy ſins? Thou canſt ſhed tears for madneſſe, and wrath, and vexation. Canſt thou not tell how to glorifie God? Oh my parts are very ſhallow, gifts very ſmall, &c. *but thou art wiſe to do evil.* Jer. 4.22. *They are wiſe to doe evill, but to doe good they have no knowledge.* Its a ſigne it is in thee, *but thou wilt not.* Thou canſt not ſpeake for God, thou canſt not be angry againſt ſinne, nor lay to heart the miſeries of Gods Church: No? but thou canſt find thy Tongue faſt enough for to raile, and clamour; and thou canſt even burſt with anger when thou art croſt. Its a ſigne its in thee, a ſigne there is wit enough in thee, and ability enough in thee to take paines. Thou haſt it for *other things*, but thou wilt not *put it forth for the Lord.* Oh how does this provoke the moſt High? *That ſtrangers ſhould devoure all thy ſtrength*; like Ephraim, *ſtrangers* Hoſ. 7.9. *devoured*

devoured all his ſtrength. God might have none of it, but ſtrangers and ſtrange luſts could have it: The World can have thy paines and thy cares, the things of the World they can have thy thoughts and thy ſtrength, *and not I, ſayes* CHRIST. As a Maſter complaines of his refractory ſervant, you can doe it for your ſelfe, and doe it for others, but you will not doe it for me; *a ſigne it is in thee, but thou wilt not put it forth.*

Thirdly, *A ſigne* it is in thee, *for thou canſt ſhew it to whom thou liſts,* like a ſluggard that will worke at idle times; ſo thou canſt ſerve God when thou haſt nothing elſe to doe; like *Pharaohs conceit of the Iſraelites,* That they would ſerve God becauſe they had nothing elſe to do. Ye are idle, *idle ye are, therefore ye ſay, Let us go and do ſacrifice unto God.* Becauſe they had nothing elſe to do: So when thou haſt nothing elſe to do with thy *Tongue,* then thou canſt give *it to God*; nothing elſe to do with thy thoughts, then thou canſt *think of God,* when thou haſt no uſe of a lye, then thou canſt tell truth, &c. a ſigne it is in thee; it is not the telling of the truth; it is not the ſpeaking very gently and modeſtly, that is not in thee to doe, but thou wilt not put it forth; nay thou canſt be ſoundly provoked while ſome are in company, and yet ſtill as quiet as may be, a ſigne it is in thee. 3 *Argu.* Exod. 5. 17.

Fourthly, *a ſigne it is in thee, but thou art ſo ſluggiſh thou wilt not put it forth, becauſe the rod is able to whip it out of thee;* Like a Boy that is idle and can ſay nothing, yet his Maſter is able to whip it out of him, then he can ſay it very roundly. So thou canſt not think of theſe things, yet let God laſh thee, and whip thee with *ſickneſſe,* or with the *pangs of death,* Then O I have beene a Drunkard, and I have beene naught, I have beene wicked, and Oh if God would recover me, I would not for a world ſinne ſo as I have done: Then thou canſt weepe, and then canſt cry, and then *O for the Miniſter!* A ſigne it is in thee, for a rod puts in no new, but onely laſhes up that which lay there; as the *Twigges* of the rod have no *vertue* in them to put *learning* into the Boy, but its a ſigne it was in him. Ah thou wretch thou, thy blood lies on thine owne head; why then doſt thou not now put thy ſelfe forth? Thou canſt, but Oh it kills thee to thinke now of taking paines after ſuch things; It kills thee now to goe to thy beads and lie at weeping croſſe, and be ſo holy forſooth; Oh it kills thee now to take paines hereabouts, like the ſluggard, *the deſire of the ſluggard kills him, for his hands refuſe to labour.* He deſires to have a *crop* but it kills him to go to the *Plough*; he deſires to have his markets, but it kills him to go thither. So thou deſireſt to go to *Heaven,* but it kills thee to take paines; Mortification, Selfe-Deniall, Repentance, Humiliation, Examination of Conſcience, Reformation of life; Oh theſe kill thee to thinke of them. A ſigne much is in thee; but it kills thee to put it forth. 4 *Argu.* Prov. 21. 25.

Fifthly, A ſigne *it is in thee, becauſe thou canſt do a hundred times more when thou art pleaſed; like a wilfull* lazy ſervant, you could do it better if you were pleaſed, ſayes his Maſter. So as long as thou art pleaſed thou canſt be more religious, a ſigne it is in thee. *Rehoboam,* his firſt yeares were religious; *Peter Martyr* obſerves, he was well pleaſed that ſame while he ſaw it was for the *eſtabliſhing of his kingdome.* And the *Levits* came to him, from *Ieroboam,* ſo long he was pleaſed, and then he was religious, but afterwards not; and why not afterwards too? Its a ſigne it was in him, but he was *not well pleaſed;* So *Ioaſh did right in the ſight of the Lord all the dayes of* Jehoiada. Why? then he was well pleaſed with Religion, for it helpt him to *root out Athaliahs faction; Iehoiada* had beene *the ſaviour of his life, the helper of him to the Kingdome, the Lord protector of his Nonage,* 5 *Argu.* 2 Kings 11. 2.

the eſtabliſher of his Scepter. All this while Religion did pleaſe him, but afterwards he *would not do right in the ſight of the Lord.* Why? becauſe other things now pleaſed him better; but its a ſigne it was in him. They on the rock, they could heare, and profeſſe as long as the *Goſpell* did pleaſe them, they heard it with joy, that pleaſed them well. Ye know joy is a very pleaſing thing, and then they could be forward to profeſſe it. A ſigne it was in them, but in time of *affliction and perſecution,* nay now the *Goſpell did not pleaſe them,* and therefore they *fall off.* So thou canſt love a child of God as long as he pleaſeth thee, nay thou canſt commend him for his holineſſe; O its a *credit* to thee to be acquainted with ſuch a one; but when ſome thing does not *pleaſe thee,* then thou canſt hate him in thy heart; all theſe are ſignes it is in thee, *but thou wilt not put it forth.*

Luke 4.13.

6 *Argu.*

Sixthly, a ſigne *it is in thee,* becauſe *thou wilt ſhew it in Hell*; *there* Dives *ſhall ſhew it was in him to have regarded a godly poore* Lazarus, *to have reſpected the ſalvation of his five brethren*; there he ſhall ſhew it was in him to feare Hell more then he did. Then the wicked ſhall ſay: What hath pride profited us? And what have riches and meanes advantaged us? Then they ſhall ſee it was in them not to count them for hypocrites, and Fooles, and mad Men, that were more religious then themſelves. *We fooles counted their life madneſſe, and we had them in deriſion, and lo they are received amongſt the Saints, Wiſd.* 5.3.4.5. And therefore it is in thee, why then wilt thou not put thy ſelfe forth? I ſay this will ſtrike you all dumb before God at the laſt day; why would you not put your ſelves forth? and how do you *ſtand lazing* and *idleing out the dayes of your own peace?*

Luke 16,28.

Ye cannot have any one excuſe.

No excuſe will ſerve impenitent ſinners come at the laſt day,

Firſt, Ye cannot ſay *no body hired you*: Indeed the carefulleſt ſervant in the World muſt of neceſſity be idle when none will employ him; why ſtand you here *idle all the day long?* No man hath hired us Lord, *Matth.*20.6. Marke, they have an excuſe that they were never hired into *the Vineyard.* That was more neceſſary idleneſſe; but you have beene hired, nay you were *hired very early in the morning,* and therefore why ſtand you here idle all the day long?

Secondly, Now thou art in Gods Vineyard, thou canſt not ſay *I cannot profeſſe,* I cannot profit by hearing, nor profit by praying, &c. Thou canſt not ſay ſo; for why doſt thou not labour? in all labour there is profit. Never did a man labour but ſome profit or other he did get; but thou wouldeſt not labour, but thou ſtoodeſt laxing and idleing. Faine wouldeſt thou be ſaved; faine eſcape Hell and damnation, and oh that this were to labour for it! Like the ſluggard that deſireth a Harveſt, and yet is idle; *O utinam hoc eſſet laborare*: He lies loytering and playing, and oh that this were to labour! Oh that this were to plough and to ſow! If his Bed were the Plough, and his Pillow the Teeme, he would then drive it well: So doſt thou, *utinam hoc eſſet reſipiſcere,* thou goeſt on minding the things of this life, carking and caring, &c. *Vtinam hoc eſſet reſipiſcere.* O that this were to repent, and this were to go to Heaven: thou art negligent of prayer, and, Faith, and Holineſſe, *Chriſt Jeſus ſave me,* Thus cryes the Drunkard, *Chriſt ſave me,* and thus the Worldling, *Chriſt Jeſus forgive me.* Thus like a ſluggard thou wiſheſt, O that this were believing and ſerving of God! Like the ſluggard I ſay, O that this were to labour! thou mighteſt profit if thou wouldeſt labour; *in all labour is profit*; but thou wilt not labour, and therefore inexcuſable. O what a ſpeechleſſe creature ſhalt thou be before God at the laſt day! This is the ſecond ground of the Doctrine; The reaſon why a wicked man does not turne unto God, is not becauſe he cannot, but becauſe he will not. I ſay the ground of it is this.

Prov. 18.23.

Every wicked man is ſlothfull and negligent.

Stirre

Stirre up your ſelves ye whoſe heart the Lord hath awakened; Though the *wicked be* ſlothfull, *will ye* be ſlothfull alſo? O what infinite reaſon hath the Lord to correct us, every one of us all? *How wofully ſlothfull are our hearts!* I cannot maſter my unruly heart, ſayes one, and I cannot caſt out this ſame hard-hearted *Devill*: Thus we ſay like the Diſciples *of Chriſt*, we could not *caſt him out*. O faithleſſe Generation, how long *ſhall I be with you*, ſayes *Chriſt*. Mat. 2. 19. Cannot caſt him out? Why? he could goe *out by Preaching and Faſting*; So theſe ſame diſtempers of heart, theſe *frozen-hearted Devills* would goe out ſoon enough by Faſting and Praying; But oh we are ſo lazy thereat, and ſo cold, and ſo dead, and ſo drowſie, we doe not take paines. There is *teaching in abundance*; and why cannot ye learne; There is *miſery enough on the Church*, and why cannot we *mourne*? There is woe enough a comming, and why *cannot* we provide for't afore-hand? *God will whip out theſe lazy weeds out of us, if we belong to him*; O it provokes him! *as Vineger to the Teeth, and ſmoke to* Prov. 10. 26 *the Eyes, ſo is the ſluggard to him that ſends him.* Ah thou lazy drowſie; this 'tis to ſend a leaden-heeld drone of ones errand; it makes the *Maſter* look as *ſowrly* on him, as if he had drunken a *Porringer of Vinegar*. So beloved, this our ſloth to good things it doth deeply provoke God; there is many a *mercy* we loſe, becauſe of our ſloth; many a *grace* we never attaine, nay many a *croſſe* and many a trouble doe we get by reaſon of our ſloth. Oh let us ſtir up our ſelves, and blow up the *ſparks* that are under the *embers*, or elſe it will be evill and bitter, that God will make us to ſuffer. And you that live in your ſinnes, let me tell you, *ye can never look for mercy except ye ſhake off your ſloth*; ye may deſire to be converted, and pardoned, and ſaved, and ſo forth; *but the ſoul of the ſluggard deſireth and hath not*; but the diligent *ſhall be made fat*. 'Tis the diligent, the diligent onely that ſhall be fatted with grace; but ye may deſire all dayes of your lifes, but ye ſhall never have grace, except ye take paines. Nay, your own raines ſhall *torment you in Hell*; Oh how did I idle out my time, and let ſlip occaſions; and I would die, and I would to hell, and I would not doe otherwiſe, and woe is me that ever I was born, &c.

The third Ground.

A wicked man will not ſet himſelfe to uſe all the meanes that he may.

HE is not only *ſlothful* in the uſe of the ſame, not only he wil not do as much good as he may, but alſo he will not ſo much as uſe the meanes conſtantly in any faſhion. I cannot, ſaith he, repent, nor be ſuch a new creature as you talke of; Why then wilt thou not uſe the meanes? This makes thee inexcuſable. All the whole World both godly and ungodly have a cannot; indeed the ungodly their cannot is larger and begins ſooner, but the godly their cannot is much leſſened, and begins further off. The Lord inables them to goe further then all the wicked of the World; but beyond that, there begins their cannot. I ſay all the whole World have their cannot; I call that the meanes of grace, which is between their can and their cannot. As Prayers and hearing the Word, and ſtudying, and meditating, &c. The Lord ſeeing all men in their *cannots*, hath appointed ſuch meanes as they *can*, whereby they are to ſeeke unto God to do that which they cannot. Now a child of God whoſe *cannot* is in ſome meaſure healed by grace, he can pray in faith, and heare in faith, &c. And therefore Prayer in faith, hearing Gods Word in faith, &c. are his meanes to get more: he cannot obey more, nor believe more, but he uſes theſe meanes that he may. But a wicked man, his *cannot* is larger, he cannot pray in faith, and do theſe in faith, and therefore the faithfull doing of theſe duties are not his meanes. I cannot do ſo, ſayes he; no, but thou mayſt

Liberum arbitrium liberum.

mayſt ſet upon them all, and doe them in as good manner as thou canſt; that is thy meanes. Though thou canſt not pray in faith, yet thou canſt ſet up conſtant prayers in thy family though, ſuch as they are: Thou canſt not conferre with grace, but thou canſt conferre about grace every day: thou canſt not repeat the Word to thy houſhold in faith, but thou canſt repeat it in as good a manner as thou art able; that is thy meanes. Now, if thou wilt not uſe the meanes, thou ſtickeſt at a *will not*, and when thou doſt periſh, thou muſt thank thine own will, thou ſtickeſt at a *will not*. The firſt queſtion Chriſt asks thee is this, what canſt thou doe? As when the ſonnes of *Zebedee* beg'd to ſit one on the right hand, and the other on the left, this they could not, except God did vouchſafe them a new gift. But what can ye doe? ſayes Chriſt, *are ye able to drink of the Cup that I am to drink of, and be baptized with the Baptiſme that I am baptized with?* We are able, ſay they, *Matth.* 20.22,23. *Ye ſhall drink, &c.* Mark, he puts them to doe that which they can, and then bids them leave that which they cannot unto God. I ſay, the firſt queſtion Chriſt asks thee is, what canſt thou doe? I cannot be a Saint, Lord help mee to mercy, &c. Yea, but what canſt thou doe? Canſt thou not uſe theſe and theſe meanes I appoint thee? If thou wilt not doe them, neither will I help thee. This is the nature of meanes, to be a meanes to that which one cannot. A child of God can pray in faith, but he cannot maſter ſuch a luſt, and therefore he prayeth in faith that he may. He can heare the Word preached in faith, but he cannot get his heart to it as he would, and therefore he heareth in faith that he may. Doing theſe in faith are the meanes; now this is not the meanes of the wicked, for they cannot doe any thing in faith; but their meanes is to ſet about them at leaſt, that they may. I cannot pray in faith, ſayeſt thou, yea, but thou canſt ſet up conſtant Prayers in thy Family though, ſuch as they are: thou canſt not caſt off thy ſinnes in faith, thou mayſt caſt them off though; a godly man may doe theſe things in faith, and therefore that is his meanes. But that which is his can is thy cannot, and that which is his meanes, thou muſt uſe meanes unto. Thou muſt pray that thou mayſt pray in faith, repeat the Word, that thou mayſt repeat it in faith: reforme thy life, that thou mayſt reform it in faith; and ſeek the Lord, that thou mayſt ſeek him in faith. Now, if thou wilt not ſet upon the meanes thou ſtickeſt at a will not; I confeſſe here is the difference, *the godly have a promiſe upon their uſing of their meanes, they uſing them in faith, but thou haſt no promiſe; yet who knowes what God may doe?* As the King of *Nineveh* ſaid, Let's cry mightily to God; let's caſt away theſe and theſe ſinnes, *who knowes if God will turn and repent?* Jon. 3.9. he had no promiſe, he could not tell whether God would forgive: He would ſet upon the meanes, he would cry mightily; and it hit well, for God ſpared the City: if thou wilt not ſet upon the meanes, thou doſt willingly periſh; and here I cleered two things, 1. That God appoints every man the meanes that he may uſe, he may uſe thoſe meanes that God commands him as meanes. 2. That if he will not, he does wilfully periſh.

Col. 4.6.

Note.

This confounds the *Helkias* of the Arminians.

Arguments to prove a wicked man may uſe the meanes that God appointeth as meanes.

I cannot heare the preaching of the Word, ſayeſt thou, I am deaf, I cannot heare Sermons, then that is not thy meanes: reading, which thou canſt; and meditating, which thou canſt, is thy meanes. Every man may uſe the meanes that God does appoint him as meanes.

1 *Argu.* First, becauſe its the very *nature of meanes* to come between ones *can* and his *cannot*, and therefore they are called *media*, becauſe they come in the midſt between a mans can and his cannot. By what meanes may I goe up to *London*? flying in the Aire is not any meanes. No, that is a *Birds* meanes and not *mine*, I cannot doe it; but my meanes is going, if I have legs; or riding if they be not able; or carrying if I cannot ride. Every mans *mediums* come in be-

Media.

tween

tween that which he *can* and that which he *cannot*, and he is to use them, that that which he cannot he may be enabled to doe.

Secondly, because God does not *exhort men* like a company of stocks and stones, but as *men* that are *edifiable* by his words. If there were no means they could possibly use, they were like stocks and stones. If they had no eares as means to let it in, no understanding as means to conceive it, no power of willing at least to set about it, then we should preach to a company of stocks: There must be some means propounded, that men are enabled to use (though by any power of their own they cannot doe it graciously) or else as good preach to a company of stocks. Now God protests he draws men as men may be drawn: *I draw them with cords of a man*, *Hos.*11.4. That is, with such cords as a man may be drawn with, not like a company of stocks and of stones; if ye have but the carnal reason of a man, these cords they would draw you. God draws you like men, with cords of a man: indeed in the quickning of the heart, and in point of repentance, a man is no more active then a stone. But when he draws you to the means, he draws you like men, and therefore ye may come if ye will, and if ye be but men, these cords are cords to draw men.

Thirdly, because Gods anger is very reasonable; when a Master is angry with a servant that may doe a thing and yet will not, we call his anger a very reasonableanger. I know Gods anger is very reasonable, for things which thou canst not; because once he gave thee power; but when he commendeth the meanes, now this anger is very reasonable. We our own selves count his anger very reasonable in the like case; what will he not do it? No not use the meanes for to do it? Would not this anger any body? Say we so, for these things sake *comes the wrath of God upon the children of disobedience*. *Eph.* 5.6. That is for Adultery, for Fornication, for vain words, and vain hopes to be saved; for these things comes the wrath of God upon the children of disobedience. He does not say for not being renewed, for not being converted, but for these things comes the wrath of God forth. He's angry for that, but his wrath comes generally forth upon men for these things because they will not use the meanes; They will not give over those sinnes which are the hinderances to conversion. This is very reasonable; if a man were not able to do it, there would be some shew at least of unreasonableness in Gods anger; but there is not any shew of unreasonableness in his anger, when men will not buckle to the meanes which they may. When God commanded the *Egyptians* to submit and be humbled, they would not; he commanded them at least to use the meanes to let his people goe, and they would not. You shall see how the Text sayes his anger now was very reasonable: there is a sweet phrase, *Psal.*78.50. *He made a way to his anger*: in the Hebrew tis he weighed a path to his anger. He weighed it in a *ballance*: Mark how reasonably and proportionably God is angry. He puts his anger and mens sins in a ballance, and weighs out the right measure of anger. When a servant forceth a master to be angry whether he will or no, he cannot complaine his Masters anger is unreasonable; he may go of his errands, and he will not; he may do this businesse, and he will not; if he cannot do the businesse it selfe, yet he may use the meanes, and will not. Now his Masters anger is very reasonable, because he forceth him to be angry: as the *churning of milk bringeth forth butter, so the forcing of wrath bringeth forth strife*. Prov.30. 33. He does even churn his Masters passions, and he forceth the same, as a churner forcing the milk to become butter, so he forces ones kindnesse to become anger; and therefore the anger is very reasonable. So God is very reasonable in his anger: wilt thou not use the meanes to be quickned? Suppose thou canst not quicken thy selfe, but wilt thou not see about the meanes? This churneth the Lords anger, and his anger is very reasonable. *3 Argu.*

Fourthly, Gods offer of his Kingdome to the wicked is serious: if they were *Argu.*

were senseleſſe and quite dead, and could doe nothing, his offer were not ſerious: ſhould a man offer an hundred pounds to a dead carkaſe, here is an hundred pounds for you, if you'l take it, Ile give it you; this offer were not ſerious, becauſe the dead carkaſe is not able to ſtir, but is senſleſſe. True, in matter of *Converſion* it ſelfe a man is as dead as a carkaſe; nevertheleſſe he is not abſolutely a *dead carkaſe to all uſe of the means*; he hath the life of nature, and of reaſon, and of ſenſe, and therefore when God offers his Kingdome *in the meanes*, this offer is *ſerious*. *Turne you at my reproofe, behold I will poure out my ſpirit unto you, Prov.* 1.23. He ſpeaks there even of Reprobates and all, and he ſeriouſly offers them his *Spirit*, and therefore they might have gone about the means, but they would not; *Vocatio Dei eſt ſeria*, as our Divines doe all ſay, and therefore the means he appointeth may be uſed.

5. *Argu.* Fiftly, *becauſe Gods reproofs are very equall.* Should a man reprove a Cripple for not running, this reproofe were not equall, becauſe he is not able to doe it. I grant when *God* reproves the wicked for being ſinfull, ſuch *reproofs are all equall*, though they be not able to be without ſin: but then *equality* is grounded upon ſomething before, namely upon their *voluntary Apoſtaſie and inability in Adam*. But when God reproves them for not ſetting about the means, his reproofs then are very equall, and the equality is grounded upon their *wilfulneſſe preſent: Will ye not feare me?* ſayes God, I doe this and this. Mark, his reproof is very equall. God reproves *Iſrael* for *not obſerving his Statutes*, ſaying, *the ſtatutes of Omri are kept. Mal.* 6.16. You can obſerve his ſtatutes, why cannot you ſet about mine? he ſets up a Temple, you can goe conſtantly to it, why cannot you goe conſtantly to mine? The reproof was very equall. If thou wilt not ſet upon the means, thou art moſt equally condemned. I cannot Preach ſo often as ſome doe, nor be ſo much reſident as ſome are. No? Why wilt thou not give over one of thy two Livings then? Thou art able to doe that; *If thou wilt not ſet upon the means, thy condemnation is equall.* Thus I have confirmed this firſt Point, namely, that *the wicked may uſe thoſe meanes, that the Lord commands them as means.*

In the ſecond place I ſhewed, that this being thus, *thy condemnation muſt be wilfull, if thou wilt not uſe all the means.*

Arguments to prove it.

1 *Argu.* Firſt, *The Lord will not help that man by a miracle to get, that hath legs to go and will not.* Thou ſayſt thou wouldſt faine goe to Heaven; Tell me, what leg hath God given thee? what means hath he lent thee? If thou wilt not uſe them, the Lord will never help thee without. Had the *Iſraelites* had any *meanes* to have gotten over *Jordan*, as Ships, or Barks, Boats, or Bridges, or Fords, and they would not, he would never have helpt them *over without*. You know the Lord *parted the waters*, *Joſh.* 3. 13. but if they had refuſed the means, he would not have kept them on this manner without: if they had *food ſufficient in the Wilderneſſe* to eat, and they would not, he would not have *rained food* down upon them; had they had Shoomakers, and Drapers, and Cloth ſufficient to come by, and they would not, he would never miraculouſly have kept their garments from wearing. Its a tempting of God, when thou haſt the means, and wilt not be diligent in them, to deſire God to help thee without; thou wouldſt have thy children Gods children, thy family Chriſts family; then *uſe the means*. Set up the conſtant *Invocation of Gods Name* Morning and Evening among them; ſet up *Reading*, ſet up *Catechiſing*, and every good thing, or thou canſt never expect it. Wouldſt thou be holy and heavenly? then uſe the means; Talk of Heaven in thy meetings, reaſon about grace, inquire of good ſouls, and how may I come by an humble heart? How may I get faith, and be *led by the ſpirit*? If thou *wilt not be conſtant in the uſe of the means, all thy prayers to God are nothing but temptings*. Thou art troubled with by-thoughts; thou ſayſt thou wouldſt fain be delivered there-from, then uſe the

means

means, be not so long without God every houre, pray every day oftner, strive in the duty the harder, if thou wilt not use the means, God will never help thee without. Thou art full of thy doubtings, thou sayest thou heartily desirest to be freed; then use them cans, or thou lyest: give over thy broad walking, thy broad acquaintance, those that have no more holinesse in them then the flock are thy holiest friends; if thou wilt not use the means, God will never assure thee without, nor convert thee without; if *Dives* his five brethren will not heare *Moses* and the Prophets, they shall have no miracle from the dead, *Luk.* 16. 28. if God lend thee the means, he will not save thee without.

Secondly, God will not bate a farthing of the price he sets thee at; when a Tradesman hath once set his lowest price, he will not goe lower. Now the use of the means are Gods lowest price, the Lord will not bate a farthing of that; wherefore is a price put into the hand of a foole? *Prov.* 17. 16. the meanes of grace are this price, and the price is in thy hands; when the Lord vouchsafes thee the means, he wont bate thee a farthing of this price. He sets this price on his mercies and graces, thou must use all the means; not as though grace might be valued, for it exceedeth all prices; or as though grace were not free, yea its free and without price; its fit though that this price should be set upon the elect, that the proud beggar should choose to receive it; if thou wilt not give the price that God hath put into thy hand, thou art worthy to misse it. I will give so much, and labour so much, and pray so much, and reforme so much. No, no; that will not do. Christ will have further odds peony too, thy filthy speaking must off, and thy base passions and old courses must off, be I have thee stoop to all his holy means, wouldst thou have it cheaper? Mine own children and Saints never had it cheaper. Not *Abraham*, not *Isaac*, not *Jacob*, nor *Paul*, they were fain to use all holy means, to abandon every lust, to set up every duty, invocation in their families, meditation in their hearts, examination in their consciences, holy communication in their mouthes; none of my Saints had it cheaper: & thou makest a mock of them for praying so much, and professing so much, so much hearing, and so much gadding after Sermons, &c. Well, well, I'le not bate thee one duty, nor one lust, nor one carnall desire, I'le have thee set about all, or thou shalt never have mercy. Yea but I cannot find in my heart to put up this, nor to be abridged of this, and shall *Christ* and thou part for one *single farthing*? Perish then, and go and thank thine own will for it in Hell. God is resolved upon this price, & this is the lowest. 2 *Argu.*

Thirdly, *God will never be brought out of his walke, thou canst never look that God should come out of his walke to shew thee any mercy, or give thee any grace.* Now the way wherein God walkes, is the *meanes of grace and of salvation*; There thou must look for God, or thou canst have no hope for to find him. Suppose a poore *petitioner* should come with his petition to the *King*, he can never look to have the King come downe hither to *Rochford* to grant it him; No, he must go up to the *King*. The King is at Court at *White-Hall*, and there he may have him; if he will not go thither, he is wilfull, and if his petition be not granted, he may thank his own will: *So thou canst not looke to fetch God out of his own walke, the means of grace and salvation*, endeavour to obey his sayings, eryings, seekings, &c. These and other means of salvation are his walke, these are the wayes wherein they must wait to find God, if they would have him, *in the way of thy judgements have we waited for thee. Isa.* 26. 8. There the Godly wait for the Lord in the way where his walke is, *he will not be spoken with, but only there in his walke.* If thou wilt not seeke him there, thou maist thank thine own will, if thou misse him; ye that are negligent to hold out in Gods wayes, ye can never look to find mercy while ye live. Pray for mercy, and cry for mercy, and grone for mercy, ye must looke to perish without it: if ye will not seeke it in his wayes, you'le seeke him in some, but you will not seke *him in all*, assure your selves then you shall *misse* of him; do you thinke 3 *Argu.*

the *King* will come to you, to grant your petitions? you muſt goe up to him, and take him where he is to be ſpoken with. *God will not be ſpoken with but only in his wayes; the Jewes received Sacraments enough, every meales meat is a new Sacrament in the Wildernesse, afterwards they prayed prayers enough, but I will not heare you ſayes God, there will nee of your ſeeking for mercy, waſh you, make you cleane, put away from you the evill of your doing. Learne to do well; come now and let us reaſon together, if your ſins be as red as Scarlet, I'le whiten them.* Now he'l be ſpoken with if you will come hither; What not caſt his feare off in thy family? not give over thy baſe carnall comforts? keep ſuch diſorders under thy roofe, and in thy life? ſweare ſtill? and *give place to the Devill ſtill?* curſed paſſions ſtill? mock at any children ſtill? Doſt thou walke in theſe wayes and hope to find good? No; as good cut off a doggs neck, as give him ſacrifice of prayers as long as you walke in your own wayes, *Eſay* 66.3. you muſt ſeeke him in the wayes that he walkes in, and not chooſe your own wayes, heele never come out of his way for any of you all; what ſhall I doe Lord? ſayes *Saul*, he would faine have ſpoken with God there. No, no, goe to *Ananias*, &c. if thou wilt not ſeeke him in his way, thou art well ſerved if thou miſſeſt him.

I beſeech you conſider this point, you can never looke to be ſaved, except youle ſet your ſelves to do what you may, and uſe all thoſe means that you may, for though the uſe of the means does not ſave you, yet they are the way, though not *cauſa regnandi*, yet *via regni*; and if you will not conſtantly uſe them, you can never have his Kingdome.

Reaſons of it.

First, becauſe Heaven is an end, and an end can never be gotten without means; the end is eternall life. *Rom.* 6.22. *eternall life* is an end, and therefore except the means be all uſed, you can never attaine it.

Secondly, God hath *annexed it to the means*; all Heaven and Earth can never ſeparate them; either uſe all the means that God hath appointed, or elſe he hath decreed it, ye ſhall never be ſaved. When he hath once appointed theſe and theſe ſhall be your means, theſe ſhall you uſe for't, ye ſhall never be ſaved without them. When God hath appointed their abiding in the ſhip a means of their eſcape, you ſhall ſee what *Paul* ſayes, except *theſe abide in the ſhip, ye cannot be ſaved*, *Act.* 27. So tis for Heaven, except ye abide in the means, ye cannot be ſaved.

Thirdly, *Every ſoul muſt give an account before God, how he hath uſed the means*, whether he hath uſed them all yea or no. And according as the account is he can give, ſo ſhall his judgement be. God hath ſworne this, as I live ſaith the Lord; God hath pawned his own life upon this, that thus it ſhall be. *As I live ſaith the Lord, every knee ſhall bow to me, and every tongue ſhall confeſſe to God: every one of us all ſhall give an account unto God*, Rom. 14.11, 12. every one of us, God will *exempt none*, we muſt all be brought to an account for theſe things: will not thy heart bow to it? As I live ſaith the Lord, I'le make every knee bow to it, I'le make you bow or I'le break you for ever: as good do it as not, for ye ſhall give an account whether ye have done it or no.

Fourthly, beloved, *God will not ſet up another door into Heaven for any man in the World*: either come in at this, or you ſhall never come in. He'l never make *another Bible*, either be ruled by this or by none: He'l never chalk out another way, either go this way or chooſe, and periſh in thy *wilfulneſſe*. The drunkards way ſhall never be his way, the worldlings way ſhall never be his, nor the lazy Goſpellers his, nor the careleſſe profeſſors his, hee'le never change wayes, nor are *my wayes your wayes*, *Eſay* 55.8. you muſt amend your wayes, *Jer.* 7.3. and come unto his way, or ye ſhall never eſcape the evil to come: can there be any reaſonabler way then this?

Proofs.

Proofs.

First, Some of the meanes that God hath appointed you may do them without labour, you may do them with ease: do but say, I will, and it is done: What labour is it to say, company-keepers shall not sit drinking in my house? There is never an Ale-house in your Town, but if they will, they may roote out disorders from their houses: their own wills do destroy them. It is no labour in the world to do this, and will ye not do it? perish then, and thank your own wills.

Secondly, some of the meanes that God hath appointed, are easier then them, onely that you would give way to another to do them: may be the wife would have prayers in the family, if the husband would give way. The *Minister* would teach you, if you would give way: The Lord Jesus might work many things in you, if you would give way: this is lesse then to will. You that have good Wives, who would reform sundry things, if you would give way &c. I beseech you apply it particularly to your selves, your sin is wilfull, if ye yeild not, and will not give way.

Thirdly, Some of the meanes are yet easier, for some of the meanes of grace are better for you, even in your carnall and worldly respects. You say that's the easiest of all for a man to favour himself and his flesh: As for example, the reforming of your gaming, dicing, carding in your Inns, your drunkennesse and bezeling are the pot, your pride and your geygawes, and the like: would not this favour your purses, and be more agreeable to your very carnall respects? and therefore you that do not reform these, you pluck wilfull perdition on your heads.

Fourthly, some of the meanes of grace are harder to omit them then to use them: Many of you meet with more hardships in the omission, then you could light upon in the practice of them: I need not instance the particulars, they are very familiar.

Fifthly, some of the meanes of grace, be they hard, yet they are but hard, they are not impossible for you to use. They will ask no more then a little labour and diligence, and therefore omitted onely by reason of wilfulnesse.

I hope by this time you see clearly the truth of this ground. If ye will not set your selves to use the meanes of grace and salvation, when ye die you must needs lay the blame on your wills: And why will ye so? *why will ye die, O house of Israel?*

But notwithstanding the evidence of this truth, *The wisdome of the flesh which is enmity against God*, fils carnall minds with many objections against it: from all which I shall endeavour to vindicate it, by answering them all in order.

1 *Object.* The first objection is drawn from those Scriptures which say they cannot.

2 *Object.* From their own willingnesse, they would, but they cannot.

3 *Object.* Is from their own desires, they desire to do it, but they are not able.

4 *Object.* Is from their resolutions, they purpose, but whether they will or no, they are faine to break their good purposes.

5 *Object.* Is from their good endeavours (as they say:) they labour against their sins, and yet they are transported into them, *insomuch before they are aware, to be overtaken in company &c.* We will answer them in order.

1 *Object. answered.* As to the first Objection from the *Scriptures* which say they cannot, I answer.

Here are five cannots in Scripture:

Instead the Scriptures speaks of five cannots:

1 *Cannot.* First, of a *naturall cannot*; every man is borne by nature under a *cannot believe*, and a *cannot love God*. But there is difference between thy cannot repent, and thy doest not repent: there is difference betwixt these two.

The cause of *thy cannot* is one thing, and the cause of thy *dost not* is another. The cause of thy *cannot* is the carnalnesse of nature, but the cause of thy *dost not*, is the wilfulnesse of thy will. *The naturall man receiveth not the things of the Spirit of God, for they are foolishnesse to him*; neither indeed can he, for they are *spiritually discerned*, 1 Cor. 2. 14. Where the Apostle makes a different cause of a naturall *mans cannot*, and his *does not*: when he speaks of his *cannot*, he tells us the cause of that is because grace is spirituall, and he carnall. Neither indeed *can he*, because they are spiritually discerned: but when he speakes of his *does not*, you see he alledges a different cause of his *does not*. The naturall man *does not* receive the things of the Spirit of God; they are foolishnesse unto him; he counts them all foolish. He is so *wilfull* in his own carnall reason, that he counts it folly to deny it. Thou canst not do this and this dost thou say? Why then wilt thou count it folly to do so? when a man crosses thee of thy will, thou counteſt it folly to put it up, as were a foole if I should be so prodse as some be: I were a foole if I should not suffer a little disorder in my house, as long as I going by it. This is meere *wilfulnesse*; this, and not a *cannot*, is a cause of thy *dost not*. Thou canst not indeed because thou art carnall, but thy *cannot* is dead and not operative: thy will is the cause of thy does not; Like the *wilfull blind man*, he was blind and would not open his eye-lids. He could not see, but his *cannot lay dead*, for he would not open his eye-lids: his *cannot is not operative* till he will open his eye-lids. If he could see, yet he could not till he would open his eye-lids; so thou wilt not open thine eye-lids.

Secondly, the Scripture speakes of a *dollier are cannot*, when a man cannot do a thing, *onely because he cannot find in his heart to do it*. Thou canst not repent of this and that sinne and forsake it, the truth is, thy cannot *is* this, thou *canst not find in thy heart to forgoe it*. Such a course is profitable and pleasing to thy flesh, thou canst not find in thy heart to abandon it, thou canst not find in thy heart to be friends with such a one; to part with thy vanities, or to abridge thy selfe of thine angry speeches when thou art tird, &c. Thou canst not find in thy heart so do it. As the *Jewes, you cannot believe*, saya Christ, because *ye seeke honour one of another*. Joh. 5. 44. they would faine be well thought of of all their acquaintance, and therefore they could *not find in their hearts to believe in Christ*. Obedience would make thee to be out of favour with the *Pharisees*, and to be counted basely of in the World. Therefore they could not find in their heart to believe, now this is no excuse, thou canst not turne unto God, thou canst not find in thy heart to part with thy lusts, this is thy cannot.

3 *Cannot.* Thirdly, the Scripture speakes of a *judiciall* cannot, as a rogue cannot goe, because *for his loytering the Magistrate hath tyed him in the stocks*; This doth not excuse thee one jot; shall the villaine be wilfull in his loytering, and then complaine of the Magistrate that he is not able to go about his worke? I cannot goe about my worke sayes he; and who bad him be so idle as not to goe about it, when he might? Thou hast gone on may be wilfully in thy sinnes, and now the *Lord hath inflicted a judiciall cannot* upon thee. Thou canst not come out of thy sinnes, may the Lord hath cast this *cannot* upon thee in judgement; he hath set thee in the stockes for thy wilfull security. As the wicked Jewes, they could not believe, sayes the Text, because *Esaias* saith, *He hath blinded their eyes, and hardened their hearts*, Joh. 12. 39, 40. could they excuse themselves for their cannot? No, the Lord had set them in the stockes for their wilfulnesse and security. They could not believe, for they had wilfully provoked the Lord to cast this cannot upon them in judgement.

4 *Cannot.* Fourthly, the Scripture speaks of a *compounded cannot*, as cannot in *Iure compositis*, as we call it, a cannot in a compounded sense. As a Drunkard cannot conduct his family, his power wife and children. They as long as he lies here

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fing on the Ale-bench he cannot, in a compounded sense he cannot. *Aristotle* sets it out by sitting; he that is sitting cannot walk, that is, as long as he is sitting he cannot walk. As Christ saith of a carnall man, *he cannot be my disciple*: he cannot in a compounded sense: *He that cometh to me, and hates not father and mother, and wife, and children, yea and his own life, cannot be my Disciple*; *Luk.* 14. 26. he cannot indeed so long as he stands upon these terms, My father will not love me, and my mother will not like me; if I should be one of your Disciples, my friends would not own me; I must doe as I doe, or I cannot keep my wife and children. Indeed as long as thou standst on these terms, thou canst not be a Disciple of Christ, thou *canst not in a compounded sense*, but if thou wouldst; divide it, thou mightst: *no man can serve two masters*, *Mat.* 6. 4. mark; compound them together and he cannot; but if he would give over one, he might serve the other: thou canst not thou sayest; No, I yeeld thee in a compounded sense thou *canst not*; *thou canst not as long as thou art thou carelesse as thou art, as long as thou favourest thy self in such and such lusts, thou canst not. The compounding of thy security and laxinesse with Religion*, that is the reason why thou canst not; this is it that makes our prayers hard, and our repentings hard, our believings and all our performances hard; because we would fain be compounding. We have much adoe to Pray, our hearts can hardly be brought to wrestle, much adoe to be humbled, our wils will hardly stoop; if it were not *for these compoundings, these duties were easie*. And what excuse hast thou hence? none at all: for its a *cannot* onely in the compounded sense that thou makest it. *Impossibile est sedentem ambulare.* Note.

Fifthly, the Scripture speaks of a *humbling cannot*, a *cannot* not to bolster thee up in thy excuses, but onely to humble thee, that thou mayst be driven out of thy selfe unto God. A servant cannot live, except it be his Masters pleasure to take pitty on him; Is this any pretence to him to anger his Master? or to be negligent of his Masters commands? nay rather it forceth him to be so much the more carefull to obey him, and to be humble before him. So the Scripture sayes, that thou canst not without God, except God shew mercy on thee to convert thee and save thee, thou canst not be accepted of him. *All this is to humble thee, not to help thee withexcuse.* Tush I cannot doe as his Ministers doe bid me, I cannot mortifie these sins, I cannot be so strict, this is too much precisenesse you speak of. *O murmure not, this cannot is only to humble thee murmure not among your selves*; *No man cometh to me, except the Father draw him*, *Joh.* 6. 43, 44. This is no reason why thou shouldst murmure or carpe, or be stubborne as thou art, thou canst not come at Christ, except the Father take pitty on thee to draw thee. Thou hast so much the more reason to be humbled, and not to goe on wittingly and wilfully as thou dost. Canst thou not be holy and saved, except he be pleased to pitty thee? in what a wofull case then art thou, to provoke him as thou dost? So much shall suffice for thy first Objection drawn out of the Scripture. 5 *Cannot.*

The second thing thou objectest, is thy willingnesse; thou wouldst as thou pretendest, but thou canst not.

And answer thee for this. 2 *Object. answered.*

First, may be its the will of thy conscience, and not the will of thy heart; thy heart is carnall and unacquainted with God, and so its contented to be, onely thy conscience would have thee grow better and more heavenly, but thy heart will not yeeld; and therefore all thy willings are nothing but deludings; they are onely the willings of conscience, and not of thy heart. Thou art chafing and fretting every foot, thy conscience tells thee thou shouldst not; thou art praying carnally every day, when thou hast done, conscience sayes thou shouldst pray holyer then so, *conscience would, but thou wilt not*, conscience would have thee get assurance for Heaven, but thou wilt not be at the paines. Alas, this makes thee inexcusable, for now thou condemnest thy selfe, and yet wilt

wilt sin; *Thou art inexcusable O man whosoever thou art that judgest, for wherein thou judgest another, thou condemnest thy selfe*, Rom. 2. 1. Mark, when a man condemneth himself, he is inexcusable. (I doe not now quote it for the particular the Apostle does instance there for judging another) for the truth is the same, whatsoever sinne we doe instance in, the truth is this that *Paul* grounds his speech on: *He that condemneth himself in a sin, and yet will go on in it, that man is inexcusable.* What now hast thou gotten by thy plea? thou wouldst, thou sayst; this makes thy sinne to be worse, in that thy conscience would, and yet for all that thou wilt not.

Note.

Secondly, may be its a copulative will; thou hast a will to repent and be godly, but it is with a copulative will. Repentance and some lust, Godlinesse and some lust; thou wouldst fain please the Lord and thine own lust too; be religious and proud too; believe in Christ and covet too; and be vain too, &c. Thou hast a will but it is a copulative will, to serve God and do this too; Pish, cannot I serve God, and doe this too? No, no, this same copulative will is a flat contradiction. Couple light and darknesse? *Christ and Belial?* 2 *Cor.* 6. 15. It's a contradiction to imagine to couple them, for they cannot possibly be coupled. And therefore this same copulative will is nothing but a mockery, and the truth still is this, thou wilt not.

Thirdly, May be thou hast a woulding will; this is no will, but onely a velleity; so thou hast a woulding will. I would do as well as any other, but I cannot; to speake properly this is no will, for its onely that will wherewith fooles will things impossible; I would I were at *London* with a wish, sayes he; I would I could flie as well as an *Eagle*. These things are impossible, and therefore its no will, but meere folly; thus may be thou willest grace, I would with all my heart I could do as God sayes, God knowes my heart, my will is good, I would be better then I am; And yet thy conscience can call for some thing or other to be mended, and thou wilt not. This is an impossibility, and therefore no will; like the foole that would sit in his chaire, I, and would I were at *London*, he would faine be at *London*, and sit still. So thou sittest at the same passe, I would I were in Christ; thou wouldest faine be in Christ, and yet thou art loth to stirre out of that base temper thou art in. This is an impossibility, a folly and no will, woulding and no willing. I grant the Saints of God have their wouldings, and their would does go further then their will; their will is absolutely set to be holy, and they would be more holy; their will is deeply to be humbled, and they would be deeper; their would is grounded on a will, they will in some measure and they would goe further. I will, oh that I could will more! But thou that liest in thy sinfull estate, *thy would is pure folly.* A would grounded upon a *will not*, is foppish; the *Saints would is grounded upon a will*; *but thine, the root at bottome is this, thou wilt not.*

Note;

Fourthly, may be thou *hast a generall metaphysicall will*, but to come *particulars*, there *thou wilt sin.* I hate the Saints of God? God forbid; I'le never hate them while I live; and yet come to this Saint and that Saint, *him thou wilt hate*; *him?* He is the veriest *hypocrite* in the Country, and keepes more adoe then needs. Thus thy will is good to a company of metaphysical Saints in the clouds; but those that are Gods *Saints in particular*, *there mockest.* I be stubborne against the Commandements of God? I will not be stubborne against them; yea, but *this and that Commandement thou wilt not observe!* Thou wilt not thinke best of them of whom thou shouldest, nor take up that carriage in meetings that thou shouldest; thou hast a good will to the Commandements in affliction, but thy will stands against the particulars of them. Generals are but Notions, when they are abstracted from the particulars. And therefore thy will is but a Notion; the will when it willeth indeed, willeth particulars, this particular duty, this particular Ordinance. Indeed good in,

When carnall men can discover no other blemish in the Saints, then they charge them with hypocrisy.

the

the generall is the object of the will, but when the will comes to will in the exercise of it, it pitcheth on particulars.

Fifthly, thou hast no true will. I speak still to the carnall, I say thou hast no true will, because if thou *truly didst will thou couldst*; if thou didst truly will to believe, and will to be a new creature, thou couldst; for the will it hath *potentiam executivam, so farre as it will, &c.* It hath an executing power to goe so farre as it wills; if thou didst truly and really will to speak holy, thy will would make thy tongue to put it in execution. If thou hadst a will, thy will would command execution, *my tongue shall speak the praise of the Lord*, sayes *David*, Psal. 145. 21. 172. *my soul it shall praise thee*, verse 175. I grant the wounding of the will goes further then all execution can goe; *to will is present with me, but how to perforate that which is good, I find not*, Rom. 7. 18. I quote this place the rather, because many wrest it to their own *destruction*. Oh sayes a wicked man, I have a good will, I would as *Paul* sayes, *but I cannot performe*, thus men misinterpret this place; for *look how farre* Paul *would, he could performe*, for the will hath *potentiam executivam*, and an imperative force over the man. What he did will, he did performe, he performed it in *his heart*, and *tongue*, and *hand*, only further he would *draw* his will forwarder then it was; but he could not; his very will was partly unwilling, he could not indeed performe so much as he would, that is, he could not draw on his will so strongly as he would. His will was not perfectly sanctified; no Saint in this World hath any perfect completnesse of will, and therefore his performance is not perfect, because his will is not perfect. I say if thy will be converted to God, thou thy self art converted to God, obedience goes as farre as the will. And therefore if thou art willing, its certain thou art obedient; if ye be willing and obedient, sayes the text, *Isa.* 1. 19. whosoever is willing to obey, that man does obey in some measure, because the will hath power of execution, and the whole man at command. This is the reason why *Divines* say, that the *sincerity of the will is the condition of the Gospel*; wherefore if thou beest not obedient, neither art thou willing to obey; all the powers of thy soule, and all the members of thy body, thy will hath an *actus imperativus* to command them. Now if thy will will not command them to yeild, thou art not so much as willing at all. If a Justice of peace should tell me he would give me a warrant, and yet when all comes to all he will not command his clerk to write it, nor his own hand to set to it, I see plainly he will not. Dost thou say, I would obey Christ, and I would deny my self, why then dost thou not command thy Clerke to write it? If thy will will not command tongue, Tongue thou shalt never talk so unprofitably as thou hast done, and Eare thou shalt never hearken after vanity as thou hast done, and thoughts, Thoughts ye shall never run at rovers as ye have done: If your will were but willing it would command your whole soul, *Soul thou shalt not doe as thou hast done*: as *Davids* will commanded his soul, *O my soul blesse the Lord, and forget thou not all his benefits*, Psal. 103. 2. Nay, he commanded all that was in him, *all that is in me blesse his holy Name*, vers. 1. So if thou wert willing, thy will would command all thy soul; soul thou shalt not be so seldome at the throne of grace as thou art, &c. Thus much of the second objection drawn from the will.

Objection the third.

But I doe desire to doe it, and therefore thou dost me finde at a will not.

3. *Objection answered.*

I answer thee, who can tell best what is in thee, God or thine own heart? verily the Lord that did make it is likeliest to know best. Now the Lord sayes peremptorily, thou desirest not grace; yea, and thy heart sayes so too, and the Lord hears it, though thou hearest it not; they said unto God, depart from us, *we desire not the knowledge of thy wayes*, Job 21. 14. Nevertheless, because thou standest so stoutly upon it, that thou dost desire grace, I'le tell thee the reason of thy mistake.

First,

First, thou hast putative or thinking desires, thou thinkest thou desirest, and therefore thou art mistaken; like *Seneca's* young scholler, that said, he desired to be good. I doe not say, saith he, he lies, but *putat se velle*, He thinks that he desires, so thou sayest thou desirest, I will not say thou lyest, but thou thinkest thou dost so; now alas thy thoughts are the vainest things in the World. *How long shall vain thoughts lodge within thee? Jer.* 4.14. thy thoughts are very vaine, there is no trusting in them. *Naaman* thought, *I thought*, saith he; but how wide his thought was the story declares. *Haman* thought, *he thought in his heart*, saies the Text; but these thoughts came to nothing but a Gallowes and a Halter. *Ishbibenob* thought, but you know what his thoughts did come unto; it fell foule on his own head, nothing is more vaine then the thoughts of carnall mens hearts, so thou *thinkest thou desirest*, alas *thy thoughts is but vanity*.

2 King. 5.21

Hest. 6.6.

Secondly, thou hast *ignorant desires*, thou dost desire to be one of Gods Saints, thou desirest it ignorantly; for when thou comest to see who the Saints be, Surely, such and such whom thou conceivest to be strange people and Puritans them thou hast no desire to be one. Thou desirest to goe *after Christ*, then dost *ignorantly desire it*, for when thou seest thou *must take up his cross*, then thou hast *no desire* thereunto; as the Prophet speaks of Christ in the person of the Church, when we shall *see him*, *there is no beauty that we should desire him*. *Esay*. 53.2. thou desirest with ignorant desires before thou seest who he is; but when thou seest who he is, thou dost not desire him. Thou desirest his grace, thou *desirest to believe* and repent, and to *put up injuries*, these are ignorant desires before thou seest what they be; but when thou seest what they be, what the *injury* is that thou shouldst put up, then thou dost not *desire to put it up*; what the *sinne* is that thou shouldst leave, then thou dost *not desire* for to leave it; when thou seest them, then thou dost not desire them. When we shall see him, there is no beauty *that we should desire him*.

Thirdly, thou hast *wandering desires*. Oh saith one, you have a happy turne, you have good Preaching, and good meanes to be godly, and be edified. I desire to be so; but alas our Minister does not Preach, and we have a *dumb dog*, and I am in a very wicked place, If I were as you are, I should count my self happy. God knowes, I desire heartily the edification of my soul; thus thy desires *wander after other mens cases*, *and thou wilt not stirre out for thine own*. Now dost thou desire to be edified, when thou wilt not stir out two or three miles to be edified? Thy desires are like wandering vagrants, that will be every where wandering, but only there where they should be. So thy desires goe roving up and downe, you are happy, and he is happy and thou art unwilling in the meane time to labour, where and how God hath appointed thee. These are none but gadding, wandering desires, better *is the sight of the eyes than the wandering of the desire*. Ecclesiast. 6.9. thy desires *wander* abroad to a roaming company of *wishes*, but thou wilt not observe that which God gives thee to see; thus much of the third Objection drawn from desire.

The fourth Objection.

Thou resolvest and hast good purposes, but oh thou canst not performe them.

I answer thee, doe but consider what thy purpose is, and thou shalt see how thou art cozened; these purposes thou speak'st of are only *voluntates de futuro*: I will *hereafter look to it better than I have done hereafore*. *Hereafter I will*, I purpose, that is hereafter I will; alas, this will for hereafter *is no will*.

First, because its only to shuffle off the willing for the present. Now the heart is unwilling to obey, and therefore it puts off the commandment to hereafter, not for any such desire that it hath to doe it hereafter, but only because it is unwilling to doe it for the present. Like a man that is unwilling to lend, He lend you hereafter, saies he. *Say not unto thy neighbour, goe and come again*,

again, & to morrow I will give thee, when thou hast it by thee, Pr. 3.28 his purpose to lend him to morrow, was onely because he would shuffle off the lending to day. And therefore this purpose of willing hereafter, is no will at all, but onely to shuffle off the willing for the present. Thou hast the opportunity by thee, why dost thou not take it? thou hast the temptation by thee, why dost thou not resist it? dost thou say thou hast a will for hereafter? that is but a gull, that thou mayst not will for the present.

Secondly, this will for hereafter is no will, because it goes without Gods; no will can go without God. Gods will is now, he would have thee now, and thou wilt not, thou wilt hereafter, but then may be he will not. He that will not when he may, when he would he shall have nay; afterwards when thou wouldst fain be converted, and pardoned, &c. Lord open to me, nay but O man, when I would thou wouldst not, now thou wouldst, but I will not, thy will for hereafter goes without Gods, and therefore tis no will.

Thirdly, thy will for hereafter is no will, because thou shalt misse those suppositions that thou willest upon.

First, thou supposest thou shalt have fewer temptations hereafter. O when these troubles are over, and these temptations are over, I will; nay, but O man, when these are all over, new ones will come; and if the temptation for the present be a hindrance, some temptation or other as bad thou shalt meet with, that shall hinder thee hereafter much more, & therefore this supposition is false.

Secondly, thou supposest thou shalt be fitter hereafter, but, *Qui non est hodie, eras minimum aptus erit* if thou beest not fit now, much lesse wilt thou be afterwards; thou'lt be unfitter and unfitter, like meat, the longer it is kept, the unfitter tis to be eaten, and therefore this supposition is false too.

Fourthly, thy will for hereafter is no will, but a mockery. *Antigonus I shall, Antigonus, I will give*, this is not good in mens Lawes, much lesse in Gods. *Dabo*, I will give; this is no gift, sayes the Law. So *resipiscam*, I will repent; this is no repentance, sayes God. Thus you see this Objection is nothing, never tell me of thy purposes, thy purposes are willings for hereafter, and they are no wills at all.

5 Object. answered.

The fifth Objection.

Thou endeavourest and labourest to serve God, and to be saved.

I answer thee, Alas? *Is this to labour for grace, and for Heaven, when thou labourest so idelly?* as God said of that fasting, so may I say of thy labour, *is this the fast that I have chosen? to afflict a mans selfe for a day?* So, is this the labour that I have chosen? To labour so as thou labourest? but I need not to insist on this plea, thy conscience is able to answer it. Thou labour? thy conscience knowes well enough thou art lazy, thou dost not labour for holinesse; so then thy *impenitency is wilfull, and thy damnation wilfull, and thy ruine wilfull.*

To conclude then, understand all you that will not hear and obey.

First that your *destruction is from your selfe*, you cannot cast it upon God; he offers you the means to escape it, and you will not, *Hos.* 13.9.

Secondly, your *destruction is most just*, you cannot alledge severity and cruelty; no; your selves are cruell ones: You judge your own selves unto Hell. The Lord *presseth the Gospel* of grace upon you, and you *put it off* Act. 13.46.

Thirdly, your *destruction is inexcusable*, you having nothing to excuse you: God hath taken away all clokes of excuses, he hath offered you *saving knowledge*, & you *would not*, a *Christ*, *and ye would not*: good motions, counsells, threatnings, and you would not. Your mouthes are quite stopped when you perish, *Matth.* 22.12.

Fourthly, your *destruction is unavoidable*; if you would have relented and yeilded, there might have been hope, but you would not. You have *hardned your neckt*, and what's that but a *will not*? Therefore you shall be *destroyed without remedy*, Prov. 29.1.

Fifthly, your destruction is pittiesse; what eye can pitty you? *Will will have will, though Will will have you*, as we say; not God, nor Angels, nor Saints, no eye can pitty you. If the thiefe will stealе, and will to the Gallowes, let him go, he is no object of pitty: as we say of a wilfull man, no tale can tune him to take heed, so no means can tune you to take heed; and therefore when you rue it, you cannot be pitied.

Sixthly, your *destruction is grievous*; of all plagues, none will fret more then theis which one hath wilfully pulld on himselfe. You'l one day gnash your own teeth, *curse your own wils*, banne your own hearts; woe is me, I am under the rod, and my selfe gathered it; in *Hell*, and my selfe kindled it. I might have prevented it, but I would not.

Now followes the Application.

Use 1: Learne instruction then, left ye perish wilfully; reforme as much as you may, downe with all your disorders, *stumbling-blocks of iniquities*, and all the *Idols of your hearts*, and cast them into the *brooke Kidron*. Set up good courses as much as you may, use all the means to salvation as humbly as you may; let not any family be without the due worship of God in it. Fathers, suffer not sinne in your children, nor Masters in your servants, lie not, sweare not, covet not, omit not the exercises of hope, left ye justly, inexcusable, unavoydably, pittiesly perish, and so *reproach your owne wils for ever in Tophet*; as *David* then said unto *Solomon*, after he had set him businesses to do, *arise therefore and be doing, and the Lord be with thee*, sayes he, 1 *Chron.* 22. 16. So I may say to you, Arise and be doing; up, set about it, use no excuses, humble your selves before God, see your misery and bewaile it, and the Lord be with you.

But may be you will say, this Doctrine is *Pelagianisme*, or *Arminianisme* at least. Nay then, let me tell you, tis *Arminianisme* to hold the contrary. You make your wills so be your own, and free for to will, that say your wils are so to repent, but you cannot. And if God should give you a *posse*, ye profess your selves to be of the *Pelagian heresie*; if God should give you a power you would adde the will. To passe over this, and so to go on.

Except the beliefe of this truth do sink into thy heart, thou canst never soundly be humbled; if thou shouldst say, Lord, I would faine have repented all this while, but I could not, thou never soundly wert humbled: a man is never humbled as long as he excuses himselfe: thou sayest I would be holier, I would pray better, and I would reform more, but I cannot; this is to fall to excuses, and not to be humbled: For,

First, thou excusest thy self for all transgressions besides originall. A man must be humbled for his actuall sins as well as originall, and count himself inexcusable for one as well as tother. But thou pittiest all thy humiliation upon thy Apostacy in *Adam*, if now thou pleadest a cannot. Lord I confess I was conceived in sin, but now I cannot do withall; I cannot do otherwise though I would never so fain. I cannot but drink now & then & be drunk, I cannot but rap out an Oath now and then in my haste, &c. I confess I brought this cannot upon me in the loyns of *Adam*, but upon the supposall of that, doest thou bid me give over my sins? I cannot, this is not to be humbled but to fall to excuses. Its true, actuall corruption which naturally flows from originall, requires that one and self same humiliation that originall does. But otherwise thou must be humbled with a new humiliation for thine actuall transgressions, or else thou art not humbled but pleadest excuses. *David* humbles himselfe for both, with one humiliation for the one, *Psal.* 51. 5. with another for the other, v. 3. But as long as thou pleadest on this fashion, thou excusest thy self for thy actuall sins, and never art humbled.

2 *Excuse.* Nay 2ly, thou excusest thy self for thy originall sin too. Lord, I would be without sin, but I cannot, if I could I would: belike then if it had been thy case as it

was *Adam*, thou wouldst not have eaten of the forbidden fruit. And therefore it was his fault and not thine, thou wouldst not have sinned if thou couldst have otherwise chosen. And therefore thou excusest thy self for that too, for thou sayest thou wouldst not have sinned if thou hadst been as he, he tempted when he might have otherwise chosen; but thou wouldst not have done so. Thus thou excusest thy self for thine originall sinne too; And therefore thou canst not be humbled as long as thou pleadest thus; the truth is thou didst willingly sin as well *Adam*. God *made man upright, but they have sought out many inventions*. Eccles. 7. 29. he speaketh of *Adam*, being upright, God made *Adam* upright: he does not say but man hath found out many inventions, as though it were his fault alone that was created upright. No, God made man upright, but they, marke, he casts the blame upon every man as well as *Adam*, for they have sought out many inventions. Thus we must be humbled for our originall corruption: but thou canst not be humbled as long as thou pleadest in this manner; no, thou excusest thy self, and therefore thou wert never yet humbled. Note.

Nay thirdly, thou excusest thy self for every sin, thou makest all thy sins to be nothing but infirmities, as though *Pauls* case were thine: the good which I would do, that do I not, and the evill which I would not do, that do I. I would be godlier then I am, but I cannot, and therefore thou makest all thy sins to be infirmities. What is a sin of infirmity but a sin the will protesteth against? thou sayest that thy will protesteth against every one of thy sins, thou wouldst leave them, but thou canst not. See then how farre thou art from sound humiliation: thy presumptuous sins are all nothing with thee, thy stubbornesse nothing, and thy wilfulnesse nothing, to all thy sins are infirmities. Nay, thou makest thy sins to be pardonable only infirmities, invincible infirmities; invincible infirmities are the most pardonable of all. Now when thou sayest thou sticketh at a Cannot, thou makest thy sins not only infirmities, but also invincible infirmities, such as thou could not possibly avoid; thou wouldst fain avoid them but thou canst not: and therefore if thou gonst this way to work, thou canst never be humbled. 3 *Excuse.* Sin of infirmity.

Nay fourthly, Thou commendest thy self more then God, say if ever God should enable thee and give thee power to be a new creature, thou makest thy self more beholding to thy self then to God. The will is more then the power: the will to believe, and repent, and convert, is more then the power. *Actus secundus est nobilior actu primo.* To be able to believe, and to be able to repent, and become a new Creature, these are but first acts. If God would help thee to these, thou sayest thou wouldst adde rother. Thou wouldst believe, and thou wouldst convert, and thou wouldst be a new creature: if God would give thee the power, thou wouldst adde the Act. And therefore thou commendest thy self more then God: for in morall powers which have a further reference unto Act, the act is more noble then the power. The truth is, the will is better then the power of doing: and both is of God and so the Apostle does shew it. Its God that worketh in you, speaking of the Saints, *Its God that worketh in you both the will and the deed*, Phil. 1. 13. Mark, the will and the deed: First the will, and then power to bring it into deed; the will is the primary blessing of God. And this is the reason why a Child of Gods estate is now better under Christ, then it was before in innocency; for then he had only power if he would, and now both the will and the deed. I say this is the truth, the will is more then the power, and therefore thou wert never humbled in thy self, that pleadest, O I would if I could; thou makest thy self more beholding to thy self then to God: if God should ever convert thee, and therefore thou art not yet capable of conversion, why? thou art not yet humbled, but standst at proud terms with the Lord. 4 *Excuse.* Note.

5 *Excuse.*

Aput Cæsarem dicam, Domine, dare me quod no vis.

Nay fifthly, thou canst not so much as pray to God for a will, thou art so proud, that thou art conceited thou hast that already. I have a good will to be good, as any body else, but I cannot, sensibly do as I would, so that all thy prayers to God are a mockery. Tragedy humble soul prayes as the ancient Church used to pray: *Lord give me a will to be good, which my will is strong enough.* But thou canst not pray so, thou art a richer beggar than so; for thou hast a good will already thou thinkest. A man cannot pray for a thing the lack whereof he is not sensible thereof: *If any man lack wisdom, let him ask it of God.* James 1. 5. He cannot pray for a thing if he do not think that he lacks it, nor thou for a will, for thou doest not think that thou lackest it. Nay, if God should convert thee, thou canst not give him thanks for converting thee, for thy will needed none: may be thou wilt pray for possibilities till thou hast them, and give him thanks for possibilities when thou hast them, but thou canst not pray for a will, for thou thinkest thou hast it; nor give him thanks for thy will, for that is thine own. So that thou art devilishly proud, never humbled since thou were borne. Nay thou art so proud, that all thy prayers are but mockeries, and thy giving of thanks is a mockery. How canst thou beg that God should convert thee, when as thy proud heart tells God before hand thou wouldst not thank him if he should?

6 *Excuse.*

Nay sixthly, Thou castest all the blame upon God; for its even just as thou thinkest, say I cannot help it, if God be not pleased to enable me, how can I help it? my will is as good as anothers, such are so formed and so Heavenly, God gives them the power; but my will God knowes is as good as theirs, I would fain do as well as the best, but I cannot, O if God would enable me, I would. O Beloved, take heed of these conceits, for ye cast all the blame upon God, whereas the blame is in your selves, ye would not be enabled. I say ye cast all the blame upon God.

Carnal men excuse themselves, and cast the blame upon God.

1 *Demon.*

First, because ye cast the blame upon nature, its my nature, and I cannot, I would, but its my nature and I cannot. Thou layest the blame upon thy Nature, and therefore thou castest the blame upon God for not helping thee to better nature: it is God that justly determines mens natures. Ones nature is more cholerick, anothers more fearfull, another more lazy, anothers more lustfull. Dost thou lay the blame upon nature, my nature is more subject to choler and wrath? Alas, thou layest the blame upon God, for its he that disposeth of mens natures, and therefore thou takest part with those wretches that say, *why hast thou made me thus?* Rom. 9. 20. thou layest the blame upon God, I would not do thus, but only 'tis my nature, and I cannot helpe it. No. And while thou lay the blame upon God? No, no: this is thy nature and thou art contented with this nature.

2 *Demon.*

Secondly, Thou dost cast the blame upon temptations, it is my hard hap to fall upon temptations. I was tempted or I would not have done it: this is to cast the blame upon God too, for it is his providence to order temptations. Such and such temptations for one man, such and such for another, such now, and such then. Its the providence of God that disposeth which and which temptations every man shall have. One shall have temptations to Pride, another temptations to Wrath, another to Revenge, another to Coveteousnesse. Its true, God tempteth no man, but he orders the temptations of men. *Let no man say he is tempted of God, for God tempteth no man.* No, every man is tempted to sin by his own lusts. Thus thou wouldst say if thou were humbled, but thou layest the blame upon God, it was long of temptations that I did it. This is as if thou should'st say, twas long of God that I did it, because 'twas Gods providence that suffered these temptations to be laid for thee.

Jam. 1. 13.

3 *Demon.*

Lastly, because thou layest the blame upon the times, the times are very bad, I cannot follow in this fashion, but only that the times require it, I must needs yeeld to hearing and repeating the Word, &c. I would willingly

by

ly be more forward then I am, but the times are very bad. That is to lay the blame upon God, for God ſaweth every mans time. If I had been in Chriſts time, or *Paules* time, or Queen *Elizabeths* time, I would have done this and that; thou layeſt the blame upon God, for God ſaweth every mans time. When God from eternity made his common place-Book of all the whole World, he appointed ſuch and ſuch to live firſt, ſuch next, and ſuch laſt; Such and ſuch to live here, and ſuch there; Such at *Rumford*, and ſuch at *London*: ſo ſayes the Apoſtle; *he hath made of one blood all Nations of men, to dwell on all the face of the Earth, and hath determined the times before appointed, and the bounds of their habitations.* Act. 17.26. Mark, he hath appointed the times, and the places, the times when they ſhall live, and the places where. God ſaweth mens times, and therefore thou which layeſt the blame upon the times, layeſt the blame upon God.

4 *Dmon.*

Fourthly, becauſe thou layeſt the blame upon this Commandement: if it were any Commandement but this, I would doe it, but this I cannot doe: if it were any other injury but this, any diſgrace but this, I would willingly put it up, but I cannot put up this; if it were any duty but this, I would doe any thing but this; but to root out all diſorders out of my houſe, that I cannot doe: for, I cannot live, as good keep no houſe at all, as not ſuffer thoſe to call for drink as they would, I cannot doe this; this is to caſt the blame upon God too. For he ſhould make ſuch a Commandement as this, he ſhould have done well to have made another Law, and penned a nother Goſpel, and then I could keep it: thou layeſt the blame upon God, for it is God that made all the commandements, theſe are the commandements of the Lord, *Deut.* 6. 1. *which God made at the Commandement*, and this too, and therefore if thou layeſt the blame upon this, thou layeſt the blame upon God.

5 *Deus.*

Fifthly, becauſe thou layeſt the blame upon ill fortune and bad luck; it was my ill fortune to marry a Shrew, and I cannot but fret and be out of doores. But marriages are made in heaven, and God hath decreed them: thus thou layeſt the blame upon God: 'twas my ill fortune to miſcarry, to light upon ſuch a companion, to be ſo overtaken as I was, I would willingly have had it to have been otherwiſe, but I had not the luck of it, and it fell out very unluckily: thus thou committeſt two evils, thou playeſt the Atheiſt in ſpeaking of fortune, like them in the Prophet that prepared a *table for fortune*, (the word ſignifies, *Eſay.* 65.11. I ſay, thou committeſt two evils, one in calling it Fortune, the other, thou layeſt the blame upon God, for that which thou profanely calleſt fortune and luck, its *Eſay* 41 & *Iuſtin Martyr*, layes *Arnobius*, the very Heathen is able to tell it is God, and the Scripture puts it for Gods providence; and therefore when thou layeſt the blame upon ill fortune, thou layeſt the blame upon God, ſo that hence we may ſee, that thou canſt never be humbled as long as thou pleadeſt on this wiſe before God. I would very willingly, but I cannot: I ſay, thou canſt never be humbled, becauſe this is to lay the blame upon God. Indeed a child of God, that is unwilling, is made willing, he may plead a *reaſon* before Chriſt, without laying the blame upon God. Lord, I cannot humble my proud heart, nor crucifie this bewitching luſt of mine, Lord I am not able to doe it, I beſeech thee to help me. I ſay a child of God that is ſincerely willing to doe it, may plead a *reaſon* before Chriſt, ſay Chriſt his promiſe can no where be applyed, but where the ſoule can truly plead *reaſon*. He giveth power to the faint, to him that hath no might I will increaſe ſtrength, *Eſay* 40.29. indeed the ſoule lies tugging and pulling at his heart, and cannot pull it up, ſtriving and ſtriving with all, and ſtrong all body meanes and cannot, he even faints with pulling and tugging at that which it cannot: for we know that make any man faint to be tugging at a mill-ſtone, which he cannot pull up. Which the ſoule lies that it cannot, I will give power, ſayes Chriſt, though it have no ſtrength. Thus the ſoule of a child of God

Nota.

That which men call fortune is Gods providence.

that is within, may plead I cannot, without laying the blame upon God; but thou must be humbled for thy former wil-nots, may for his too too many wil-nots for the present. But thou canst never be humbled while thou livest, if thou pleadest thou cannot, because thou layest the blame upon God.

Nay thirdly, thou canst not be humbled, because thou dost not onely lay the blame upon God for thy sinnes, but thou findest fault with all Gods proceedings; it is as if thou shouldst say, why does he bid me repent, when he knowes I cannot? why does he yet complaine? *Rom. 9. 19.* he knowes I cannot: why does he woo me to doe that which I cannot? or promise me blessings if I doe, when he knowes that I cannot? why does he help me to more and more knowledge? he does but hurt me with knowledge, and make my sin to be worse, which I cannot forsake. My sinnes are now against knowledge, and Ministers tell me that is worse; this is all that I get by good preaching: nay thou findest fault with all Gods correction: why does he punish me for not doing of that which I cannot? thus thou art farre from being humbled: the truth is, thou mightest get a great deale by knowledge, by exhortations, and reproofs, and corrections, but thou wilt not: is it not easier to leave a sinne when thou knowest it, then when thou art ignorant of it? to be moved when thou art exhorted, then when thou art not admonished at all? to forsake a sinne easily when once God hath inflictered it to thy flesh by correction, then when it was sweet? Is it not easier to give over drunkennesse, when the excesse is bitter to thy stomack, then when it was pleasant? so it is with every other sinne; thou mightst get a great deale of God by every one of Gods dealings, but thou wilt not. *Why should ye be stricken any more? ye will revolt more and more, Esay. 1. 5.* Ye will, sayes God, this is Gods language: he finds fault with thy will, but thou findest fault with his will. Why does he smite me more and more? I cannot but revolt? I cannot doe as he would have me; may be thy lusts are more mannerly then to say thus, but this secret grumbling is in thee, if thou layest that thou lackest at a cannot, and therefore thou canst not be humbled.

Use 2: Which discovers the hearts deceitfulnesse.

In the second place, if it be thus, the reason why thou dost not repent, is not because thou canst not, but because thou wilt not.

See here then the deceit of thy heart.

If God would give me grace, I would willingly doe any thing; this is nothing but the deceitfulnesse of thy heart, which is deceitfull above all things. For thy heart does but here lie unto God; I would very faine, if God would enable me: thou lyest; God knowes it is not so: like the wilfull Jewes, that would be Gods people, they would stay themselves upon God, God tells them in effect they lied, *I knew thou were obstinate, and thy neck is an iron sinew, and thy brow brasse, Isay. 48. 4.* wouldest thou believe me? No, no, I know thou art obstinate and wilt not; so God knowes thou art obstinate. I cannot be: this is a sinne to say faith and truth; I cannot see 'tis a sinne not to pray daily in my family, not to repeat the Sermon every Sabbath: if I could see it were a sinne, I would amend it, no, no, thou lyest unto God, thou art obstinate, and thou wouldst not have it a sinne, and thou wilt not believe it, and if thou didst know it to be one, thou wouldst not reform it.

Secondly, hereby thou dodgest with God, and thou temptest the Lord. If God would give me grace, I would doe it; this is nothing but dallying and trifling with the Lord; for why dost thou not set about it, and try every day while thou canst doe? if God would but quicken me, and perswade me, and compell me, and enable me, I would doe it. Alas thou dodgest with God, as the people of the Gospel, *if he will come down from the Crosse, we will believe in him, Matt. 27. 42.* they had no will to believe in him, this was nothing but dodging: Christ had done enough for them to make them believe if they had any faith will, and this was nothing but a pretence of their deceitfull heart.

Thirdly,

Thirdly, hereby thou ſhuffleſt off the word when thou haſt heard it. God give me grace to doe ſo as he hath taught me this day, alas I cannot my ſelf, God give me grace, and ſo ſhuffleſt it off, and thinkeſt no more of it: like (thoſe you call) *Gods-ſaverrs* in ſome places, as ſoon as ever they are charged at the Font to look to the child, and ſee him brought up in religion, they preſently goe and put off the charge on the Father, I pray you take the charge upon you? ſo thou layeſt the charge at *Gods doore*, when God gives thee any duty in charge thou layeſt it at his doore, as though it ſtuck there, and there thou letteſt it lie, not ſetting about to doe it: God give me grace, repentance is his gift, and if he doe not give it, I cannot repent, I would but I cannot, if he doe not give it: the ſpeech is very good, and becomes a godly ſoul that makes conſcience of the means, to ſay it, but this is thy ſhuffling to ſay it at Gods doore, as though it ſtuck there, God tels thee plainly, it does not ſtick at him, he would have all to come unto repentance, 2 *Pet.* 3.9. but thou wilt not come, and this is the deceit of thy heart to ſhuffle it from thee.

In the third place, Is it ſo, that the reaſon why thou doſt not amend, is not becauſe thou canſt not, but onely becauſe thou wilt not?

Oh then my brethren learn to be humbled.

This point calls for Humiliation.

Uſe 3. Engage to humiliation.

First, here lies eſpecially the pride of the heart, not in mens *cannots*, but their *will-nots* when a ſoul does whatſoever it can, reforms as much as it can, uſes as many means as it can, and as often as it can, this is not a proud heart, but a proud heart is that eſpecially that ſticketh at a *will-not*. *If ye will not hear it, my ſoul ſhall weep in ſecret places for your pride*, *Jer.* 13.17. Mark, for your *pride*, if you *will not*; he does not ſay, if you cannot, my ſoul ſhall weep for your pride, if ye ſtick at a cannot, but if ye ſtick at a will not. Doe not think this point does lift up mens wills, no, this point does as much beat at the humbling of the will, as any point under heaven; for here lies the pride of the will, and therefore here ye muſt be humbled.

Secondly, here lies eſpecially the hardning of the heart: when a man ſticks at a cannot, he does not more and more harden his heart, but onely ſticks at the ſame hardneſſe he had. Beloved, *thou doſt then harden thy heart when thou wilt not obey*, and therefore here's moſt need of thy humbling, to be humbled for thy wil-nots, its ſaid of *Pharaoh*, he *hardned his heart*, *Exod.* 9.34. what follows? *he would not let the children of Iſrael goe*: thy will-nots theſe are they that harden thy heart, Doſt thou complaine of the hardneſſe of thy heart? O goe and humble thy ſoul for thy wil-nots, theſe are the hardners of thy heart, nay let me tell thee, thou haſt no hardneſſe of heart no more than an infant or a babe, but only that which thy wil-nots have made thee, and therefore thou haſt great reaſon to be humbled for thy wil-nots.

Thirdly, here lies eſpecially the ſtubbornneſſe of the heart, when a child that is commanded by his parents to obey, ſticks at a *cannot*, he obeys as far as he can, but onely he ſticks at a *cannot*, he is not ſtubborn; ſtubbornneſſe is when one ſticks at a *will not*: *If a man have a ſtubborn ſon which will not obey the voice of his father*, *Deut.* 21.18. ſo here lies eſpecially the ſtubbornneſſe of thy heart, and therefore here's moſt humiliation required.

Fourthly, here lies the greateſt *deſpiſings* of the *Commandements* of God; *Authority* is never ſo much deſpiſed as when men will not ſubmit to it: a *Father* is deſpiſed when a *Son* will not hear him; and a *Maſter* is deſpiſed when his *ſervant* will not do as he bids him; nay a *commandement* cannot be deſpiſed but by *will nots*, it may be omitted, and not obeyed by *cannots*, but it cannot be deſpiſed but by *will nots*; *if ye ſhall deſpiſe my Statutes, ſo that ye will not do all my Commandements, &c.* *Levit.* 26.15. O what infinite reaſon haſt thou to be humbled, that deſpiſeſt the Lord? He cannot endure that men ſhould deſpiſe him; he can put up any other wrong rather than this, that men

ſhould

should despise him; but to be slighted and despised he will not, cannot endure it. *For three transgressions of Iudah and for foure, I will not turne away the punishments thereof, because they have despised the law of the Lord, Amos* 2.4. He will not turne away the punishment of this sinne, when men doe despise him. What infinite need then hast thou to be humbled under thy wil-not? thou despisest the Commandment.

4 Use To quicken the thankfulnesse of the godly. Note.

Here's a word to you that are Godly; O what mercy hath the Lord shewed to you, and how ought you to be thankfull? Never was there such mercy as this, to shew mercy to the wilfull. O woful soul, be his misery never so great, he is not the fit object of mercy: for though misery be meetest object, yet joyn'd with wilfulnesse it is not to be pitied. You have been as wilfull as any, all cut out of the same rock; the Lord hath not onely helpt you to mercy and grace, but also to a will to take it. When *Lot* was unwilling to get out of *Sodome*, the Lord took him by the arm, and carryed him perforce; now see how the Text expresses it: *The Angels took hold of his hand, the Lord being mercifull unto him, and they brought him forth, Gen.* 19.16. As if he should say, Would you fain stay? you shall not, the Lord was mercifull to him whether he would or no. So you had no mercy on your selves, but the Lord had; ye were wilfull against mercy, and the Lord fastned mercy on you, whether ye would or no. *He commanded his loving-kindnesse, Psal.*42.8. Goe mercy and seize on them, Goe loving-kindnesse, and make them take ye: not as though God converted you against your wills: for, when he converted you, your unwillingnesse was taken away, but he made you of unwilling, willing. Oh the infinite mercy of God, and the infinite cause you have to be thankfull!

5 Use. A seasonable Item to all rebellious spirits.

In the fifth place, to you that stand out in your wilfulnesse still; is it so that ye stick at a wil-not? then be exhorted, to be much in abasing your selves before the Lord: your stoutnesse is intollerable, that you dare set up the bryars and thornes against God in battle: down with them and be wise: you harden your own hearts, and disable your selves more and more for repenting of it, ye despise the Lords name by the stubbornesse of your froward will, you can never be saved except your wills stoop. Before Christ will meddle with a soule he will first ask, *Art thou willing?* as he asked the blind man, *What wilt thou that I doe unto thee? Lord*, sayes he, *that I may receive my sight. Luk.* 18.41. So the first question he puts to thee is, What wilt thou? Lord that I may be humble, converted, purged. If thou beest wilfull, though he never take thee in hand, but leave thee to thy selfe, he will be justified in thine eternall confusion.

Psal.51.11.

Consider.

First, Is it not enough that thou hast willingly fallen in *Adam*, but thou must willingly stand out again? God now calls thee to means of grace, thou hast stood out once already, and wilt thou be wilfull to stand out again? as *Israel*, though in a mistake, said to their brethren, is the iniquity of *Peor* too little for us; from the which we are not cleansed to this day? *but that ye must turne away this day too? Iosh.*22.17. So may I say, is your willing apostacy in *Adam* too little for you, from the which ye are not cleansed to this day, but ye must willingly stand out against Christ too?

Secondly, consider the very Saints of God that have not halfe so many wil nots as you, that stick more truly at a cannot; I would do good but I cannot. I say the very Saints of God they labour to humble themselves every day: *O wretched man that I am* sayes *Paul*, Rom.7.24. does *Paul* cry out, Oh wretched man that I am? he was a Saint of God, and heire of heaven, and sure of blisse; does he cry out of himselfe, that he was wretched? oh what infinite need then hast thou to be humbled! Thou art yet a child of hell, and heire of damnation, wilfull in thy sins to this houre, *Oh wretched man that I am.*

Thirdly, consider the more shamefull ones sin is, the more reason to be humbled;

bled; thy ſinne is moſt ſhameſull, for thou corrupteſt thy ſelf; *they have corrupted themſelves*, Deut. 32.5. ſo thou corrupteſt thy ſelf, thy will corrupteth it ſelf.

Nay fourthly, conſider there's no greater ſhame then to make away ones ſelf; thou deſtroyeth thy ſelf, *Oh Iſrael thou haſt deſtroyeth thy ſelf.* More credit to be ſtab'd by the high way, nay more credit to be hanged on a *Patibulum* as a *Malefactor*, then to murder ones ſelf. Put him into a hole, drive a ſtake through his body, ſet a Monument of ſhame on him. (I doe not know whether it be ſo among you, but it is ſo in ſome places, when a man murders himſelf.) So thou doſt murder thy ſelf, nay more thy beſt ſelf, thou makeſt away thy ſoul. Be vext then with thy wicked will, what a mad man am I? I will have this luſt, and I will have that paſſion, like the people, we will have a King over us: no, ſayes *Samuel*, the Lord your God is your King; nay, but *we will have a King*. So thou art wilfull, and thou wilt doe thus; Oh doe not doe it, the Lord hath forbidden thee; Nay, but I will doe it. Thus thou art wilfull, and thou wilt to Hell; vex thine own heart with this. When a wilful *Malefactor* comes afterwards to know that if he had not been wilful the Judge would have ſaved him, Oh how will it vex him! he could even rend his own haire, and tear his own fleſh, what a mad man was I! I forſook mine own Clergy; ſo thou forſakeſt thine own Clergy, thine own mercy, *they that obſerve lying vanities forſake their own mercy*, Jonah 2.8. vex thine own heart with it, ſay I have forſaken mine own mercy.

H. 1 13.9.

Wilfull diſobedience is ſoul-murder. 1 Sam. 28.22.

Fifthly, conſider if you would but vex your own ſouls with this ſerious conſideration, it would make you kick your luſts under foot, and cry out upon them, out upon you, get ye hence, as they cryed out upon their Idols, *Eſay.* 30.22. get ye hence, get ye hence, here is no entertainment for you from henceforth. I forſake mine own mercy as long as I keep you.

Having ſhewed you, that except your beliefe of this point be rooted in your *hearts*, *ye can never be humbled*:

Firſt, because hereby you excuſe your ſelves from all your tranſgreſſions beſides originall.

Nay ſecondly, ye excuſe your ſelves for your *originall* ſinne too.

Nay thirdly, you make all your ſinnes to be nothing but infirmities, invincible infirmities.

Nay fourthly, you commend your ſelves more then God.

Nay fifthly, you block up the way to the throne of grace.

Nay ſixthly, you caſt all the blame upon God.

Firſt, because you lay the blame upon nature.

Secondly, because thou caſts the blame on temptations.

Thirdly, because you lay the blame on the times.

Fourthly, because you lay the blame upon the Commandement.

Nay ſeventhly, you find fault with all the dealings of God.

Oh take heed then of theſe baſe pleas and pretences: for,

That I may interpoſe four or five particulars unnamed.

Firſt, this ſame pleading is the cauſe why you are lazie and idle in the uſe of meanes; namely, because we ſuffer our hearts to plead, Oh we cannot doe thus, we cannot beat down this evill; why did the unjuſt Steward refuſe honeſt labour to work for his living? *I cannot dig*, ſayes he, *Luke* 16.3. therefore he refuſed to labour; ſo this is the cauſe why ye pray no more, and reform no more, &c. Ye ſet your hearts thus to plead, I cannot doe it: This is the reaſon why ye are backward to labour; how know ye what may be done if ye would buckle to labour? but alas, *I cannot doe it*, ſay you; and therefore ye are dead and dull, and ſluggiſh to every good Ordinance. Shake off theſe *lazy-hearted pleas*, otherwiſe yee'l never buckle to labour.

Secondly, this same pleading brings up an ill report upon piety and godlinesse; generally men think Religion is so irksome, and Holinesse is impossible; We cannot be Saints, and we are not able to be so holy, these pleas bring an evill report on Religion. Like the Spies that brought an evill report upon *Canaan*. *Num.* 13.23. What sayes the text in the verse going before? we be not able to get it, say they, ver. 31. this made the rest of the people think hardly of their going into *Canaan*: they generally thought it was so very little end. Oh they were not able to winne it: so ye bring an evill report upon the *Heavenly Canaan*, the flesh is too strong, the divell too strong, temptations too strong, and its impossible to grapple with them all, we are not able to get mastery. I say this brings up an evill report on Religion, ye discourage one another. I cannot get quickning, and I cannot deny my self. Ye bring an evill report upon these duties, and ye are guilty of the evill report that goes up and down.

Thirdly, this same pleading is a murmuring against God *q.d.* Why does God give me such Commandements that I cannot observe? Why does he charge me to root out a lust that I cannot root out? this is to murmur against God. Like those *murmuring Disciples* in the *Gospel*, when they were told they must feed upon Christ, and as the *body* feeds upon *meat*, so your soules must feed upon Christ; this is a hard saying, who can heare it, say they? Christ *construed* this speech to be *murmuring*, Joh. 6.60 61. We cannot do this, this is so hard we are not able to do it. The text sayes it was murmuring. *When Jesus knew in himselfe that his Disciples murmured at it*, that pleading of a cannot was a murmuring. So when thou grumblest on this manner, I cannot walk thus, I cannot believe thus, &c. this is to murmur against God, this will bring thee to Apostacy at last, if thou suffer thy heart to plead thus. May be now thou art a forward professor, yet beest thou never so forward and favourest any lust, and I cannot give it over, I cannot root it out, I say this will break thy neck at the last, if thou doe not looke to it. So it was with those forenamed Disciples, they were very forward Professors, for they were the Disciples of Christ sayes the text, yet those Disciples, *went back and walked no more with Christ*, verse 66. their pleading of their cannots, drove them to Apostacy; they went away back: so thou mayest go away back and fall into Apostacy if thou suffer thy heart to frame pleading of cannots in this manner.

Fourthly, this is the sawciest excuse of all excuses, many sinners excuse their own selves but there is more mannerlinesse in all their excuses I pray thee have me excused, sayes one, I have bought five yoke of Oxen, and I pray thee have me excused; sayes the other, I have bought a purchase, I pray thee have me excused. These though wretched excusers and turned out from all mercy, yet they were somewhat more mannerly, but I cannot come sayes thou, I have married a Wife, *and I cannot come*, Luke 14.20. this is a most sawcy excuse, thou tellest Christ in plaine termes, I cannot come, *q.d.* ye may even lose your labour to invite, for this is short and long, as we say, I cannot come. This I put in onely by the by.

I have shewed you some of the deceits of the heart in pleading these cannots.

First how it lies unto God.

Secondly, how it dallies with God.

And then I shewed you the strong reason we have to be humbled under these will-nots.

First, because here chiefly *lies the pride of the heart, but in many cannots, but in their will-nots* Jer. 13.17.

Secondly, here lies *chiefly the hardning of the heart*, Exod. 9.34.35.

Thirdly, here lies chiefly *the stubbornesse of the heart*, Deut. 2.30.

Fourthly,

Fourthly, here lies chiefly *the great despising of the Commandements of God*, Levit. 26.15.

Fifthly, now to goe on, here lies the reason why Divines say that the conversion of a sinner is a harder work then the Creation of Heaven and Earth: for thus they doe reason; when God created Heaven and Earth, he had nothing to resist him, as he had nothing to help him, (he made all of nothing) so he had nothing to resist him. There was but one difficulty in the Creation of Heaven and Earth, but in the conversion of a sinner there be two difficulties.

First, here is the same difficulty that was in creation, for God makes a Convert of nothing; he had nothing to help him, not one thought, not one desire, not one good inclination: and therefore the Scripture calls it a new Creation; whosoever is in *Christ is a new creature*, 2 Cor. 5.17. that is, is created anew. And therefore there was nothing præexistent, no not one thought, all the thoughts of men are only evill, and that continually. So there is the same difficulty, that was in the creation of Heaven and Earth: and then,

Secondly, there is another difficulty more then there was in the creation: for as there was nothing præexistent to help, so there was nothing to resist. But here is something to resist, the will it resisteth: now the cannot does not resist. No, the bestowing of new powers is no more then another Creation, but the changing of the will is more then another Creation; for the will it resisteth, yea and it sets all the soul a resisting. Carnall reason resisteth, carnall desires they resist, all the soul it resisteth: and the greatest resistance of all is the resistance of the will; for the will is the utmost strength of the soul. And therefore here lies the infinite difficulty of the conversion of a sinner, namely in the turning of the will: it requireth more power, then was required to the creation of Heaven and Earth. God put himselfe forth more when he converted a sinner, then when he created a World; and therefore the Scripture calls the day of conversion of mens wills, the day of his power. Thy people shall be *willing in the day of thy power*, Psal. 110.3. In the day of thy power; marke, it's called a day of thy power, when he converteth a people to be willing. Why? because the will did resist him: nay God had his own selfe to resist him; anger steps in his way to resist him, Convert him not Lord, his wilfulnesse hath anger'd thee; Justice steps in to resist him; save him not Lord, his sinnes have dishonoured thee. Nay he had his mercy to resist him; Mercy steps in, Lord he hath abused me, save him not. Indeed had a sinner yeilded as soone as he sinned, mercy would not resist him; but mercy had beene dealing with him, and he abused all mercy. And therefore he had mercy to resist, nay and wisdome one would think to resist too; what a wilfull foole? pittie him not Lord; there is no reason he should be pittied, if he will perish let him perish. I say, in the conversion of a sinner, as there was nothing to assist him, so there was all to resist. The will does resist him, nay God had himselfe (as I may so speak) to resist him, yea and mercy to resist him: it was not so in the creation of Heaven and Earth. The creature had never provoked God not, to create it, but the sinner hath provoked God never to convert him: so that now God must have power over himself, if he mean to convert him. Oh then what infinite reason hast thou to be humbled: thou resistest God, as *Stephen* told the Jewes, *you have alwayes resisted the holy Ghost*, Acts 7.51. so thou hast resisted Gods spirit, yea, thy will does resist him, & that is the strongest thing to resist in the world. His word comes to convert thee, & thou dost resist his motions, his mercyes, his corrections, his ordinances, & all holy means to convert thee, thou dost resist them; nay his spirit contendeth within, and thou dost resist him.

I gave you five things to consider, what it is to stick at your will not? I beseech you consider yet farther.

First, If you will not, Gods Ministers have discharged their duties, and

have left your blood on your own heads, they can goe no further if you will not; the Groom can but carry the Steed unto watering, as we say, if he will not drink, he cannot help it: so they can't help it, your blood lies upon your own heads, they have discharged their duties. When *Abrahams* servant objected, and how if the woman will not? *Abraham* he answers, if the woman will not be willing, *then thou shalt be cleare of my oath*, Gen. 24.8. So Lord, how if they will not, may we say? nay if they will not, let them choose, then art cleare: the Lord hath sworn us to preach and teach, and exhort, and reprove, and invite you to grace; but if we doe so, and you will not, we can't help it, your blood is on your own heads; we have discharged our oath and our duty, we would be glad that you would; but if now you will not, we have discharged our duties. Nay,

Secondly, if you will not, the Gospel hath delivered its errand, ye are guilty of your own everlasting perdition; the Gospel hath delivered its message, and this is the message, *Whosoever will, let him take of the Water of life freely*, *Revel.* 22.17. This message hath been delivered to you often; its the last exhortation in the whole Bible: like one in the evening of the market, he is ever about to take down his standing. I have told you my lowest price, if you will have it, take; if not, choose, I must be gone. So this is the end of Gods book, as if he should say, I am even a closing up my book, speak quickly, if ye will come and welcome; but if not, I am gone. If yet you will not, you will not submit: nay but you will have your lusts, and your stomachs will not come down, you will not stir a jot beyond your painted civility and formality, you will not be more conscionable then you have been, nor frequent holy duties more then you have done, nor get more holinesse then you have done; then if Wil will have wil, Wil must win woe. Nay,

Thirdly, if you will not, the blood of Jesus Christ hath done that it came for; it came to tender you mercy upon very easie terms; to offer you grace and pardon, and salvation and Heaven, and all upon very free cost. If you had rather that sinne should be your master, then that Christ should be your master; if you will not hearken and obey, I say the blood of Christ hath done that which it came for; and your soules shall know ye shall be worse offered. you have knowledge of the truth, Christ hath offered you very faire, and you cannot but know it, and yet you will not submit to it; assure your selves you shall be worse offered, for next to your wil nots, comes Christ leaving you desolate. As Christ told *Jerusalem, I would, but you would not*: what followes? Behold *your house is left unto you desolate*, Mat. 23.37,38. So Christ would and you would not; he hath given you gracious offers, but you will not: therefore you may look to be worse offered, your souls to be desolate. Nay,

Fourthly, if you will not, ye murder your own souls: when a man hath murdered himself, the Coroner comes and he does sit on him, and he enquires, and he examines, and who hath murdered this man? and when he finds that it was himself that did murder him, so he concludes, and that man is branded for murdering of himself; so you murder your own souls. The Jewes their souls were all murdered; well, when the Coroner sate on them, he concluded they had murdered themselves: *O Israel thou hast destroyed thy self*, Hos. 13.9. So if the Coroner sit on thee, its most certain he shall find thou hast murdered thine own self; O what a company of you is there, your souls are quite murdered; one in one sinne, another in another: who hath murdered these men? not God, he was ready to help them; not the Minister, he did use all *meanes* to save them, he hath not been wanting to teach them and exhort them. No, your own selves have murdered your selves; you would be carnall, and you would be proud, and you would not lie down to the word: when the Coroner sits on you, he must necessarily conclude, you have murthered your selves; your own wils have condemned you.

You

You remember what exhortations we gave you, as ever you regard mercy to humble your selves. We told you the first question Christ asks, is, if ye be willing, as he ask'd the blind man, *What wilt thou?* Luk.18.41. if thou beest not willing, he'l never take thee in hand: the subjects of the Kingdom of grace must be willing. Christ will never come into a soul, where his will may be affronted by another; Heaven cannot bear two Suns, nor one heart two wills; if thy will be not crucified, and made agreeable to Christs, Christ cannot dwell in thy heart, there would be two contrary wills in one heart, and this cannot be: if Christ come, he will have these and these lusts turned away, which thou wouldst fain keep; he will have this done and that done, and thou wilt not: two contrary wills can never stand together. No, if thy will be contrary to Christ, Christs will will be contrary to thine: if thy will be to do that which will offend him, his Will will be to do that which will vex thee: *If ye will walke contrary to me, I will also walke contrary to you*, Levit. 26.23, 24. No, no, your wills they must bow, or Christ will not take you in hand: the will is the generall presupposition of all the whole Gospel: the summe of the whole Gospel is this, to deny a mans selfe, and to take up Christs Crosse and to follow him: now see the will is presupposed as ready; *If any man will come after me, let him deny himselfe, &c.* Luk. 9.23. ne're a Commandement of the Gospel, ne're a promise, ne're a one passage but presupposes the Will. Christ will not open his mouth except thy will be brought down.

Calum non patitur duos solos.

Note.

A few words to you that are the redeemed of the Lord, and so I'le make conclusion of all. I pray God smite home this point into your hearts; for though your wills be tamed and subdued in regard of the wicked, you do not find out as they do, nevertheless observe you this point: there's many a Canaanite that remaines still in our bosomes, that we may thank our own wills for not rooting out. We do not put our selves forth so much as we might, nor labour in the Lord so seriously as we might, nor walke so close as we might: oh beloved these same will nots do us all the mischief that ever is done us. For.

An awakening for the redeemed of the Lord.

First, We never sin against Gospel but onely upon will nots: indeed we sin against the law in every of our cannots, but we never sin against the Gospel, but onely in our will nots. The Gospel requires nothing of a believer but that which is given him, and therefore we never sin against the Gospel, but only in our *will nots*: this is the voice of the Gospel, ἐάν τις θέλῃ if any man will, *John* 7.17. Oh then let us stir up our selves, shall we sin against Gospel, and be angry against mercy?

Note.

Secondly, we can never displease God, but onely upon *will nots*. I speak onely upon Gods people; we can never staine our acceptance with God, but onely in our will nots: though we cannot but sinne in our prayers, but sinne in our duties, but sinne in every thing that we do; yet this does not staine our acceptance with God, nor blemish it one whit, when God hath *our wills*; for if there be a willing mind, it is accepted according to that which a man hath, and not according to that which a man hath not, 2 *Cor.* 8.12. But when God would have us mend this, and we will not, reform that, and we will not, we let security and sloth break into our wills; here and here onely do we displease our good God: this is a main thing to consider, is there but one thing wherein we may displease God, and shall we not take heed of that?

Thirdly, Conscience can never condemn us but only upon *wil nots*, when a child of God sinnes, and he cannot otherwise choose, his conscience can never condemn him. A child of Gods *cannots*, be they never so many, nay if they were millions more then they are, they never hinder sincerity, sincerity is rooted onely in the will; it is our *wil not* that is the breach of sincerity, and therefore here onely the conscience condemns; does our conscience reproch us in our wayes? let us thank our *wil nots* for this: have we little peace? it is because of the *rebellion of our wil nots*. Ah, ah! this is an infinite evil, for it

hinders our comforts, it hinders our boldneſſe of acceſſe to the Throne of grace, it hinders our patience, and every good duty, this does us infinite hurt, it ſtabs to the heart, and wounds our very ſoul, when our conſcience affordeth little peace. O it hinders very grievouſly; all this is long of our *wil nots*, becauſe we will not be ſo carefull and ſo circumſpect as we might.

Fourthly, God can never be ſo angry with us but only upon *wil nots*: it is true, as long as a man is not in Chriſt, all the ſcore ſtands, and God is angry for all; but God is angry for nothing but wil nots in his children, as *Nehemiah ſayes of Gods people in Judah, they would not hearе, therefore God gave them up into the hand of the people of the land, Nehem.9.30.* God is not angry with his people for cannots, but onely for their wil nots; it is for our wil nots that God does not ſo goe out with our Miniſters, nor ſo quicken his word to your hearts. Is it for our wil nots that he threatens our land, and begins to abridge us of our ſpirituall food, and ſhewes ominous ſignes of his departing away from us; and are we not even ſick unto death for theſe wil nots? We complaine of our deadneſſe, and what trow we is the cauſe, but our wil nots? we complaine of our corruptions and of the leannеſſe of our ſouls, and whom may we thank, but our wil nots? we might grow more then we doe, what lets us but our wil nots? What makes ſome of us goe down the winde, as we ſay, but becauſe we will not ſtand on our guards? Theſe, theſe, brethren, theſe wil nots of ours are the reaſon why God is provoked againſt us. O let us put forth our ſelves, and ſhake of theſe wil nots, leaſt anger break out, and there be no remedy; for ones crooked ſervant to be ſtubborne, it is but his kind, but for ones child to be ſtubborne, this angers the father indeed.

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The end of the Table.

THE SPIRITUALL MAN'S DIRECTORY

GUIDING A CHRISTIAN IN THE PATH THAT LEADS TO TRUE BLESSEDNESSE,

In his three maine duties towards GOD.

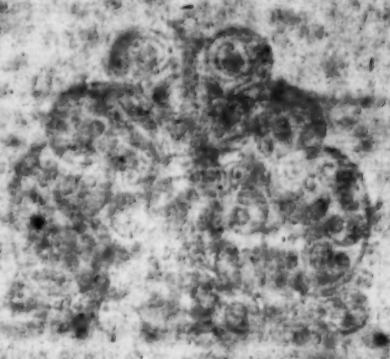
How { To Believe, / To Obey, / To Pray, } Unfolding the { Creed. / Ten Commandements. / Lords Prayer. }

BY

That Reverend and faithfull Minister of Gods Word,
Mr WILLIAM FENNER,
Sometimes Fellow of *Pembroke-Hall*, and late
Rector of *Rochford* in *Essex*.



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OF CATECHIZING

Question. 1.



Hat is Catechisme?

Answ. It is the teaching of the Principles of the Doctrine of Christ, namely of Repentance from dead works, and of Faith, *Heb.*6.1. To them that have need of milke and not of strong meat, *Heb.*5.12. as being babes in Christ, 1 *Cor.*3.1. and the babes of Christ, whom the Minister must feed as well as his Sheep, *John* 21.15.

Quest. 2. *Who must Catechise besides the Minister?*

Answ. My Parents must Catechise me, and teach me the truth of the Lord, *Ps.*78.19. My Father must teach me the information of the Lord, *Ephes.*6. 4. And my mother too must, *Prov.*1.8. So did *Solomon's* mother teach him, *Prov.*31.1. Yea, and the master of the house where I dwell, though he be not my father, yet he must teach me, if I be but one of his houshold, *Gen.* 18.19.

Q. 3. *How if Parents do not teach their Children.*

Answ. They are cruell Ostriches, and their hearts are hardened, *Job.*39.16. And God hath taken the Spirit of wisdome from them, *vers.*17. They loose their own soules, and do what in them lyeth to cast away our soules too; as ever they meane to keep their own soules, they must teach us, *Deut.*4.9.

Q. 4. *Why hast thou a Name given thee in Baptisme?*

Answ. Because the people of God named their children then; so did *Abraham* name his Son *Isaac* at Circumcision, *Gen.*21.3. The parents have power to appoint the name what it shall be, *Luk.*1.60.63. Which ought not to be one of a bad signification, for that is a shame, as the name of *Nabal* signifieth a foole, 1 *Sam.*25.25.

Qu. 5. *What use doth thou make of thy name given thee in Baptisme?*

Answ. Two uses: First, to teach me Christian-like, that I must give up my name unto God to be his servant; *Jude* a servant of Christ, *Jude* 1. *James* a servant of God, *Iam.*1.1. *Moses* Gods servant, *Josh.*1.2. Secondly, that I keep my name unspotted and undefiled; for God only accounts upon such Names, *Revel.*3.4. And therefore it is fit I should not change it, unlesse upon a great occasion, as *Abram* afterwards was called *Abraham*, *Gen.*17.5. Nor give any cause why any nick-name should be set upon it, as *Esau* to be called *Edom*, *Gen.*25.30. The Pope that changeth his Christian name, shameth himself to be Antichrist, 1 *Joh.*2.22.

Qu. 6. *Why would God have thee Baptized?*

Answ. For four reasons: First, to teach me that I was borne by nature the Child of wrath and damnation, *Ephes.*2.3. Secondly, to give me the washing of regeneration, or renewing of the Holy Ghost, *Tit.*3.5. Thirdly, to

Covenant with me, that I should walke in newnesse of life, *Rom.*6.4. Fourthly, to distinguish me externally from such among [illegible] Gods people, but in- [illegible] [illegible] [illegible]

A. No, for the Spirit bloweth where it lifteth, *John* 3.8. and doth not tye himself to the water of Baptism, *Matth.* 3.11. Neither is this Baptism which is outward in the flesh, *Rom.* 2.28. *Esau* was Circumcised, yet God hated him, *Rom* 9.13. *Simon Magus* Baptised in the gall of bitternesse, *Act.* 8.13,23.

Q. 13. *Who be they that have not these benefits?*

A. No man can know them, till by their fruits we may know them, *Matth.* 7.13. Indeed Parents are bound to believe the best, and hope the best, for so Charity doth in all things that are not yet manifest, 1 *Cor.* 13.7. But for all our Charity, they cannot be vouchsafed forgivenesse of sinnes, unlesse they joyne amendment of life to their Baptism, *Act.* 2.38. Nor saved, that answer not out of an upright Conscience to Christs interrogatories, though they were washed, 1 *Pet.* 3.21. And yet members in Christs visible Church, and vessels in his house, 2 *Tim.* 2.20. And called Sons of God though rebellious, *Isa.* 1.2. And may be said to be begotten with an outward regeneration, *Deut* 32.18.

Q. 14. *What diddest thou promise and vow in thy Baptism?*

A. Three things; First, Repentance of my sinnes, for he that liveth in sinne is of the Divell, 1 *John* 3.8. Secondly, faith, for he that believeth not is condemned already, *John* 3.18. Thirdly, obedience to all Gods Commandements, for cursed is he that obeyeth not, *Jer.* 11.3. All these things was I taught in my Baptism, to observe all my life after, *Matth.* 28.19,20. Now all this obedience must be done by the power of faith in Christ, *Col.* 3.17. And therefore it is called the obedience of Faith, *Rom.* 16.26. And this faith worketh by love, *Gal.* 5.6. And love must set me on work to keep Christs Commandments, *John* 14.15.

Q. 15. *Art thou bound to performe thy Baptism, Vow and Oath?*

A. I am bound, *Psal.* 50.14. Or else I shall be utterly cut off, *Nah.* 1.15. Yea, I am perjured else, in making such a Covenant, *Hos.* 10.4. And Christ will be a swift witnesse against me, *Mal.* 3.5. And if I now live in sinne and doe not keep my vow, it is better for me I had never taken this vow upon me, *Eccl.* 5.5.

Q. 16. *What is Belief or Faith?*

A. It is the gift of God, *Ephes.* 2.8. whereby I believe the words of Christ, *Psal.* 119.66. and find rest in my soul in him, *Matth.* 11.29. So that now it is no more I that live, and work, and doe, but Christ that liveth in me, *Gal.* 2.20.

Q. 17. *How many wayes is Faith taken?*

A. Six; first, Historicall faith, *Jam.* 2.19. Secondly, a dead faith, *Jam.* 2.26. Thirdly, a temporary faith, *Luke* 8.13. Fourthly, a bare hoping faith, *Act.* 8.13. Fifthly, a miraculous faith, 1 *Cor.* 13.2. Sixthly, this same saving and justifying faith, *Rom.* 5.1. A Reprobate may have the first five and be damned, for there is but one Faith, *Ephes.* 4.5. which the world knoweth not, for it is a mystery, 1 *Tim.* 3.9, and the most men say they have it, if we will believe them; yet if we will believe Christ, few have it, and it is very scarce, *Luke* 18. being the faith of the Elect, *Tit.* 1.1.

Q. 18. *Doe not wicked men say they believe in Christ?*

A. Joh. 2.23. but Christ will not believe them, nor commit himself unto them, *verse* 24. It is not a bare believing of Christ in the clouds, but the having of Christ in a man, that giveth a man life, 1 *Joh.* 5.12. It is living in Christ as well as believing in Christ, *Joh.* 11.26. The wicked may say they have faith, *Jam.* 2.18. But if Christ be not in them by his spirit, 1 *Joh.* 3.24. for all this faith they may be Reprobates, 2 *Cor.* 13.5. Not every one that swam after the Ark, and cryed after *Noah* in the ark, and clambred and hung upon the ark but onely they that were in the ark were saved, 1 *Pet.* 3.20. So onely they that get into Christ are new creatures, 2 *Cor.* 5.17.

Q. 19. *Why so?*

A. Faith

A. Faith if it be unfeigned, 2 *Tim.* 1.5. ingraffeth a man into Christ, *Rom.* 11.23. If a man be not ingrafted into Christ, he shall burn in hell-fire, *Joh.* 15.6.

Q. 20. *Whose ransom be these of this?*

A. Two. First, the sentence of the Law cannot otherwise be true, the same soul that sinneth, that soul shall die, *Ezek.* 18.18. Therefore all the Elect must have such a faith, that they may be one with Christ, and Christ with them, *Joh.* 14.20. that Christ's death may be their death, 2 *Cor.* 5.14. Secondly, Christ is the life of them that believe, *Col.* 3.4. As the life of man is in him, and the life of every creature is in it, *Gen.* 1.30. so is Christ in a believer; This is a mystery, *Gal.* 3.27. which whosoever hath not, the wrath of God abideth on him, *Joh.* 3.36.

Q. 21. *Dost thou believe the Articles of faith?*

A. Yea, I believe in God the Father Almighty, maker of heaven, and so forth; which being a form of sound words, I must hold fast in faith and love, 2 *Tim.* 1.13.

Q. 22. *Why dost thou say, I believe?*

A. Because I cannot be saved without a particular Faith of my own, *Jam.* 2.18. (The just shall live by his faith, *Hab.* 2.4.) Whereby I may say, Christ gave himself for me, *Gal.* 2.20. and that he is my Saviour, *Luke* 1.47. by faith is my life, *Joh.* 20.31. As *David* could say, I live, *Psal.* 116.2. So he could say, I believe, *verse* 10. Neither is this presumption in a believer, for he knowes that Christ is his Redeemer in particular, *Joh.* 19.25. Yea in the time of spirituall desertion, he can say, My God, my God, *Psal.* 22.1.

Q. 23. *Is not this presumption in some?*

A. Yes, it is presumption in many; for if a carnall Professor shall say, my God, *Hos.* 8.2. the Lord pardons not his sinnes for all this, but is an enemy unto him, *verse* 3. As the body without the spirit is dead, so faith without works is dead also, *Jam.* 2.26. Ignorant faith is no faith, but unbelief, 1 *Tim.* 1.13. Faith asks who, and what, who is the Lord that I may believe? *Acts* 9.36. For faith is an explicite knowing faith, through Faith we understand, *Heb.* 11.3. Knowledge is partly before Faith, 1 *John* 4.16. And partly after Faith, 2 *Pet.* 1.3. A man must know what he believes, or else he cannot believe, *Rom.* 10.14. Yet faith is not so explicite, but there is some implicitenesse in it, as long as we live here, 1 *John* 3.2.

Q. 24. *How canst thou say, I believe, can a man know that he believeth?*

A. A man may know that he believeth, 2 *Tim.* 1.12. Even by that help of Gods Spirit, 1 *Cor.* 2.12. For he hath that witnesse in himself, 1 *John* 5.10. Indeed while he is a Babe in Christ, it may be he knoweth not a Babe is a Babe, though he understand it, he understands as a babe, 1 *Cor.* 13.11. Yea in the time of temptation too, a man is a man, though in a swound he knoweth not; in such a case *David* may feare he is cast off for ever, *Psal.* 77.7. And when passions are violent, as overmuch grief, or overmuch joy, *Luke* 24.41. But a child of God when his unbelief is at the worst, hath an inckling that he doth believe, *Mark* 9.24. Or props himself at least with this belief, that he hath believed, 2 *Cor.* 4.13. Howsoever faith bringeth evidence and assurance with it at the last, *Heb.* 11.1.

Q. 25. *What say you of them that have the Spirit of bondage?*

A. The child of God had it once, but then he hath it no more to feare againe, *Rom.* 8.15. Those that think they have assurance, and sometimes are not, they are alright, and sometimes feare, the Lord joynes such with unbelievers, *Rev.* 21.8. By fearfull are meant such as dare not confesse Christ in evill times. They live in darknesse, and know not whither they goe, whether to Heaven or to Hell, *John* 12.35. The godly may fall sometimes into such fears, that Christ may upbraid them, How is it ye have no faith? *Mark* 4.40. But they

they are readie all their Election and calling to make sure, and therefore they are diligent about it, 2 Pet. 1.10.

Q. 26. *How many objects of Faith are there that thou mayst believe?*

A. I must believe in one Lord, *Ephes.* 4.5. Distinguished into three persons, 1 John 5.7. First, in God the Father, 1 Pet. 1.21. Secondly, in Christ, John 14. Thirdly, in God the holy Ghost, *Matt.* 28.19. So far forth as it is written in the word, Isa. 28.5. Which is a word of Faith, Rom. 10.8. A plaine and readie word, that the simple may be converted by it, Psal. 19.7 Psal. 119.130. It is a perfect word, able to make the man of God perfect, 2 Tim. 3.17. Whatsoever man, or Councell, or traditions, or Angels from heaven say, I must go to the word, if they speak not according to it, there is no truth in them, Isa. 8.20. If Paul himself were now alive, and should preach any thing besides it, he were accursed, Gal. 1. 8. It is a damnable sin to add to it, Rev. 22.18. Or to take a title from it, verse 19. 'Tis able to convince all gain-sayers without running to any of their many Expositions of it, the Scriptures themselves shew their own meanings, Acts 18.28.

Q. 27. *But may we not give their Expositions unto it?*

A. There must be a translating of the word, people understand not the Original tongue of it, 1 Cor. 14.9. And an expounding too, Luke 24.27. But no man may give his own sense to it, but the sense of the word, Neh. 8.8. For the same Christ that spake the dark speeches and Parables, the same Christ also expounded them, Mark 4.34. The holy Ghost speaking in the Scriptures, John 3.7. Teacheth the right meaning, John 14.26.

Q. 28. *How is that?*

A. By sundry wayes. First, by conferring places with places, as Micah 5.2. with Matt. 2.6. Secondly, by the scope, as if I would know Peters meaning, why he bids Davids Sepulchre was then to be seen, Acts 2.29. I may see the scope of the Spirit, verse 31. Thirdly, observing whether the word be proper or figurative, John 3.3. and many others.

Q. 29. *What for measure of the word?*

A. It undertakes to be a rule to all that we do, to the wearing of our haire, 1 Cor. 11.14. Or of a Garment, 1 Pet. 3.3. To our eating and drinking, 1 Cor. 10. To our Marketting and Merchandizing, Isa. 23.17. Not so little as a shoo-latchet, but if it be unfit, the word doth condemn it, Isa. 5.18. Not so little as an idle word, but the word doth tax it, Mat. 12.36. Not so little as a thought, but it must be according to the word, 2 Cor. 10.5. What ever we think, say, or do, we must be carefull to observe the judgment of the word, and lay it before us, Psal. 119.30.

Q. 30. *Why dost thou say, I believe in God?*

A. For three reasons. First, because I do not believe unlesse I go out of my self, and deny my self, Mat. 16.24. Secondly, unlesse I cast my self upon God, and rely on him, 2 Chron. 20.20. Thirdly, unlesse not only naturally, but also spiritually I be in him, move in him, and live in him, Act. 17.28.

Q. 31. *Why dost thou believe in God as a Father Almighty?*

A. First, that in my greatest dangers I may depend upon him who is able to deliver me, Dan. 3.17. This I must believe, Mat. 9.28. Secondly, that in my greatest temptations, I may not dare to sin against him, for I am not stronger then he 1 Cor. 1.10.12.

Q. 32. *Why maker of Heaven and Earth?*

A. First, that I may consider I am Created of God, and for God, to live holily, for the wicked are for the day of evil, Prov. 16.4. Secondly, that I may glorify God in my soul & body, for they are his, not mine, but Gods 1 Cor. 6.20. Thirdly, that I abuse none of his Creatures, for they are all unto Gods praise, Psal. 145. not to prophane them, for God is holy in them, v. 17. But have pleasure to behold Gods graces in them Psal. 111.2. See the invisible things of God in them,

Rom. 1.30. And consider them, *Mat.* 6.28. And meditate on them, *Psal.* 143.5. And learne Parables or Similitudes for Spirituall things out of them, *Mat.* 24. 32. For God teacheth me by such Similitudes, *Hos.* 12.10.

Q. 33. *Why dost thou believe in Iesus Christ thine only Son our Lord?*

A. For two reasons, First, that I may be justifyed freely by his Grace, *Rom.* 3. 24. Who though he knew no sin, yet was made sin for me, that I might be made the righteousness of God in him, 2 *Cor.* 5.21. Secondly, that look whatsoever he did, or suffered, or had, may be woven in a mystery into my heart; if this mystery had not been in *Paul*, he himself had been a reprobate, 2 *Cor.* 13.5.

Q. 34. *Must that then which was a historie in Christ, be a mystery in us?*

A. Yea, by the application of all these articles concerning Christ to our soules; I must be an adopted Son of God, 1 *John* 3.1. Christ must be formed and conceived in me, *Gal.* 4.19. I must suffer with Christ, *Rom.* 8.17. And mine old men must be crucifyed in me, and sin dye in me, *Rom.* 6.6. I must be crucified to the world, and the world unto me, *Gal.* 6.14. I must be buried with him and raised up again to a new life, *Col.* 2.12. And seeke the things above in Heaven, *Col.* 3.1. And judge my self here, otherwise I shall be judged and condemned of the Lord, 1 *Cor.* 11.31.

Q. 35. *Why dost thou say, Christ was conceived of the Holy Ghost? &c.*

A. He was conceived, *Luke* 1.31. By the holy Ghost, *verse* 35. for the woman was found with child of the holy Ghost, *Mat.* 1.18. Supernaturally, that his conception might be without sin, *vir.* 20. For all others are conceived in sin, *Psal.* 51.5. Because that which is born of the flesh is flesh, *John* 3.6. And yet the Holy Ghost made him of a woman, *Gal.* 4.4. And he was born of her, *Mat.* 1.16. Being the seed of a woman, *Gen.* 3.15. Of the seed of *David*, *Rom.* 1.3. The roote of *Jesse*, *Isa.* 11.10. He suffered under *Pontius Pilate*, who gave sentence that he should be Crucifyed, *Luke* 23.24. And scourged him, and delivered him up to death, *Mark* 15.15. Before whom he had witnessed a good confession, 1 *Tim.* 6.13. And therefore Christ is said to be crucifyed at *Rome* the great City of Antichrist, *Rev.* 11.8. Because *Pontius Pilate* who delivered him to be Crucifyed, was Governour under *Tiberius Cæsar* Emperour of *Rome*.

Q. 36. *Did Christ suffer in Soul too?*

A. Yes, for his soul was exceeding sorrowfull even unto death, *Mat.* 26.38. His Soul was an offering for sin as well as his body, *Isa.* 53.10. Whole Christ was surety for us, *Heb.* 7.22. And a curse for us, *Gal.* 3.13. For our Soules have need of Redemption as well as our bodies, *Psal.* 49.8. It is a signe he suffered greater torments then bodily, by his sweat in the garden which was a bloody sweat, *Luke* 22.44. And by his lamentable speech on the Crosse, my God my God, why hast thou forsaken me? *Mat.* 27.46. And by his not onely tasting of the first death for us, *Heb.* 2.9. But also keeping of the second death from hurting us, *Rev.* 2.11.

Q. 37. *How is hell taken in Scripture?*

A. First, for the Grave, *Isa.* 14.9. Secondly, Hell is taken for the sences of Hell, *Psal.* 116.3. Thirdly, Hell is taken for the place of the damned after this life, *Luke* 16.23. Fourthly, for the hidden parts of the earth, *Psal.* 139.8. Fifthly, Hell is taken for the Devil and whatsoever is hellish, *Rev.* 20.14. Sixthly, for the lowest degree of Christs humiliation, *Acts* 2.27.

Q. 38. *What sayest thou of Christs descent into Hell?*

A. Not as though he descended to hell to suffer there the paines of the damned, for he said upon the Crosse, It is finished, *John* 19.30. Or to deliver the Soules of the Patriarchs & Fathers of old out of *Limbo*, for they were glorifyed before *Mat.* 17.3. And in Paradise by the vertue of Christs death, he being the Lamb slain from the foundation of the world, *Rev.* 13.8. Or to Preach to Soules there in prison, 1 *Pet.* 3.19. For that was his Spirit Preaching in the moneth & dayes of *Noah*, while they were alive, *v.* 20. Or to triumph over Hell and Devils, for that he

he did upon the Crosse, *Col.* 2.15. Nor as though he descended Locally at all into Hell for all that we know; for dying he said unto the good Thief, This day shalt thou be with me in Paradise, *Luke* 23.43. And he commended his Spirit to his Father in Heaven, *verse* 46.

Q. 39. *Is it not an Article of Faith, and hath it not its meaning?*

A. Yea, it is an Article of Faith (though the *Greeke* Church hath omitted it in their Creed) taken out of Scripture, *Acts* 2.31. And by this same descent into hell, is meant Christs lowest degree of humiliation, opposed to the height of his exaltation and ascension, *Ephes.* 4.10. For he was not onely dead, but hidden of death for a while, though he could not be held quite, *Acts* 2.24. Howsoever this descent into hell be understood, we are sure by this means his people shall never descend into hell *Rom.* 8.1.

Q. 40. *What believest thou of Christs rising the third day?*

A. He rose again, not by re-uniting his body to his God-head, for they were never severed by death, for being Crucified he was still the Lord of glory, 1 *Cor.* 2.8. But by re-uniting Soul and body together, and taking his life again which before he had laid down, *Joh.* 10.17. And he himself had power to do it, *verse* 18. To be Lord of quick and dead, *Rom.* 14.6. And this he did the third day, 1 *Cor.* 15.4. Namely, the third day from his suffering passively, *verse* 3. And therefore the space is called by the Scripture, the space of three dayes, *Ioh.* 2.19. And because that every day hath a night belonging to it, it is called the space of three nights too, *Mat* 12.40. That as by man came death, so by man also might come the resurrection of the dead, 1 *Cor* 15.21. Himself being the first fruits of them that sleep, *v.* 20. And the first born from the dead, *Col.* 1.18. And the first begotten of the dead, *Rev.* 1.5. And dyeth no more, *Rom* 6.9. And therefore those that rose before Christ, as the, *Shunamites* child, 2 *Kings* 4.35. and *Lazarus*, and the rest rose again to a mortall life, *John* 11.44.

Q. 41. *Why did Christ rise again?*

A. He rose again for the glory of God, and the good of all the Elect, *Rom.* 6.4. That they might be glorified, *Rom.* 4.25. For if he had not risen, they had till been in their sins, 1 *Cor* 15.17. This article was a comfort to *Iob*, and all before the comming of Christ, *Iob.* 19.25. And is to be remembred of all the people of God, as a comfort against all troubles, namely that Jesus Christ is risen from the dead, 2 *Tim.* 2.8. and for divers other reasons did he rise.

Q. 42. *What believe you concerning the other two Articles?*

A. He ascended into heaven, *Ioh.* 3.13 and was seen so doing, *Iohn* 6.62. being taken up, *Acts* 1.9. and he went up, *verse* 10. whether the bodies of the Saints are not yet ascended, no nor *Davids*, *Acts* 2.34. though their soules do ascend as soon as they are dissolved from their bodies to be with Christ, *Phil.* 1.23. and the Heavens must receive him till the times of restitution, *Acts* 3.21. and therefore in respect of his body we have him not with us here on earth, *Iohn* 12.8. but onely Sacramentally in his Supper, 1 *Cor.* 11.24. And he sitteth now at the right hand of God, *Col.* 3.1. in the throne of his Father, *Rev.* 3.21. being preferred even in his humane nature, above all Angels, and all Principalities and powers, *Ephes.* 1.20.21. expecting till his enemies be made his foot-stoole, *Heb.* 10.13. Where *Stephen* saw him standing up as in his defence, *Acts* 7.55. and where he maketh intercession for his redeemed, *Rom.* 1.24. As being their own onely Mediator, 1 *Tim.* 2.5.

Q. 43. *What believe you of Christ judging the world?*

A. He is ordained of God to be Judge of quick and dead, *Acts* 10.42. Not only men but Angels are reserved to the day, when (being called the great day *Iude*, 6.) He shall come to do it visibly, *Act.* 1.11. and according to those truths which are contained in the Gospel, *Rom.* 2.16. & as men may find their doome in the word, so they must expect it, *Ioh.* 12.48. His Saints too by their lives shall judge all the world that are not Saints, 1 *Cor.* 6.2. The set day, and houre, and

time, knoweth no man, nor the Angels, no not Christ himself as Man, *Mark* 13.32. Though a mans particular judgement be as he dyes, *Heb.*9.27. either to Heaven or Hell, *Luke* 16.22.23.

Q. 44. *What is the Office of Christ?*

A. He is our Mediator, *Heb.*12.24. and he that makes intercession for us, *Heb.*7.25. appearing in the presence of God for us, *Heb* 9.24. and perfuming the Prayers of his members with the odours of his merits, whensoever they pray in his name, *Revel.*8.3.4. In this sense, no meere creature can be a Mediatour to intreat for us, 1 *Sam.*2.25. And therefore it is in another sence, that the prayers of Saints living upon earth, when they pray for other men, are called intercessions, 1 *Tim.*2. 1. & we must pray them to pray for us, *Heb* 13. 18. though not when they be dead; for then they be ignorant of us; yea, though it be *Abraham* himself, *Isa.*63.16. The dead know not any thing of the affaires of this life, *Eccles.*9.5. The Lord counts it an absurd thing that the living should seeke unto the dead, *Isa* 8.19. when once their soules go away hence, they be no more to appeare to us, *Psal.*39.13. Neither have we any warrant to pray the Angels to pray for us, though they be sent forth to Minister for us, *Heb.*1.14. Nor to speak unto them, unlesse it be in a Rhetoricall straine to blesse the Lord, *Psal*103.20.

Q. 45. *Why did Christ take the office of a Mediator upon him?*

A Because he was elected of God for this purpose, *Isa.*42.1. and fore-ordained, 1 *Pet* 1.20. and sealed, *John* 6.27. and Sanctifyed, *John* 10.36. And given of God for the life of beleevers. *John* 3.16. not onely to help sinners with a possibility of salvation that they might be saved, *ver.*17. but to convert sinners, 1 *Tim.*1.15. This was the agreement made between his Father and him, that he should have a seed, and that the Redemption which he purchased should actually prosper, *Isa.*53.10. This was the principall end he look't at, namely, that he might purchase to himself a peculiar people, *Tit.*2.14.

Q. 46. *Which be the particular Offices of Christ?*

A. He was Anointed, *Isa.*61.1. First to be our Prophet, to whom we must hearken as long as we live, *Deut.*18 15. Secondly, our mercifull and faithfull high Priest to reconcile us to God, *Heb.*2,17. and King of Saints, *Revel.*15. 3. For first, we were desperately ignorant of God, and he onely can reveale God unto us, *Matth.*11.27. Secondly, we were desperately alienated, being the enemies of God, and he onely can reconcile us, *Col.*1.21. Thirdly, we were desperately disabled, and could never have applyed this Redemption unto us, he onely can make us Kings over sinne and death, *Revel.*1.6.

Q. 47. *Who is he that in effect denyeth Christs offices, and teacheth men so?*

A. The Pope and his Church; for though he seeme to sit in the Temple of God, 2 *Thes.*2.4. and have the horne of the Lamb, as though he were Christs Vicar and friend, yet he speaks like the Dragon, *Revel.*13.11. And therefore he is said to deny Christ, 1 *Joh.*2.22.

Q. 48. *How doth he deny Christs Offices?*

A. First, because he denies Christs Prophetical office, he coynes new Articles of Faith; and therefore he is called the false Prophet, *Revel.*12.20. Secondly, because he denies Christs Priestly office, for he undertakes to offer Christ in the Sacrament, whereas Christ was onely once offered, *Heb.*9.28. He hath invented satisfactions and penances, and Purgatory, to expiate for sinne, whereas Christ trod the wine-presse alone, *Isa.*63.3. Thirdly, because he denies Christs Kingly office, for he applies that to himself which Christ spake of himself, *Matth.*28.18. and takes it onely to himselfe, 1 *Tim.*6.15.

Q. 49. *Doth he deny no more of Christ?*

A. He makes himself the head of the Church, whereas Christ onely is the head, 1 *Cor.*11.3. this office being given him onely of God, *Ephes.*1.22. He makes *Peter* and himself the rock, which was meant of *Peters* confession that he made,

made, *Matth.* 16. 18. Namely, Christ the Son of God, *verse* 16. for he onely is the Rock, 1 *Cor.* 10. 4. The rock of all our salvation, *Deut.* 32. 15. And who is this rock save our God? *Psal.* 18. 31.

Q. 50. *Why doest thou believe in God the Holy Ghost?*

A. That he may apply Christ unto me to Justification, 2 *Cor.* 6. 11. that he may transform me into the image of God, 2 *Cor.* 3. 18. And make his graces fruitfull in me, *Gal.* 5. 22. that he may teach me all truth, and put me in remembrance of Gods word. *John* 14. 26. and lead me to walke uprightly, *Psal.* 143. 10. That he may comfort me in all Temptations, *Acts* 9. 31. helping me with groanes in my Prayers, *Rom.* 8. 26. That he may witnesse with my Spirit that I am Gods child, *verse* 16. that he whom the world knoweth not, may abide with me for ever, *John* 14. 16. For if any man have not the Spirit of Christ, he is none of his, *Rom.* 8. 9

Q. 51. *What doest thou believe the Holy Ghost doth more?*

A. I believe that the Spirit makes me a member of one Body, 1 *Cor.* 12. 13. Namely, the holy Catholicke Church of Christ, which is spoken of, *Rev* 7. 9. which is the body of Christ, *Col.* 1. 18. and consisteth onely of Saints and Professors of holinesse, 1 *Cor.* 14. 33. Whereof if any walke scandalously, they are to be admonished; and if they will not be reclaimed, they must be accounted as Heathens, *Matth.* 18. 17. and cast out of the Church, though proud *Diotrephes* abused this power, 3 *John* 10. and delivered up to Satan, for the destruction of the Flesh, that the Spirit may be humbled, and so saved if it may be possible, 1 *Cor.* 5. 5. That they may learne not to blaspheme, nor cause the Word to be blaspheмed, 1 *Tim.* 1. 20. The visible Church have some among them which are not of them, 1 *John* 2. 19. But the true Church which is called Invisible, because the world cannot see which persons they be, are onely them which shall be saved, *Acts* 2. 47.

Q. 52. *Wherein doth the Communion of Saints consist?*

A. In two things, first, in Fellowship with Christ the head, 1 *John* 1. 3. Secondly, in fellowship with the Saints, *verse* 7. and so it consisteth in 7 things; First, in Unity, *Ephes.* 4. 3. 4. 5. &c. Secondly, In keeping company with them, *Psal.* 16. 3. Thirdly, in Praying for them, *Ephes.* 6. 18. Fourthly, in fellow-feeling compassion and bowels, *Phil.* 1. 2. Fifthly, in helping one another out of sin, *Gal.* 6. 1. and provoking one another to goodnesse, *Heb* 10. 24. Sixthly, in imitating the lives of the Saints, 1 *Thes.* 1. 6. as they imitate Christ, 1 *Cor.* 11. 1. Seventhly, in relieving them that lack, to the very selling our goods if need require, *Acts* 4. 34.

Q. 53. *What believest thou concerning Remission of sinnes?*

A. I believe, that all that believe in Christ receive remission of sinnes, *Acts* 10. 43. I cannot truly say, I am sick, but my sinnes are forgiven me, *Isa.* 33. 24. blotted out and remembred in heaven no more, *Isay.* 43. 25. nor imputed to me, *Psal.* 32. 2. but drowned in the Sea, *Micha* 7. 19. Namely of Christs blood, *Ephes.* 1. 7. which cleanseth me from all sinne, and I know my Belief is right if I walke in the light, 1 *John* 1. 7. For who so have not destroyed the works of the Devill in them, Christ was never yet manifest to them, 1 *Joh.* 3. 8. Those that sin against the Holy Ghost, shall never be forgiven, *Matth.* 12. 32. Neither are such as go on in their guilty Consciences forgiven, *Exod.* 34. 7. nor such as provoke Christ, and obey not his voyce, *Exod.* 23. 21. Yet God is a God ready to Pardon, *Nehem* 9. 17. upon true Repentance and Faith answerable to the vow in Baptisme, *Acts* 2. 38.

Q. 54. *What believest thou concerning the Resurrection of the Body?*

A. Though flesh & blood count it incredible, *Acts* 26. 8 nevertheless by faith I know it is true, *Job* 19. 26. And that these very eyes shall see and see my Redeemer, *Job.* 19. 27. though the wormes have eaten up all my Flesh, *verse* 26. yet, though my body were drowned and devoured of Fishes, *Rev.* 20. 13. yet the substance

substance shall be the same, Justice requiring that the same bodies that sinned should be damned, and Mercy requiring that the same bodies that glorified God should be saved, 2 *Cor.*5.10. Nevertheless, I believe that the qualities and accidents shall be altered; namely, that this very mortall shall put on Immortality, 1 *Cor.*15.53. This dishonourable shall put on glory, this weak shall put on Power, *verse* 43. this naturall body shall be raised a more Spirituall body, *verse* 44. and beare the image of the heavenly, *verse* 49. though it be dispersed into a thousand thousand pieces by Corruption, yet Christ will lose nothing of it, *John* 6.39. And therefore my Flesh shall rest in hope, *Psal.* 16.9. of the Redemption of my Body, *Rom.*8.23. That mortality may be swallowed up of Life, 2 *Cor.*5.4. Though my soul while it is absent from my body, be present in the mean time with the Lord, *verse* 8. having returned to God that gave it, *Eccles.*12.7.

Q. 55. *What believest thou more of the Resurrection?*

A. That there shall be a Resurrection both of the just and also the unjust, *Acts* 24.15. the one to life, the other to damnation, *John* 5.29. For Christ is the Judge of quick and dead, *Acts* 10.42. And therefore though it be appointed unto men once to dye, nevertheless not to dye as beasts, but to come to judgement, *Heb.*9.27. The Angels being instruments of gathering them and sending them to Christs barr with a Trumpet, *Matth.*24.31. not a materiall Trump, but with the Trump of God, and with a shout, and the dead shall rise first, 1 *Thes.*4.16. Then those that are alive shall be caught up to meet Christ in the aire, *verse* 17. being changed in a moment, 1 *Cor.*15.51. Blessed and holy is he that hath part in the first Resurrection from sinne unto holinesse here, *Rev.*20.6. for he shall goe into life eternall, but the rest to everlasting punishment, *Matth.*25.46.

Q. 56. *What believest thou concerning the last Article, namely Life everlasting?*

A. I believe it is the inheritance proper to the Saints, who in this life are made meet to be partakers of it, *Col.*1.12. Which is a Kingdome, *Matth.*25.34. consisting, First in the beatificall vision and sight of God as he is, 1 *Joh.*3.2. Secondly, in entire likenesse with God, *Psal.*17.15. Thirdly, in fulnesse of joy and pleasure everlasting in Christ, *Psal.*16.11. Fourthly, in having no need of the Creature, *Rev.*22.5. but inheriting all things in God, *Rev.*21.7. Fifthly, in freedome from all troubles and grievances, and imperfections of this life, *verse* 4. The Blessednesse of it cannot enter into the heart of man to conceive it, it is so great, 1 *Cor.*2.9. It is such a holy Kingdome, that no unholy person may have it, 1.*Cor.*6.9. and if he were there, suppose that were possible which is impossible, 1 *Cor.*15.50. Yet he could have no happinesse there, for there dwelleth nothing but Righteousnesse, 2 *Pet.*3.13.

Q. 57. *The wicked say they believe all this, but doe they?*

A. Indeed they believe the history of God and his Word, *Jam.*2.19. otherwise they believe a falshood or a lye, *Jerem.*13.25. and therefore though they expect to be saved on their death-beds, when they dye they shall perish, *Prov.* 11.7. Though they cry, Lord, Lord open the gates of heaven to us, yet he will not open it unto them, *Matth.*25.11.12. God that made them will never save them, *Isa.*27.11. and though they dye, with Lord have mercy upon us in their mouthes, *Matth.*7.21. and so goe away like Lambes, they shall lye in the grave of Hell, as thick as Sheep in a sheep-coate, *Psal.*49.14.

Q. 58. *How many Commandements are there?*

A. Ten, ten Words, *Exod.*34.28. God added no more, *Deut.*5.22. Which are the rule of my steps, *Psal.*119.133. continually, *verse* 117. in my memory, *verse* 109. in mine understanding, *verse* 130. being my meditation all dayes, *verse* 97. that I may refraine from every sinne, *verse* 101. Idle

vaine

vaine thoughts and all, *verse* 113. and endeare them unto me above thousands of Gold and Silver, *verse* 72.

Q. 59. *What rules are to help us in the right understanding of the Law?*

A. Six more especially; First, that the Law is Spirituall, so spirituall that the best Saint is carnall in comparison of it, *Rom.* 7.14. reaching to all the heart, soul, mind, strength, *Luke* 10.27. Secondly, that it is perfect, *Psal.* 19. 7. commanding Obedience to every tittle; if a man doe but one sinne it doth curse him, *Gal.* 3.10. Thirdly, when it forbiddeth or commandeth any thing, it forbiddeth or commandeth all meanes, occasions, or provocations thereunto, and therefore the least lascivious look is Adultery, *Matth.* 5.28. The least hatred is Murder, 1 *John* 3.15. Fourthly, whatsoever the Law forbiddeth, it commandeth the contrary, 1 *Pet.* 3.11. Whatsoever it commandeth, it forbiddeth the contrary, *Levit.* 19.17. Fifthly, it runneth upon Negatives, for negatives bind strongly, this being the nature of a No, no in no wise, *Rom.* 3. 9. the affirmative bindes alwayes, but not to all moments, but the Negative bindeth to both, *Luke* 21.34. Sixthly, it's put in the second Person, that every soul may apply it, *Mal.* 2.1.

Q. 60. *Who be under the Law, the Rigour of the Law, and the Curse of the Law?*

A. All disobedient persons that are not made righteous by Christ, 1 *Tim.* 1.9. Even the whole world, whether Christian Professors or not, except they build by the Spirit of God, *Gal.* 5.11. bound to doe the Law to the utmost, as wife is bound to her husband, *Rom.* 7.2. and therefore the Law hath dominion over them as long as they live, *verse* 1. and the Curse too, *Gal.* 3.10. And whatsoever the rigour of the Law sayes, it's spoken directly to them, *Rom.* 3.19. but Believers in whom sinne doth not reigne, they are not under the Law but under Grace, *Rom.* 6.14. nevertheless they must not think the Law to be of none effect to them, *Rom.* 3.31. But first, they must consent to the goodnesse of it, *Rom.* 7.16. Secondly, get the knowledge of their sinnes more and more by it, *verse* 7. Thirdly, fling mire and dirt in their own faces, by reason of it, *verse* 24. Fourthly, delight in it as a blessed rule of life, *verse* 22. Fifthly, be moved by it to thankfulnesse to Christ, *verse* 25. Sixthly, be schooled by it to hang faster upon Christ, *Gal.* 3.24. Seventhly, to take heed of the naturalnesse of their flesh, that desires rather to be under the Law though never so cruell, then to be under Christ, *Gal.* 4.21.

Q. 61. *Wherefore serves the Preface, I am the Lord thy God which brought thee out of the Land of Egypt, out of the house of bondage?*

A. To teach me; First, I cannot wholly obey, except I believe God is my God, *Josh.* 14.8. and be one of the Israel of God, *Gal* 6.16. Secondly, that the consideration of what God hath done for me, is a motive to obey him, *Job* 14.15. Thirdly, that I am forgetfull of old mercies, and therefore the Lord perswades me to obedience with the newest and latest, *Exod.* 20.2. Fourthly, that the Spirituall meaning of this deliverance from *Egypts* bondage, concerneth all that are delivered from Satan and sinne, *Heb.* 2.14.

Q. 62. *Are the duties of the first Table greater then the duties of the second?*

A. Yes, because they are the first and the great Commandements, *Matth.* 22.38. First, because the object of them which is God, is greater then man, *Psal.* 33.12. Secondly, because the performance of them is the immediate worship of God, and he that sinnes against his neighbour, doth more eminently sinne against God, 1 *Cor.* 8.12. Thirdly, they moderate the duties of the second, as for example, the duty of obedience to Parents, otherwise it is not right, *Ephes.* 6.1. And yet with these cautions; first, that the comparison be equally made of the chief of the first Table with the chief of the second, of the middle with the middle, of the least with the least, otherwise not, *Isai.* 1.5.

Secondly,

Secondly, that our obedience to the second is an argument of our obedience to the first. 1 *John* 4.20. Thirdly, that the obedience to both is inseparable, holinesse and righteousnesse ever go together, *Luke* 1.75.

Q. 63. *What are those commanded in the first, thou shalt have no other Gods but me?*

A. To know God and believe him, *Isa.* 43.10. and in him alone, and in no other God, *Psal.* 81.9. This Commandement bids me keep all the rest, *Deut.* 11.32. Not onely to obey him in what he commanded at the first, but in any Commandement he would afterwards give, *Heb.* 11.17. And therefore this Commandement binds me now to believe in Jesus Christ, 1 *John* 3.23. to rely upon God for all things, 2 *Chron.* 16.8. Couragiously to wait upon God, *Psal.* 27.14. To walk before God, as a servant before his Master, *Gen.* 17.1. In all my wayes to think of God, and to acknowledge him, *Prov.* 3.6. To rejoyce in him evermore, *Phil.* 4.4. to fear him and to serve him, *Deut.* 6.13. to turn the desires of my Soul to him, and to the remembrance of him, *Isa.* 26.8. To labour more after him then after meat or drink, or any thing in this perishing world, *John* 6.27. To make him the end and scope of all mine actions, not onely Spirituall, but also civill, and naturall, 1 *Cor.* 10.31.

Q. 64. *Now because we must serve God, and feare him, and love him, and trust in him, and so forth, according to his Attributes, which be they?*

A. He is uncompounded, simple, and perfectly one, *Deut.* 6.4. Immutable and unvariable, *James* 1.17. and therefore he cannot be said to Repent, 1 *Sam.* 15.29. but onely improperly, in regard of the effects, *Gen.* 6.6 Infinite in place, neither the heaven of heavens is not able to contain him, 1 *Kings* 8.27. but is every where present, *Psal.* 139.7. Infinite in eternity, from everlasting to everlasting, *Psal.* 90.2. Not by succession of time but he is for ever, I am, *Exod.* 3. Infinite in Power, for he is Almighty, *Gen.* 17.1. Nothing is impossible to him, *Luke* 1.37. unlesse it be to do evill, that is a weaknesse and no power, and therefore unpossible to him, *Heb.* 6.18 Infinite in knowledge, he knoweth all things, *John* 21.17. Not by discourse one after another, but all together, *Psal.* 139.4. most free in his Will, he doth whatsoever he will, *Psal.* 115.3. will being the cause of all things, *Ephes.* 1.11. Gracious, abundant in goodnesse, mercy, in patience and Truth, *Exod.* 34.6. and Justice, *verse* 7. and holinesse, 1 *Pet.* 1.16. of terrible Majesty, *Isa* 37.22. most happy and blessed for ever, *Rom.* 11.36. and so forth.

Q. 65. *How doe the attributes of God concerne thine obedience to God, that is in this first Commandement?*

A. Firstly, God is simple as a Spirit, therefore he must be served in spirit and truth, *Joh.* 4.24. and I must doe every thing with simplicity, 2 *Cor.* 1.12. Secondly, God is unalterable, therefore I must trust in his Covenant, *Psal.* 34. neither change nor meddle with them that doe, but be constant, in feare, *Prov.* 24.21. Yet I must repent and so change my life; for God repenteth of the evill, *Joel* 2.13. Thirdly, if God fill heaven and earth, I must be conscious that whersoever I am God is, *Jer.* 23.24. Fourthly, if God be eternall, then he is the Eternall life that I must seek, 1 *Joh.* 5.20. and make him my continuall refuge, *Deut.* 33.27. Fifthly, if God be Almighty, I must not stand out against his chastenings, *Isa.* 5.17. but feare him, *Jer.* 5.22. and humble my self beneath before him, *Job.* 8.5. and returne to him, for there is no escaping out of his hand, *Job.* 22.23. Sixthly, if God know all things, then I must be conscious, that he seeth my thoughts, *Matth.* 9.4. and all my cares, *Matth.* 6.18. And so of the rest.

Q. 66. *What are those contained in the second Commandement?*

A. Not to serve God with will-worship, though it seeme never so wise, and humble, and mortifying, *Colos.* 2.23. To abhorre all grosse thoughts of God, *Acts* 17.29. as that he is such a one as mens selves doe think him to be, *Psal.*

to make any Image, *Deut.*5.8. unlesse God should reveale a new Commandement, as unto him and for Cherubims in the Tabernacle, *Exod.* 25. or for the brazen Serpent in the Wilderness, 2 *Kings* 18.4. or unless it be in a civil use, *Matthew* 22.19. To abhorre Images of Idolaters, either to worship God before them, 2 *Chron.* 25.14. or in them, as the Jewes did God in *Baal*, *Hos.* 2.16. or to be put in mind of God by them, *verse* 17. or being partaker or communion of Service with them, 1 *Cor.* 10.21. or bidding them, *Gods* speed, or bidding them God speed, *verse* 11. or learning any of their devises or customes of them, *Deut.* 12.30. or familiar reading their bookes, *Acts* 19.19. Unlesse it be to confute them by their own writers, *Acts* 17.28. to observe carnall Professors with their strictnesse in their kind, *Rom.* 2.14. good law of 1.17. &c.

Q. 67. *What else are thou commanded in the second Commandement?*

A. Not to leane to mine own knowledge, *Proverbs* 3.5. nor to serve God the precept of Men, *Isaiah* 29.13. not as men bid me, *Mark* 7.6. Nor according to the Traditions and customes of the lives of our Fore-fathers, 1 *Pet.* 1. I am commanded to do, not onely in matter what, but also in manner, as the Lord commandeth, *Gen.* 6.22. For otherwise my prayers and services that I offer unto God, and all my sacrifices and oblations are no better then murder, or a Dogs neck, or Swines blood, or Idolatry, so indeed it is, if I serve him after my own wayes, *Isa.* 66.3. not onely sticks and stones are Idols, *Ezek.* 20.26. 1. carnall fancies, imaginations, dulnesse, deadnesse, luke-warmnesse, for there are Idols in the heart, *Ezek.* 14.3,4. Covetousnesse is Idolatry, *Col.* 3.5. Stubbornesse is as idolatry, 1 *Sam.* 1.15,23. A careless Christian is an Idol, there is an Idol Professor, an idol Christian, an idol Shepherd, *Zach.* 11.17.

Q. 68. *What art thou commanded in the third Commandement?*

A. To glorifie the name of God, *Rev.* 15.5. that is his Titles and attributes, and 2. 3. 4. 5 his law, *Deut.* 32.3. his ordinances, as prayer and hearing of his word, and the like, *Deut.* 1.2,5. The profession of Christ, *Mat* 10.32. His censures, Excommunication and delivering men up unto Satan, 2 *Cor.* 5.4. His Sacraments, *Mat* 28.19. All his worship, *Mal* 1.11. his Meditation, *Psal.* 104.4. that not odely in tongue or lips, *Heb.* 13.15. but also in heart, *Psal.* 86.11. every action, *Prov.* 30.9. If any man or woman do not their duty, as for example, Servants or any others, they cause Gods name to be blasphemed, 1 *Tim.* 6.1. So also if any man break the Law of God, he is guilty of other men blaspheming Gods name, *Romans* 2.24. Likewise if a Brother or other walketh scandalously, they prophane Gods name, *Ezek.* 36.

Q. 69. *What more are thou commanded in the third Commandement?*

A. To feare God and sweare by his name, *Deut.* 6.13. with a Soul-bowing *Psal.* 45.23. which is a wholly confessing of God, *Rom.* 14.11. and an oath Covenant, *Isa.* 19.18. and in some solemne cases with a renewed oath, *Deut.* 29. either given by others, and so willingly taken, 2 *Chron.* 15.14. or freely offered, *Psal.* 119.106. if need require, by Oath before the Magistrate; wherein must be in Truth, and righteousnesse, and judgement, *Jer.* 4.2. and if any thing of weight be in private agreements, *Gen.* 26.31. As for performance of Vowes, Will and Testament, *Gen.* 47.31. or to cleare ones self, and graciously to satisfie a Brother, 1 *Sam.* 20.3. yea now under the Gospel too, *Isa.* 65. And in some cases a Minister may swear in the Pulpit, to make the People believe, 1 *Cor.* 1.23. and in more private threatnings from God, 1 *Kings* 17.1.

Q. 70. *What art thou forbidden in the third Commandement?*

A. I am forbidden in common talk Swearing, *Mat.* 5.34.35. lest I fall into damnation, *Jam.* 5.12. and bring all the Curses in Gods book on my house, *Zach.* 5.2,3. and cause the very land to mourne, *Jerem.* 23.10. It was

the brand of a *Turk* to be a common swearer, 1 *Sam.* 14.24.39.44. 2 *Sam.* 19. 6, 7. and 28.16. And that whether it be in broken Oathes, *as God, man be Judge, Jer.* 5.2. Or in blasphemous oathes, for they are a double sinne; as by Christ, or by *Baal, Jer.* 12.16. Or any other hideous oathes, as by the Pall of Christ, or by the Lord himself, or by *Alderlam, Ezek.* 16. The prophane custome of swearing in a bloudy Gospeller, lying & killing are put together, *Hos.* 4.2. Nay, if the Lord hath a controversie with Men, *Hos.* 4.2. Nay, if a man heare an Oath, and do not utter a reproof, he is guilty of the sin, *Levit.* 5.1. and for every idle word a man shall give account before God at the last day, what then shall he do for his Oathes? *Mat.* 12.36 swearing is a casting of ones soule, *Mat.* 5.34 but chiefly I am forbidden all false sweating, *Levit.* 19.12. for that God Christ swiftly against one, *Mal.* 3.5.

Q. 72. *What are then forbidden more in the third Commandement?*

A. First, all taking Gods name in vain, as O God, O Lord, *Deut.* 5.11. Secondly, the formall repeating these words, the Lord be with thee, or the like, 1 *Sam.* 17.37. I thank God I do so and so, *Luke* 18.11. Thirdly vain repetitions, as Lord have mercy upon us, Christ have mercy upon us, Lord have mercy upon us, Papists and babling Battuses use them, *Mat.* 6.7. Yet repetition that proceeds out of a broken zealous heart be holy, *Dan.* 9.18, 19. Fourthly, the abuse of Lots, for their disposing is of God, *Prov.* 16.33. and were sacredly used for the deciding of Controversies, *Prov.* 18.18. Secondly, for Elections, 1 *Sam.* 10.21. Thirdly, for dividing of Portions, *Numb.* 36.55. Fourthly, the curse out of an offender, *Jos.* 7.14. for they were joyned with Prayer, *Act.* 1.24. resting on Gods determination, *Jos.* 14.2. being a Divine thing by the light of nature, *Jonah* 1.6, 7. and appealings to God, 1 *Sam.* 14.41. and therefore not to be used to wickednesse, *Num.* 27.55. as South saying, *Esther* 3.7. or Covetousnesse, or any evil practices, *Prov.* 1.14.

Q. 72. *What are then commanded in the fourth Commandement concerning the Sabbath?*

A. To keep it, to sanctifie it, and so as the Lord hath commanded, *Deut.* 5.12. not to hide mine eyes from it, *Ezek.* 22.26. not to turn my foot from it, to delight in it, to count it honourable, to honour God in it, not seeking mine own pleasure, not doing mine own works, nor speaking mine own words, *Isa.* 58.13. To regard it as mine own dwelling house, and in Gods & publique Congregations and assemblies, *Levit.* 23.3. there to Pray, *Act.* 16.13. To have the Word read and preached, *Act.* 15.21. to reason about matters of Religion, *Act.* 17.2. To sing unto the Lord and thank him, *Ps.* 92.1. To meditate and triumph in Gods works, *verse* 4. To talke of Gods faithfulnesse, and shew it forth in preaching and light, *verse* 2. It is not an houre or two at Church, and so an end, but all the whole day; for it is not a part of a day, but a whole Day, *Neh.* 13.21. If I will not hearken to hallow this day, I shall burn in Hell-fire for ever, *Jer.* 17.27. He is an adversary to God that mockes at a strict keeping of a Sabbath, *Lam.* 1.7. For God hath blessed it, *Gen.* 2.3. and it is a signe between a man and his God, *Ezek.* 20.12.

Q. 73. *What say you more of the Sabbath?*

A. I must not onely keep it, but keep it verily, *Exod.* 31.13. and abstain from all worldly works, not only rest but rest holily, *verse* 15. Fathers must not suffer, much less cause their Children or Masters their Servants, or Inne-keepers their Guests, to break this day, *Exod.* 20. or none may buy or sell victuals or wares on this day, *Nehem.* 13.16, 17. nor carry burthens, *Jer.* 17.22. Nor go journeys, *Exod.* 16.29. nor dress meat beyond necessity or godly convenience, to the hinderance of themselves or Daughters, or Maids from sanctifying this day, *verse* 23. Holidaies are referred holy Feasts or thanksgiving, *Neh.* 8.10. As the deliverance from the Gunpowder Treason, *Esther* 9.22. Fasts for humiliation, *Obadiah* 13. which must be Sanctified too, *Jer.* 14. as being sent

of Sabbaths, *Levit.* 16.31. And therefore the Convocations of them must be holy, *Levit.* 23.24.

Q. 74. May no works but only of Gods immediate Worship be done on the Sabbath?

A. No, first works of Mercy to a Beast in danger or need, *Matt.* 12.11. or to Man in sickness or other misery, *verse* 10. whether in soul or body, *Luk.* 10.12. Secondly, works of necessity, as taking of food, *Mark* 2.23. Thirdly, works of decency, as making of beds, and the like; for the Sabbath was made for Man, and not man for the Sabbath, *verse* 27. Fourthly, works of common honesty and humanity, as saluting one another, we are not forbidden to be courteous, 1 *Sa.* 2.8. Fifthly, works though otherwise in themselves servile, requisite to Gods worship, as travelling to Church, *Luke* 6.6. or riding divers miles off to the Prophets of God, if need be, 2 *Kings* 4.22,23. The Ministers studying his text, and the Priests killing of the sacrifices, 2 *Chron.* 23.31. and setting things in order, *Lev.* 24.8. If any call this prophaning Gods Sabbath, he must know it is blameless, *Mat.* 12.5. Sixthly, works of helpfull refreshings, as walking, for that may be existent with the immediate worship of God, *Luke*, 6.1. I do not prompt Playing, *Exod.* 32.6. or recreations for our own Pleasure, for they are forbidden, *Isa.* 58.13.

Q. 75. There be many arguments to prove the Commandment of the Sabbath to be morall, which broke first fixe them?

A. First, the Sabbath was delivered to *Adam* before the fall, when there was no Ceremony, *Gen.* 2.2. which is not spoken by anticipation, but the context shewes it was then sanctified to him, *verse* 3. Secondly, *Moses* takes it for granted, it was known to be morall, & known before the Law was given, *Exod.* 16.25. Thirdly unlesse this be morall there cannot be ten Commandements; for the Duties being commanded in the three former, the time only here, either this time must be morall, or else there cannot be ten which is false, *Deut.* 10.4. Fourthly, God would not put a ceremoniall law in the middest of the moralls, and urge it with more words, reasons, repititions, and particulars then any of the moralls, as he doth the Sabbath, *Exod.* 20.9,10,11. Fifthly, Christ speaking of those dayes, when all the ceremoniall law was dead and buried, commands the Sabbath to stand still, *Mat.* 24.20. Sixthly, the Prophet prophecying of the dayes of the Gospel, when Christ the righteousnesse and salvation of God should be revealed, *Isa.* 56.1. pronounceth a blessing on them in those dayes that keep the Sabbath from polluting of it, *verse* 2. and putteth the keeping of the Sabbath for the whole obedience of of the covenant, *verse* 6. which he would not do, if it were ceremoniall; for obedience is better then sacrifice or ceremony, 1 *Sam* 15.22.

Q. 76. Now because some object, saying, the Sabbath is not engraven in mens hearts, neither is there any mention either before the Flood or after that the fathers did keep it, and so forth, therefore tell me what arguments have you to prove it morall?

A. First, if God had meant to put one Ceremony among the Lawes that were morall, he would rather have put Sacrifice, for that is more adequate to all the ceremoniall law, *Hos.* 6.9. being a type of repentance, *Ps.* 50.17. Thanksgiving, *Ps.* 107.22 Prayer, *Prov.* 21.27. Justice and Judgement, v.3. all religion, *Prov.* 15.8. all type of Christ, *Heb* 9.14. Secondly, the Scripture shewes that no Christ, *Matt.* 5.17. nor the law of faith doth disanull any thing of the law, meaning directly the Decalogue, *Rom.* 3.31. Thirdly, the Sabbath was intimated in *Cains* & *Abels* publick serving of God, *Gen.* 4.3,4. and in the publick calling on Gods name in the dayes of *Enosh*, v.26. and in *Noahs* waiting the fall of the waters by seven, *Gen.* 8.10,12. who no question as he condemned the world by building the Ark on the week days, *Heb.* 11.7. So also by preaching on the Sabbath, for he was a Preacher, 2 *Pet.* 2.5. & in *Abraham* who was a Prophet, *Gen.* 20.7. and had a great people to preach to, *Gen.* 14.14. Fourthly, the Sabbath

is engraven upon mans heart, of which the engraving upon Tables was a token, *Exod.* 34.28. and to shew the everlastingnesse of it, it was written, which none of the Ceremonies were, in stone, *Deut.* 4.13. Fifthly, when God speaketh of the Covenant of grace, he saith, he will write it again in the minds of his redeemed, *Heb.* 10.16. even upon the fleshly tables of their hearts, alluding to the materiall writing, 2 *Chron.* 3.3. Sixthly, the very heathens had their Septaminis, their eights and the ninths, still hovering about the holy sevenths of the Decalogue, the whole law being obscurely written in their hearts, *Rom.* 2.15.

Q. 77. The Sabbath was the last day of the weeke; how commeth it now to be changed into the first day of the weeke?

A. This day the Lord hath made, *Psal.* 118.24. For on this day Christ rose from the dead, and rested from the work of Redemption, *Mat.* 28.1. having created new heavens and a new earth, *Isa.* 65.17. which we are to keep by vertue of the fourth Commandement still; for Christ telleth us, he is Lord of it, *Mat.* 12.8. which is called sometimes from priority of order and dignity, the first day of the weeke, *Acts* 20.7. Sometimes from the Author that did institute it, the Lords day, *Revel.* 1.10. as we see the Lords supper is called, 1 *Cor.* 11.20. And though the Sabbath from the creation were from even to even, *Levit.* 23.32. Dayes being so reckoned, *Gen.* 1.31. Yet this Sabbath is to be reckoned from Christs resurrection, and therefore is from morning to morning, *Mark* 16.2. And albeit *Mary Magdalen* came while it was darke, and Christ was risen before that, and so might seem to have risen over-night, *John* 20.1. yet that could not be; the woman, and *Peter*, and *John* would never have deferred their going to the Sepulchre till morning then as they did. Now how soever this day be circumstantially changed, and Ceremonies removed, yet the day stands still morall, *Acts* 16.13. The Commandement of not killing had a ceremony annext unto it, as the eating of flesh with the blood, *Gen* 9.4. which now is changed, *Col.* 2.21. and yet the Commandement of not killing stands still, *Rom.* 13.9.

Q. 78. What are then commanded in the fifth Commandement?

A. To honor my Father and Mother, *Exod.* 20.12. to feare my mother and father, *Levit.* 19.3. to use reverent speeches to them, 1 *King* 2.20. to obey them, *Prov.* 10.20. in godly choice of Marriage, as *Isaac* did, *Gen.* 24.4. 67. and of vocation, as *Samuel* did, 1 *Sam.* 1.28. and 2.11. and of suteable Apparell, *verse* 19. yea in all things, *Col.* 3.20. so it be in the Lord, *Ephes.* 6.1. To receive all godly instruction from them, *Prov* 1.8. to submit to their correction, *Prov.* 23.13. to requite my Parents love, 1 *Tim.* 5.4. to relieve them if they be in want, *Gen.* 47.12. to cover their infirmities in a humble wise, *Gen.* 9.23. To intreat Christ for them, *Mark* 1.29,30,31. in nothing to be unnaturall towards them, 2 *Tim.* 3.2,3. I must honour my Parents, not onely by generation, *Prov.* 23.22. but also by affinity, *Ruth* 3.1,3. by adoption, *Esther* 2.7,20. by rule and government, as Kings and Magistrates, *Isa.* 22.21. by bounty, as benefactors, *Isa.* 49.18. also through age, as old men, 1 *Tim.* 5.1.2. or through Spirituall profession, as Ministers and Preachers, 1 *Cor.* 4.15. for they are my Spirituall Fathers, *Tit.* 1.4. and these I must have in a double honour, 1 *Tim.* 5.17.

Q. 79. But what must my Parents do for me?

A. They must pray to God for me, 1 *Sam.* 1.10. and devote me unto God before I am born, *verse* 11. blesse God for me when I am born, *Luke* 1.68. and provide all things necessary for me to this life, and therefore much more for Heaven, 1 *Tim.* 5.8. To teach me diligently the wayes of the Lord, *Deut.* 6.7. that I may be learned in the Scripture from a child, 2 *Tim.* 3.15. and not provoked to wrath, but brought up in the nurture of the Lord, *Ephes.* 6.4. To offer continually the sacrifice of Prayer for me, though I be afarre off, *Job* 1.5. to set up the service of God in their house, that I may daily partake of it, *Josh.* 24.

15.

19. For cursed are such subtilties that have not Prayer and invocation upon God in them, *Jer.* 10.25. or hold more the observing of Gods Statutes, as for example, the Sabbath, *Exod.* 20.10.

Q. 80. *What is the meaning of the sixth Commandement, Thou shalt do no Murder?*

A. Thou shalt not kill thy self, *Acts* 16.27,28. neither by distempering thy self as a drunkard doth, 1 *Sam.* 25.36. nor by neglecting the body, *Gal.* 2.23. nor by denying comforts to the body, 1 *Tim.* 5.23. nor by too much grief, *Prov.* 17.22. Thou shalt not kill another, whether he be a good man, *Prov.* 21.12. or a bad man, *Gen.* 4.15. neither by deviser, 2 *Sam.* 11.15. nor by forgery, 1 *Kings* 21.13. nor by challenging duels, 2 *Kings* 14.8. This Commandement doth not only forbid murder in outward act, *Gen.* 9.6. but also all reproachfull words and anger, *Matth.* 5.22. and all angry looks, *Gen.* 4.6. and all hatred, 1 *Joh.* 3.15. and all tale-bearing, *Lev.* 19.16. I must blow away a tale-bearer, as the North-wind blowes away raine, *Prov.* 25.23. I must be carefull to maintaine the life and health of, and to recover my neighbour from sickness, not onely his daughter, *Matth.* 15.22. but onely his sonne, *Joh.* 4.47. not onely his servant, *Matth.* 8.5,6. but also a stranger, *Luke* 10.34.

Q. 81. *Is it no unlawfull to kill in any wise?*

A. Yes, *Deut.* 23.9. for the Magistrate may and must use the sword against them that deserve it, *Rom.* 13.4. but then it must be done in humility, *Jehu* in his zeale doing of justice would have put him when he put *Naboth* to death, 2 *Kings* 21.12. and with tenderness of the malefactours soul, that I may give glory to God, *Josh.* 7.19. A Captaine and his souldiers may kill the enemy in just warre, 1 *Sam.* 15.3. nay he is an offender if he will not, *verse* 18,19. before them be peace first offered if they be fit to have it, *Deut.* 20.10. and like a private man in case of necessity, upon his own defence or brothers, *Exod.* 22.2.

Q. 82. *What else doth this Commandement urge?*

A. Not to be soon angry, *Tit.* 1.7. unlesse it be without sinne, *Ephes.* 4.26. and against sinne, *Mark* 3.5. not to be hasty, *Prov.* 14.16. to belong sufficiently, 1 *Cor.* 13.4. to overcome evill with goodnesse, *Rom.* 12.21. ready to forgive, *Ephes.* 4.32. not to be suspicious, 1 *Cor.* 13.7. but apt to believe good of our neighbour, *verse* 7. to be courteous, 1 *Pet.* 3.8. without envie, *Jam.* 3.14. without emulation and any evill, *Matth.* 20.12. or envious disdaine, *Prov.* 14.21. or contempt, *Prov.* 13.13. or uncompassionatenesse, 1 *Joh.* 3.17. not to be a flattering friend, *Prov.* 29.5. not treacherous, *Luke* 22.4. not to beare a secret grudge, *Prov.* 26.26.

Q. 83. *What more doth it Command?*

A. To rejoyce with them that rejoyce, and weepe with them that weepe, *Rom.* 12.15. To resist the beginnings of strife, *Prov.* 17.14. as loud speaking, *Ephes.* 4.31. or provoking interjections, as Pish, tush, *Rara, Matth.* 5.22. To depart from our own right to redeeme love and peace, *Gen.* 13.8,9,10. To be hospitable, for thereby some have entertained Angels unawares, *Heb.* 13.2. to be without offence, *Rom.* 14.21. yea in a morsell of meat, *verse* 15. For if we offend the Conscience of our weak brethren, we sinne against Christ, 1 *Cor.* 8.12.

Q. 84. *What is the meaning of the seventh Commandement, Thou shalt not commit Adultery?*

A. Thou shalt not commit Sodomy, *Rom.* 1.27. nor Bestiality, *Lev.* 18.23. nor Incest, *verse* 6. nor Whoredome, *Lev.* 20.10. nor Fornication, *Heb.* 13.4. nor Polygamy, *Mal.* 2.15. nor Rape, *Deut.* 22.25. nor admit of unlawfull Divorces, *Matth.* 19.9. for lesse then Adultery, *Matth.* 5.32. Yet in case the wife hath committed Adultery, the bond is not broken, if the Husband be pleased to continue it and renew it, *Hos.* 3.1,2. nor our reasonable absenting, but there may be absenting upon necessity, 1 *Sam.* 25.18. As a Souldier in time

of warre, 2 Sam. 11.11. or when a lawfull trade doth inforce, as a Seafaring man, for the men were carried mostly to have stayed abroad, 2 King. 5.19. Husband and wife must not defraud one another, unlesse it be with voluntary consent for time, for fasting and Prayer, 1 Cor. 7.5. or for some speciall work of God, Exod. 19.15. they must not deny one another due benevolence, 1 Cor. 7.3.

Q. 85. *What say you of Marriage?*

A. Marriage is honourable among all men, Ministers and all, Heb. 13.4. Simply considered, better then celibate or single life, because instituted before the fall of man, Gen. 2.18. so since the fall it is a meanes to avoid fornication, 1 Cor. 7.2. and temptations, *verse* 5. and burning, *verse* 9. yet to the or that man not to be married may be better, *verse* 1. and a speciall gift, *verse* 7. by reason of circumstance and present distresses, *verse* 26. For thereby are more vacant for the service of God, *verse* 32. But Marriage in it self hath neither Commandement for it, nor against it, *verse* 25. When a Sonne or Daughter are to marry, their Fathers have power to strike up the Marriage, Deut. 7.3. between such and such, Jer. 29.26. namely, with the parties consent, for that is essentiall to Marriage, Gen. 24.8. However the Father hath negative voyce, Gen 28.1. And though they have given their consent, he hath power to break it, Exod 22.17. Nay, their vow cannot stand without his consent, either expresse or implicite, Numb. 30.5.

Q. 86. *What say you of Contracts or Espousalls before consummate Marriage?*

A. They are not essentially required to Marriage, for it may be without Gen. 2.22. yet it is not amisse to goe by degrees in Marriage, being a weighty thing, a Covenant of God, Prov. 2.17. but when a couple are Contracted only, they are Man and Wife, Deut. 22.23.24. Joseph, and Mary espoused onely, Matth. 1.18. yet they were Man and Wife, *verse* 20. as appeares also by the spirituall Espousalls unto Christ, which are the faithfull, Hos. 2.20. & bound for ever, *verse* 19. namely, the Espousalls being absolute, Luke 2.5. yet if they be conditionall, they may be broken when Marriage cannot, for Marriage Contracts can disanull, Marke 10.9. to wit, First, if there were a just condition put, which is not fulfilled. Secondly, if a time were set, and the one party failes, then the other is free. Thirdly, if there appeares any thing after the Espousalls, which if it had been known before had hindered them, and now one party reasonably changeth his mind. Fourthly, if both agree to loosen the Promise made, but conditionally; promises of Marriage become often scandalous, Sam. 18.27. and therefore better stay till through agreement; for Marriage is the absolute taking of one to be a Wife, Gen. 25.1. Marriage though it be most solemnly celebrated by the Minister, yet it may be also by the civill Magistrate, Ruth 4.1. openly before Witnesses, *verse* 9. and with invocation and benediction, *verse* 11.12. So then Marriage is consummate, *verse* 13.

Q. 87. *What is the duty of Man and wife?*

A. First, Conjugall love, as toward their own bodies and soules, Ephes. 5.28. Secondly, speciall honour, and dwelling together according to knowledge, and Communion in the worship of God, 1 Pet. 3.7. Thirdly, communication of their body, and so possessing the vessell in Sanctification, 1 Thes. 4.4. Fourthly, communication of outward goods, especially for the use of them, for they are one flesh, Ephes. 5.31. onely, so as the Husband be the head, 1 Cor. 11.3. And therefore, First, he is to cherish his Wife, and to provide for her necessaries, Ephes. 5.29. Secondly, to goe before her in knowledge, yet so, as he encourage to her godly counsell, Judges 13.23. Thirdly, to rule well over his house, 1 Tim. 3.4. and as for the Wife, First, she must submit and acknowledge her self subject to her Husband, in the Lord, Ephes. 5.22. Secondly, reverence him, *verse* 33. Thirdly, ask questions of him, wherein she is ignorant about points of Faith, and therefore he is bound to be able to tell her, 1 Cor. 14.35. the rest in some cases give something away, without the expresse consent of

her husband, so it be for the good of the family, 1 *Sam.* 15. 22. Parents must rule the poore, *Prov.* 14. especially if they get more and above, by her industry, *Prov.* 31. and doe not sinne against the trust of her Husband, *verse* 11. but be glad and not for his evill, *verse* 12.

Q. 88. *What duty they owe that are to marry? And what say you more of the seventh Commandement?*

A. They must seek God extraordinarily, by Prayer and meditation, as *Isaac* did, *Gen.* 24. 63. and their parents must solemnly blesse them, or they that give them in Marriage; they must solemnly blesse them, and beseech the Lords blessing upon them, *verse* 60. The man must be carefull that he marry a godly daughter of Gods people, *Judg.* 14. 3. and so is the Maid that she marry in the Lord, 1 *Cor.* 7. 39. and when they doe marry, to marry as if they married not, *verse* 29. and to beware of any disorders at the marriage feast, as if Christ Iesus were bodily there. *Joh.* 2. 2. this seventh Commandement forbids wanton company, *Eph.* 5. 7. all drunkennesse and excesse, 1 *Pet.* 4. 3. idlenesse, *Ezek.* 16. 49. filthinesse, and loosenesse of eyes, 2 *Sam.* 11. 2. and all impudent forehead, *Jer.* 3. 3. all kindes of light talking, 1 *Tim.* 5. 13. or gesture, *Isai.* 16. 17. Curious Dances, Stage-players, Pictures, Histories, tales, or any filthy conversation which may grieve a righteous *Lot*, 2 *Pet.* 2. 7. and lustfull attire, *Prov.* 7. 10. any strange fashions or apparell, *Zeph.* 1. 8. Magistrates must not tolerate, or lightly or ridiculously punish Whoredome or Fornication, for that doth tolerate, *Deut.* 23. 17. nor forbid the remedy, as Marriage, 1 *Tim.* 4. 3.

Q. 89. *What is the eighth Commandement?*

A. Thou shalt not steal, that is, Thou shalt not defraud, *Mark* 10. 19. whether it be by robbery, *Luke* 10. 30. or Burglary, *Exod.* 22. 2. or any other theft, 1 *Cor.* 6. 10. whether by concealing, 1 *Kings* 21. 7. or by partaking with a thief, *Prov.* 29. 24. or by being a confederate, *Prov.* 1. 14. Secondly, thou shalt not use cunning guile, 1 *Thes.* 4. 6. neither by vaine getting, *Prov.* 13. 11. nor sinfull getting, *Jer.* 17. 11. not covetous getting, *Hab.* 2. 9. nor by dishonest detaining, *Jam.* 5. 4. Thirdly, thou shalt not be an Usurer, whether by extortion, *Ezek.* 22. 12. or any other sinne against the sense of true lending, *Luke* 6. He that lives in this sinne wittingly is under an impossibility to be saved, *Psal.* 15. 5. for he is an unjust man, *Prov.* 28. 8. whether he be a lending Usurer, *Deut.* 23. 19. or a Broker for Usurers, *Jer.* 15. 10. or a wilfull inventer of new usury, for it is cursed to be wise to doe evil, *Jer.* 4. 22. Fourthly, thou shalt not be niggardly, *Eccles.* 6. 2. nor carking and caring in any thing, *Phil.* 4. 6. nor resolving to be rich, 1 *Tim.* 6. 9. nor hasty to be rich, *Prov.* 28. 20. nor unfaithfull in the increase of riches, *Eccles.* 4. 8. Fifthly, thou shalt not be a waster, *Prov.* 28. 9. not improvident, for thy self, or servants, or wife, or children, or any others that are thine, 1 *Tim.* 5. 8.

Q. 90. *What doth the Commandement forbid more?*

A. Needlesse suretyship, *Prov.* 11. 15. false weights and measures, *verse* 1. overreachings and boardings of Corne, or the like, *verse* 23. asking a higher price for wares then the seller may afford, for that is lying, *Prov.* 20. though it be to bring the buyer to a due worth, for that is to doe evill that good may come of it, *Rom.* 3. 8. disprayling of the wares as buyers use to doe, that they may get them under value, *Prov.* 20. 14. buying things that are not to be sold, as Graces, pardons, presentations to benefices, *Acts* 8. 18. making of wares that are unlawfull to be used, as Dice, and Shrines for Idolatry, *Acts* 19. 24. Sacrilege, *Rom.* 2. 22. of things given to good uses, either by over-sell, for which *Ananias* and *Saphira* died suddenly, *Acts* 5. 5. 10. or by other, *Prov.* 20. 25. of rents of any Church-stocke, *Mal.* 3. 8. or Church living, whether it be by bringing, or alienating, or devouring of them, *Acts* 7. 7. 8. here are condemned, First, Landlords Gentlemen that will not labour in their

their calling, *Luke* 16.3. Secondly, Idle Gentlemen that will not work at all, 2 *Thes.* 3.11. Thirdly, idle beggers that would have to eat, and yet are loath to work for it, *verse* 10. Fourthly, all, be they never so great, or Noble, or rich, that use no vocation, *Gen.* 3.19. Fifthly, all Juglers, Fidlers, Gamesters, Players, keepers of game-houses, sight-shewers, and all that work not with their hands the thing that is good, *Ephes.* 4.28.

Q. 91. *What more does this Commandement command?*

A. First, To make restitution whensoever we have wronged our neighbour, *Exod.* 22.5. yea rather more then lesse to the party damnified, *Lev.* 6.5. or if he be dead, to those next of kin, or for want of them to pious uses, *Num.* 5.7,8. with amends for the wrong, *Luke* 19.8. and if we be not able, yet as much as we can, *Exod.* 22.3. though it be with the parting with our garments if it be desired, *Prov.* 27.13. if ever we meane to be forgiven our sinnes, *Luke* 6.7. nay our repentance is all rotten whatsoever it be, except we right our wronged neighbour; for God is no respecter of persons *Col.* 3.25. Secondly, to be content with whatsoever estate we are in, *Phil.* 4.11. whether richer or poore, *verse* 12. even with bare food and rayment, 1 *Tim.* 6.8. yea in want and necessities, 2 *Cor.* 12.10. to be moderate in the caring for maintenance, *Prov.* 30.8. Thirdly, to use comfortably the good gifts of God, *Eccles.* 5.18. so that nothing be lost for want of honest saving, *John* 6.12. casting our care upon God, 1 *Pet.* 5.7. to be sober in the using of, or caring for any thing, *Mat.* 6.25. not giving too much to the belly, *Luke* 16.19. or back by chargeable apparell, 1 *Tim.* 2.9. Fourthly, To give without sparing to them that are in need, *Prov.* 22.26. as we have wherewithall, *Ephes.* 4.28. especially to the Saints, *Rom.* 12.13.

Q. 92. *What say you of mens particular Callings, for they come here to be examined?*

A. Every man and woman is to have a calling, *Gen.* 2.15. and to doe his own businesse, 1 *Thes.* 4.11. though it be with much labour and sweat, *Gen.* 3.19. wherein he is to labour six dayes, *Exod.* 20.9. except it be to goe to a Lecture, or to any other higher duty, *Luke* 4.18. for idlenesse is a deep sleep, *Prov.* 19.15. Now a man may know whether his calling be good. First, if it be the working of that which is good, *Ephes.* 4.28. Secondly, if it be honest and of good report among the Saints, *Phil.* 4.8. Thirdly, if it be such a calling as he may have God to teach him in, *Isa.* 28.26. and to give him a gift comfortably and profitably to discharge, 1 *Pet.* 4.10. and these things he must have for to follow it. First, Wisdome and skill to understand his way in it, *Prov.* 14.8. Secondly, Diligence, *Prov.* 10.4. Thirdly, Prudence to observe opportunities, *verse* 5. Fourthly, Courage to undergoe difficulties, *Prov.* 20.4. Fifthly, Not to be hastier to be rich then godlinesse and a good Conscience will afford, *Prov.* 28.20. Sixthly, Minding his own matters, 1 *Pet.* 4.15. Seventhly, The grace of God to sanctifie and establish his work, *Psal.* 90.17. a man must abide in his calling wherein he is called, 1 *Cor.* 7.20. except it be a calling onely for a time, as to be a servant; for then he may be free when God opens a doore, *verse* 21. otherwise not to leave it without a speciall warrant, *Amos* 7.15.

Q. 93. *Now because the rich are the poores purse-bearers, and doe feed from them if they be not mercifull and bountifull to them, what say you of almes and bounty?*

A. Every soul that hath not a farthing to give, yet in affection must, for there is a liberall soul, *Prov.* 11.13. Secondly, though a man be a poore labourer, he must labour the harder that he may be able to give, *Ephes.* 4.28. Thirdly, much more if a man have this worlds goods somewhat more plentifully, 1 *John* 3.17. Now this giving is not to harden a man either in his necessaries or conveniences to his estate and condition, 2 *Cor.* 8.13. yet in case of necessity of our poore brother, we must to our power and beyond our power give, *verse* 3. yea

yet in our deep poverty to be liberall, *v.*2. to our decayed brethren, *Act.*20. 35. especially such as are nearest us, *verse* 34. to all, but most especially of all to the houshold of faith *Gal.*6.10. not so much to them that are wicked, yet charitably not judge easily evil of any, 1 *Cor.*13.5. and this our giving must be first, with aiming at the honouring of God, *Prov.*3.9. Secondly, without letting our left hand know what our right doth, *Mat.*6.3. Thirdly, without shaming of the poore, 1 *Cor.*11.22. Fourthly, out of a charitable & a compassionate mind, 1 *Cor.*13. Fifthly, not grudgingly but chearfully, 2 *Cor.*9.7 & id bountifully *v.* 6. Sixthly, according to the measure of Gods prospering of us, 1 *Cor.*16.2. which how much and what, and when, cannot be defined, but by wisdome and discretion which teacheth how to give, *Ps.*112.5. Seventhly, we must consider, that he which takes pity on the poor, lends to the Lord, and that which he hath given, he will pay him again. *Proverbs* 19.17.

Q. 94. *What is the meaning of the ninth Commandment, Thou shalt not bear false witnesse against thy neighbour?*

A. That is, thou shalt not lye, *Levit.*19.11. for lying is an abomination unto the Lord, *Prov.*12.22. and shalt never escape, *Prov.*19.9. but be damned, *Rev.* 21. whether it be with merry lyes, *Hos.*7.3. or officious lyes, though it be to ones selfe, *Gen.*12.13. neither mayest thou lye, thinking to glorifie God by it, *Rom.*3.7. or for God, though thy meaning benever so good, *Job* 13.7. nor with pernicious lyes, *Prov.*6.17. nor by telling the truth with a false gesture, or countenance, or pronuncation, or unseasonably, as *Doeg* spak truth, *Sam.*22.9. yet he lyed by speaking it, *Ps.*52.3. a deceitfull tongue shall not be in thy mouth, *Zeph.*3.13. Thou shalt not feare to confess the truth *Mat.*26. nor slip away for feare of standing to the truth, 2 *Tim.*4.16. Thou shalt not give eare to Rumors, flying reports, or tale-bearing lipes, *Prov.*17.4. nor give credit to such as carry favour, as *David* to *Ziba*, 2 *Sam.*16.3,4. not interpret good things ill, 1 *Sam.*16.13. not judge rashly, lest thou be judged, *Mat.* 7. unlesse where thou know by the fruits, thy judgement is right, *verse* 20. and accursed art thou if thou call a wicked man an honest man, *Isa.*5.20. Thou shalt not speake true words intending a wrong sence, *Matthew* 26.60, 61. thou shalt utter the truth when thy neighbour does need it, or God does command it, *Acts* 4.20. and not betray the truth from thy neighbour, *Eph.*4. 25. leave him comfortlesse in the middest of lying reports, 1 *Sam.*24. thou shalt be like to cost thee thy life, 1 *Sam.*20.32,33.

Q. 95. *Which be the Speeches that seeme to be lyes, and yet are not?*

A. First, Ironicall speeches seeme to be lyes, and yet are not, *Mat.*22.1. Secondly, Paralipsures they are not lyes neither, *Gen.*3.22. nor speeches in godly simplicity of wickednesse, 1 *Kings* 18.27. nor Thirdly, Apologues and morall parables though of matters that cannot be so, *Judg.*9.8. nor Fourthly, Hyperbolicall, though they set forth things seemingly more then they are, 1 *Sam.*7.6. nor yet Fifthly, Figurative speeches, though literally not true, *Jos.*15.1. nor Sixthly, speeches of confession, though cleane contrary to the down-right meaning of the speaker, 1 *Kin.*22.15. nor Seventhly, speeches of simple desire, though the thing be otherwise, *Luke* 24.28. nor Eighthly, threatning, though not effected, when the understood condition is supplyed, *Jon.*3.4. nor Ninthly, Promises not kept when the condition is broken, 1 *Kings* 11.38. nor Tenthly, dictating Commandements, 1 *Sam.*10. though not obeyed, 1 *Sam.*13.8.

Q. 96. *What lying reports go for currant in the godly?*

A. They are reproched and shamed, *Ps.*69.7. and counted Fifth, strange men, yea even of their brethren, *verse* 8. Secondly, zelous hot spirites, *verse* 9. Thirdly, mocking weepers, *verse* 10. having Proverbs made on them, *verse* 11. Songs and Ballads made on them too, *verse* 12. being mowed and grined at as they go in the streets, *Psal.*35.16 and winckt at with the eye, *verse* 9. and laught at, *verse* 21. Fourthly, Signes and wonders, and monsters of men, *Isa.*8.18.

Thirdly, so long [illegible] Sixthly, hypocrites, as it [illegible] & Atheists & prophanelings, were holier then they [illegible]

[illegible] Eleventhly, [illegible] Twelfthly, [illegible] every where [illegible] particular followers, [illegible] Thirteenthly, [illegible] Fourteenthly, [illegible] Fifteenthly, [illegible] Sixteenthly, [illegible] Seventeenthly, [illegible] Eighteenthly, [illegible] Nineteenthly, [illegible] Twentiethly, [illegible] Twenty-firstly, [illegible] Twenty-secondly, [illegible] Twenty-thirdly, [illegible] Twenty-fourthly, [illegible] Twenty-fifthly, [illegible] Twenty-sixthly, [illegible] Twenty-seventhly, [illegible] Twenty-eighthly, [illegible] Twenty-ninthly, [illegible] Thirtiethly, [illegible] Thirty-firstly, [illegible] Thirty-secondly, [illegible] Thirty-thirdly, [illegible] Thirty-fourthly, [illegible] Thirty-fifthly, [illegible] Thirty-sixthly, [illegible] Thirty-seventhly, [illegible] Thirty-eighthly, [illegible] Thirty-ninthly, [illegible] Fortiethly, [illegible] Forty-firstly, [illegible] Forty-secondly, [illegible] Forty-thirdly, [illegible] Forty-fourthly, [illegible] Forty-fifthly, [illegible] Forty-sixthly, [illegible] Forty-seventhly, [illegible] Forty-eighthly, [illegible] Forty-ninthly, [illegible] Fiftiethly, [illegible] Fifty-firstly, [illegible] Fifty-secondly, [illegible] Fifty-thirdly, [illegible] Fifty-fourthly, [illegible] Fifty-fifthly, [illegible] Fifty-sixthly, [illegible] Fifty-seventhly, [illegible] Fifty-eighthly, [illegible] Fifty-ninthly, [illegible] Sixtiethly, [illegible] Sixty-firstly, [illegible] Sixty-secondly, [illegible] Sixty-thirdly, [illegible] Sixty-fourthly, [illegible] Sixty-fifthly, [illegible] Sixty-sixthly, [illegible] Sixty-seventhly, [illegible] Sixty-eighthly, [illegible] Sixty-ninthly, [illegible] Seventiethly, [illegible] Seventy-firstly, [illegible] Seventy-secondly, [illegible] Seventy-thirdly, [illegible] Seventy-fourthly, [illegible] Seventy-fifthly, [illegible] Seventy-sixthly, [illegible] Seventy-seventhly, [illegible] Seventy-eighthly, [illegible] Seventy-ninthly, [illegible] Eightiethly, [illegible] Eighty-firstly, [illegible] Eighty-secondly, [illegible] Eighty-thirdly, [illegible] Eighty-fourthly, [illegible] Eighty-fifthly, [illegible] Eighty-sixthly, [illegible] Eighty-seventhly, [illegible] Eighty-eighthly, [illegible] Eighty-ninthly, [illegible] Ninetiethly, [illegible] Ninety-firstly, [illegible] Ninety-secondly, [illegible] Ninety-thirdly, [illegible] Ninety-fourthly, [illegible] Ninety-fifthly, [illegible] Ninety-sixthly, [illegible] Ninety-seventhly, [illegible] Ninety-eighthly, [illegible] Ninety-ninthly, [illegible] One hundredthly, [illegible]

Q. 99. Now for the tenth Commandement, before you speak of that, tell me what is Original sinne?

A. It is three-fold. First, it is *Adams* act and all disobedience, whereby [illegible] and nature infected infects every person, insomuch as all [illegible] thereby are made sinners, *Rom.* 5. 19. For by finding all men sinned [illegible] *Adam*, 1 *Cor.* 15. 22. and *Adam* was not only the sinne [illegible] verse 21. and all men were then potentially in his loynes, as *Levi* was [illegible] *Melchisedech* did [illegible] *Heb.* 7. 10. and they all sinned [illegible] *Abraham*, so *Levi* payed tithes in *Abraham*, verse 9. So they were all [illegible] right in *Adam*. So they all sought out many inventions in *Adam*, and found what *Adam* did, they all would have done if they had been in his roome. [illegible] 10. being born of him as the young ones of the old sheep or anything [illegible] All sort of the old one, [illegible] so the young Viper doth rip the belly [illegible] one brought forth a Viper and most goodly [illegible] of children [illegible] of these little complain that it [illegible] Mal. 2. 10. Have we not one [illegible] child may complain of the father, or the [illegible] that sayes to his father, what begettest thou? [illegible] like, and after its owne image, [illegible]

Q. 99. *You said, that Originall sin is three-fold, and have told me the first branch; which is the second?*

A. A naked privation of all originall righteousnes which every soule is born in, *Psal.* 51. 5. whereby there is no Spirituall goodnesse in any man by nature, *Rom.* 7. 18. no power so much as to think a good thought, 2 *Cor.* 3. 5. no life of God, *Ephes.* 4. 18. the mind altogether in darknesse, *Ephes.* 5. 8. desperately unable to comprehend any saving light, though it shine on it, *John* 1. 5. the conscience void of all Purity, *Tit.* 1. 15. and all true peace, *Isa.* 57. 21. and soaling *Psal.* 5. 10. and since, 1 *Tim.* 4. 2. the will unable to make choice or to resist the stings of Gods Spirit, 1 *Cor.* 2. 14. and never able to help it self, except the Lord work it, *Phil.* 2. 13. the whole man dead in sin, *Col.* 2. 13. the affections out of order and vile, *Rom.* 1. 26. and unnaturall, 2 *Tim.* 3. 3. the appetite unbridled from immoderate thirsting, *Prov.* 23. 2. and had need of a knife to be put to the throat, *Prov.* 23. 2. the senses unspirituall, *Jude* 19. and had need of a new covenant to be made with them, *Job* 31. 1. being heavy and dull to let in that which is good, *Matt.* 13. 15. the outward members servants to the carnall heart, *Rom.* 6. 19. a privation of right to the Creatures, for Christ onely is now the heire of them, *Heb.* 1. 2. and those that are in Christ, 1 *Cor.* 3. 22. otherwise all the creatures groane in mans hands, *Rom.* 8. 22. indeed wicked men may have a civil right before men to the creatures, *Nabal* sheared his sheep, 1 *Sam.* 25. and ruffled upon the creatures; because they are forbidden to murder themselves, *Gen.* 9. 20. 13.

Q. 100. *Which is the third branch?*

A. A positive corruption of nature, 1 *Cor.* 15. 50. whereby the whole man is not onely fleshly, but flesh it self, *John* 3. 6. it being a compleat body of sinne, *Rom.* 6. 24. consisting of all the members, *verse* 13. the mind, an enemy unto God, *Rom.* 8. 7. desperately inclined by carnall reasons, to devise evil, *Jer.* 4. 22. the will self-willed, 2 *Pet.* 2. 10. the affections invincibly set upon the things here on earth, *Col.* 3. 2. except Christ raise them up again, *verse* 1. the memory apt to forget spirituall things, 2 *Pet.* 1. 9. and to remember carnall, or carnally, *Psal.* 27. 63. the Conscience irrecoverably evil, *Heb.* 10. 2. except Christs own Spirit once purge it, *Heb.* 9. 14. and therefore it is the nature of a man to be a child of wrath, *Eph.* 2. 3. which is most constant and unalterable, and impossible to be healed, except the power of the Almighty change it, and quicken, together with Christ, *verse* 5. Thus is every man conceived and born, nay *David* himself, *Psal.* 51. 5. and though he be baptized, and then presently die, yet if he were not baptized with Gods Spirit too, *John* 3. 5. and born again from above, he could not be saved, *verse* 3.

Q. 101. *How is Original sinne called in Scripture?*

A. Firstly, because this onely is hereditary, it is called absolutely sin, *Rom.* 5. 12. Secondly, because it can never be gotten quite out in this life, it is called the sin that dwelleth in us, *Rom.* 7. 17. Thirdly, because of its wonderfull fast hold in both powers of our natures, it is called the sin that hangs so fast on, or that so easily besets us, *Heb.* 12. 1. Fourthly, because it hath enthralled the whole man, and every faculty and members, *Rom.* 7. 23. Fifthly, because of its antiquity and memory, and experienced subtilty, it is called the old man, *Rom.* 6. 6. Sixthly, because it is ever hatching and conceiving of evil, and though a man have never so much grace, yet it is ever lusting against it, it is called lust, *Jam.* 1. 14. which will not let the godliest man under heaven do that good that he would, *Gal.* 5. 17. Seventhly, because it is directly opposite to the spirit, and all the graces of the Spirit, it is called the flesh, *Eph.* 2. 3. and the uncircumcision of the flesh, *Col.* 2. 13. and because a carnall man loves it as dearly as he does his heart-blood, it is called blood too, 1 *Cor.* 15. 50. &c.

Q. 102. *The Papists say, that it is not properly a sin, but only after a manner, the Pelagians say, there's no such sin by propagation, but only by imitation;*

and the Anabaptists say, that new-borne Christs there's none borne in sinne; How do you prooue that there is? 1. First, Reason teaches plainly, that euery thing was propagated to that, *Iob* 14.4. 2. Secondly, *Psal.* 51.5. shewes that sinne is now as naturall to a man as water to a fish, *Iob* 15.16. Thirdly, *Ier.* 17.9. shewes it is such a wofull corruption, that no creature can ever purge it out, *Ier.* 2.22. Fourthly, *Rom.* 3. shewes that there is such an vniuersall depravation in mans nature, that all that comes from it (though it seeme never so holy, and godly, and religious, yet it is alway vile and continually evil, *Gen.* 6.5. Fiftly, *Paul* shewes that mans nature is so thoroughly corrupted, that there is nothing in it but is the object of Gods hatred, *Ephes.* 2. Lastly it is such a deadly contagion, that the dearest of Gods Saints, whensoever they look into it, they are faine to cry out O wretched man that I am, *Rom.* 7.24. And this Originall sinne remaines still in them; the Saints have been baptized, *Rom.* 6.3. and yet it was in them, though they were to look to it, that it might not reigne in them, *Rom.* 6.12. and it may be vnder grace, but is not freed from the exercise of it, and the commandments of it, but onely from the dominion of it, *Rom.* 7.14. and because it is still ever working afresh, we must every day sue out a new pardon, *Psal.* 51. and ever goe to the fresh fountaine to be washed anew, *Zach.* 13.1.

Q. 103. *What are the Euils that the sinne of Originall sinne must needs be?*

A. First, to begin our humiliation here, thou wert a stranger to God in the wombe, *Isa.* 48.8. Secondly, not to trust any of our faculties; *David* durst not trust his mouth without a bridle, *Psal.* 39.1. he would have no window to his house or before his eyes, *Psal.* 101.7. *Iosiah* would not trust his eares to the hearing of or being with an Idolatrer, *Gen.* 39.10. Thirdly, we must not trust with an diligence, *Prov.* 4.23. and to bind the Law of God about our hearts, *Prov.* 3.3. nay, Fourthly, not to trust any grace that we have received already, nor to count our lives to have aprehended enough, but to presse forward, *Phil.* 3.13. Fiftly, to be still laying aside more and more of the weight, *Heb.* 12.1. and to be still warring against it, for it is still working and lusting, *Iam.* 4.1. yea first, this sinne is an enemy ever present with us, and whatsoever we are doing, the best good, *Rom.* 7.21. Secondly, because our sinnes are by reason of this sinne then we can believe, before we find it by experience; *Hazael* could not believe what a vile beast he had, *2 King.* 8.13. *Peter* denied, *Matth.* 26.33. Thirdly, because it is impossible in the nature of it to trust a mad man, *Eccles.* 9.3. Suppose we stand for the present, another fall, & we must restore him, so we must consider our lowest estate, our case be we never so spirituall, *Gal.* 6.1.

Q. 104. *What doth the Law command about this?*

A. It commands the inward parts, *Psal.* 51.6. to be intercepte in the thinkings of the heart, *Prov.* 6. it forbids all inward lust, *Rom.* 7.7. and all first motions of the soule, *Iam.* 1. even before the consent and allowance of the evil, *Ezek.* 8. and all lusting after evil, *Deut.* 10.16. or after the good creatures of God in a carnall manner, *Deut.* 7.4. and all the squint-eyed lookings of the heart, *Iob* 31. for the very sins are. First, ungodly, *Iude* 18. Secondly, they are foolish and hurtfull, and they may provoke them to perdition, *1 Tim.* 6. Thirdly, they are detestable, *Ezek.* 23.14. Fourthly, worldly, *Ps.* 17. Fiftly, they are of the Devil, *Iohn* 8.44. Sixthly, they are the very enemies of grace, *Rom.* 8.7. Seventhly, they are the first workers of a finfull estate, *Ephes.* 2.3. the first tempters and enticers of the soule, *Iam.* 1. and the first Coiners of sin, *Prov.* 1. and the first that make the soule a servant to sin, *Rom.* 6. and they now remaining in us from Originall corruption, *Rom.* 7. And if we do not crucifie them, it is a figne we are not Christs, *Gal.* 5. and if we do not resist them, they will grow to that strength, that we shall not be able to withstand them, *Iam.* 4.

Of Thoughts.

Quest. How proue we the Thoughts are the beginning of sinne? [illegible]

Luke 6.45. Matth. 5.28. Therefore what say you of the Thoughts?

Gen. 6.5. Iere. 4.14. and a rash never repents, till he is [illegible]

Iere. 44. till an euil conscience, Ier. 33.7. [illegible]

Psal. 73.22. and therefore we [illegible]

Luke 24.38. [illegible]

Acts 15.19. but also those that

Iohn 13.2. especially if they [illegible]

Luke 2.35. [illegible]

Psal. 139.2. yea euen [illegible]

Acts 7.54. and

Psal. 73.13. yet the heart will think them [illegible]

Psal. 125.22.

Quest. But how if a soule be hunted with wild thoughts, and the more it [illegible]

Prou. 30.32. Secondly, trust in Christ Iesus for [illegible]

Psal. 94.18. Thirdly, resolue that [illegible]

Iob 31.1. Fourthly, if they be [illegible]

Iob 22.5. Fifthly, be sure thou hate them [illegible]

Psal. 119.113. Sixthly, understand it [illegible]

Prou. 22.12. Seuenthly, know that the Lords presence [illegible]

Prou. 27.21. It is not safe to lay all the [illegible]

Gen. 6.5. [illegible]

Quest. Is the Law of God so perfect, that it commands whatsoeuer can be [illegible]

Psal. 119.96. It implyes a contradiction, that

Deut. 12.32. he that layes to adde ouer and beyond the word of God,

Prou. 30.6. and therefore there can be no supererogation. Fifthly, be-

Phil. 2. Secondly, because

Luke 10.27. Thirdly, because [illegible]

Psal. 119.4. and therefore much lesse can any [illegible]

Psal. 119.6. Fourthly, because [illegible]

Psal. 119.113. heartily, [illegible]

Psal. 119.96. [illegible]

Iohn 14.15. they [illegible]

Psal. 119.113. [illegible]

God, *Num.*15.39. yea though it be never so highly esteemed in the judgement of men, *Luke* 16.15.

Q. 108. *But particular circumstances are not in the word, Here, and now, and to, and this, and that case; It should seeme then where the Word leaves, there counsell may goe on?*

A. Commandements are of two sorts: First, some are directed to all the people in the world, *Psal.*49.1. as the morall Law, *Gal.*3.10. Secondly, some are directed to some particular men, either expressely, *Matth.*19.21. or implicitely and mediately, if such and such circumstances be, as to this or that man not to Marry, 1 *Cor.*7.26. though there be no immediate Commandement for a thing to bind me or thee, *verse* 6. yet when here, and now, and thus, and in such a case, and other such circumstances come between, it may prove a morall Commandement, *verse* 9. and if I would know whether it be Gods will that I should doe this or that thing, yea or no, *Rom.*7.3 I may know it by a syllogisme, *Matth.*12.3. the Proposition in generall being to be sought for in Scripture, look what is written, *Luke* 10.26. The Assumption is be sought for out of circumstances, and out of this or that mans particular case, *Matth.*19.10. and so the conclusion, in respect of this or that man, in such a time, or in such a place, or in such a case, comes to bind in conscience like as if it were an expresse morall Precept, *verse* 11. As for example, there are Scripture rules, every one must labour to give no offence, 1 *Cor.*10.32. every one must take away that is most for Gods glory, *verse* 31. and for the promoting of the Gospel rather then their own profit, *verse* 33. Now I say all circumstances being considered, did assume thus, if I preach the Gospel without hire, I shall cut off offences, 2 *Cor.*11.12. I shall promote the Gospel the better, 1 *Cor.*9.23. and I shall more edifie the Church, *verse* 19. hence he concluded, I *Paul* must preach without hire, *verse* 15. this one thing rightly considered confounds the Doctrine of *Papists* about Evangelicall counsels, *verse* 25.

Q. 109. *Why are not Believers under the Law?*

A. First, because Christ was made under the Law for them, *Gal.*4.4. Secondly, because as many as are under the Law, are under the Curse, *Gal.*3.10. Thirdly, because they are led by the spirit of Christ, *Gal.*5.18. Fourthly, because they have the inheritance by promise, *Gal.*3.18. and it may be known who they be that are not under the law. First, by their subjection to the Gospel, for they that obey not the Gospel of God are all under the law and its curse, 2 *Thes.*1.8. Secondly, by thankfull walking worthy of the Gospel, *Rom.*7.25. and by fruitfull working the Lords work, 1 *Cor.*15.58. Thirdly, by being a law to themselves in an universall respect to all Gods Commandements, *Psal.*119.6. Fourthly, by groaning and sighing after God, that they may more and more be directed and ordered by his statutes, *verse* 5. Fifthly, by doing all this out of love, not for feare of hell and judgement, for they are a willing people, *Psal.*110.4.

Q. 110. *In what sense are not believers under the Law?*

A. First, They are not under the Law in regard of the rigour of it, seeing it requires men to be without sinne, which none can be in this life, 2 *Kings* 8.46. and to performe personall obedience, which now is impossible by reason of the weaknesse of the flesh, *Rom.*8.3. Secondly, they are not under the law in regard of justification, *Rom.*3.20. they are freed from the necessary seeking of righteousnesse by it, *Gal.*2.21. Thirdly, they are not under the Law, in regard of the curse of it, *Gal.*3.13. the Law ministers death, 2 *Cor.*3.7. Fourthly, they are not under the Law, in regard of the spirit of feare that is in it, 2 *Tim.*1.7. which accompanies the Law, as it did the deliverers of it, *Heb.*12.21. yea as long as their love is not perfect they doe feare, 1 *John* 4.18. Fifthly, they are not under the Law, as it was in *Moses* his hand, *Joh.*1.17. having a glo-

of

of bondage annexed to it, *Gal.*5.1. the Church being then in her minority, *Gal.*4.3. under Tutors and governours, *verse* 2.

Quest. 2. *How prove you, that Believers are under the Law?*

Answ. First, *Paul* layes the Law is not abrogated by faith, nay God forbid saith he, *Rom.*3.31. Secondly, the duties of the law are prefsed upon the conscience after faith, avenge not your selves, *Rom.*12.19. children obey your parents, *Ephes.*6.1. and the reason, neither is it a legall reason, but an Evangelicall one, that now pertains the commandement of the Law upon the conscience, *Ephes.*6.2. Thirdly, because it is a priviledge annexed to faith, to have the sinne it should finde, for *David* married after he had committed adultery, *2 Sam.*12.13. there is not a sin committed upon earth but deserves death, nay, we that are Apostles of Christ, in many things we offend all, *Jam.*3.2. and if we say we have no sinne, we lye, *1 John* 1.8. now where no law is there can be no sinne, *Rom.*4.15. Fourthly, Christ came not to abrogate the Law, but to fulfill it, he fulfilled it himself, to the making us members to delight in it, *Rom.*7.22. and to love it, *Psal.*119.97. and the law is said to be fulfilled in us, when we walk not after the flesh, but after the spirit, *Rom.*8.4. if they know it any time, they are commanded to confesse their sinne, *1 John* 1.9. and though they obey God out of love, yet when they love, they fulfill the law of God *Rom.*13.10.

Quest. 3. *What is that strict Law, wherein believers are under the Law?*

Answ. They are under the Law. First, in regard they are commanded to keep it, *Psal.*105.45. and to order their lives according to it, as a rule, *Psal.*119. Secondly, in regard of the necessity of good works, not as causes of, but as way unto life, *2 Sam.*14. Thirdly, in regard that God is displeased with them, when they break it, *2 Sam.*11.27. and will punish them, *Amos*3.2. as a righteous Judge he is to punish that doth offend him, *Heb.*12.29. may sometimes with the sharp of temporall death, *Cor.*11.30. Fourthly, in regard that they are bound to repent whensoever they sinne, *Rev.*3.19. and to pray for pardon of sinne *Psal.*51.1. Fifthly, in regard that the threatnings of the Law must be a motive to them to take heed, *Psal.*1.25. for though their God be a loving and merciful God, yet he is a consuming fire, *Heb.*12.29. for though unbelievers shall not be damned, *Psal.*2.12. yet believers must beare of Gods fatherly anger, and correction, that their flesh may be curbed with feare, *Psal.*32.6. Sixthly, in regard that they are to be humbled themselves by the Law, and to mourn themselves for their often transgressings of it, *Rom.*7.24.

Quest. 4. *How prove you, that Believers are not under the Law?*

Answ. First, *Paul* saith, we are not under the Law, but under grace, *Rom.*6.14. Secondly, we are not under the Law, in regard of the curse and condemnation of it, *Gal.*3.13. Christ hath redeemed us from the curse of the Law, being made a curse for us, *Gal.*3.13. Thirdly, we are not under the Law, in regard of the rigour of it, for God will not enter into judgement with us, *Psal.*143.2. he will not be extreme to mark what we do amisse, *Psal.*130.3. he will spare us, as a father spares his child that serves him, *Mal.*3.17. Fourthly, we are not under the Law, in regard of the rigour of the punishment of it, for God will not punish us for our sinnes, as he might justly do, *Psal.*103.10. Fifthly, we are not under the Law, in regard of the rigour of the exacting of it, for God will accept of our imperfect obedience, *Phil.*3.12. Sixthly, we are not under the Law, in regard of the rigour of the curse of it, for God will not curse us for our sinnes, *Numb.*23.8. Seventhly, we are not under the Law, in regard of the rigour of the commanding of it, for God will not command us to do any thing, but he will give us power to do it, *Phil.*2.13. Eighthly, we are not under the Law, in regard of the rigour of the promising of it, for God will not promise us life for our obedience, but he will give us life, though we have not obeyed, *Rom.*4.5. Ninthly, we are not under the Law, in regard of the rigour of the forbidding of it, for God will not forbid us to do any thing, but he will give us power to abstain from it, *Rom.*6.14. Tenthly, we are not under the Law, in regard of the rigour of the judging of it, for God will not judge us for our sinnes, but he will pardon them, *Psal.*103.12. Eleventhly, we are not under the Law, in regard of the rigour of the rewarding of it, for God will not reward us for our obedience, but he will reward us of grace, *Rom.*4.4. Twelfthly, we are not under the Law, in regard of the rigour of the accepting of it, for God will not accept of our obedience, but he will accept of us in Christ, *Ephes.*1.6. Thirteenthly, we are not under the Law, in regard of the rigour of the requiring of it, for God will not require perfect obedience of us, but he will accept of our sincere obedience, *Phil.*3.15. Fourteenthly, we are not under the Law, in regard of the rigour of the curse of it, for God will not curse us for our sinnes, but he will bless us, *Numb.*23.8. Fifteenthly, we are not under the Law, in regard of the rigour of the commanding of it, for God will not command us to do any thing, but he will give us power to do it, *Phil.*2.13. Sixteenthly, we are not under the Law, in regard of the rigour of the promising of it, for God will not promise us life for our obedience, but he will give us life, though we have not obeyed, *Rom.*4.5. Seventeenthly, we are not under the Law, in regard of the rigour of the forbidding of it, for God will not forbid us to do any thing, but he will give us power to abstain from it, *Rom.*6.14. Eighteenthly, we are not under the Law, in regard of the rigour of the judging of it, for God will not judge us for our sinnes, but he will pardon them, *Psal.*103.12. Nineteenthly, we are not under the Law, in regard of the rigour of the rewarding of it, for God will not reward us for our obedience, but he will reward us of grace, *Rom.*4.4. Twentiethly, we are not under the Law, in regard of the rigour of the accepting of it, for God will not accept of our obedience, but he will accept of us in Christ, *Ephes.*1.6. Twenty-firstly, we are not under the Law, in regard of the rigour of the requiring of it, for God will not require perfect obedience of us, but he will accept of our sincere obedience, *Phil.*3.15. Twenty-secondly, we are not under the Law, in regard of the rigour of the curse of it, for God will not curse us for our sinnes, but he will bless us, *Numb.*23.8. Twenty-thirdly, we are not under the Law, in regard of the rigour of the commanding of it, for God will not command us to do any thing, but he will give us power to do it, *Phil.*2.13. Twenty-fourthly, we are not under the Law, in regard of the rigour of the promising of it, for God will not promise us life for our obedience, but he will give us life, though we have not obeyed, *Rom.*4.5. Twenty-fifthly, we are not under the Law, in regard of the rigour of the forbidding of it, for God will not forbid us to do any thing, but he will give us power to abstain from it, *Rom.*6.14. Twenty-sixthly, we are not under the Law, in regard of the rigour of the judging of it, for God will not judge us for our sinnes, but he will pardon them, *Psal.*103.12. 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Ninety-secondly, we are not under the Law, in regard of the rigour of the accepting of it, for God will not accept of our obedience, but he will accept of us in Christ, *Ephes.*1.6. Ninety-thirdly, we are not under the Law, in regard of the rigour of the requiring of it, for God will not require perfect obedience of us, but he will accept of our sincere obedience, *Phil.*3.15. Ninety-fourthly, we are not under the Law, in regard of the rigour of the curse of it, for God will not curse us for our sinnes, but he will bless us, *Numb.*23.8. Ninety-fifthly, we are not under the Law, in regard of the rigour of the commanding of it, for God will not command us to do any thing, but he will give us power to do it, *Phil.*2.13. Ninety-sixthly, we are not under the Law, in regard of the rigour of the promising of it, for God will not promise us life for our obedience, but he will give us life, though we have not obeyed, *Rom.*4.5. Ninety-seventhly, we are not under the Law, in regard of the rigour of the forbidding of it, for God will not forbid us to do any thing, but he will give us power to abstain from it, *Rom.*6.14. Ninety-eighthly, we are not under the Law, in regard of the rigour of the judging of it, for God will not judge us for our sinnes, but he will pardon them, *Psal.*103.12. Ninety-ninthly, we are not under the Law, in regard of the rigour of the rewarding of it, for God will not reward us for our obedience, but he will reward us of grace, *Rom.*4.4. One hundredthly, we are not under the Law, in regard of the rigour of the accepting of it, for God will not accept of our obedience, but he will accept of us in Christ, *Ephes.*1.6.

Quest. 5. *What is that rigour of the Law, wherein believers are not under the Law?*

Answ. First, they are not under the Law, in regard of the rigour of the curse of it, for God will not curse us for our sinnes, but he will bless us, *Numb.*23.8. Secondly, they are not under the Law, in regard of the rigour of the commanding of it, for God will not command us to do any thing, but he will give us power to do it, *Phil.*2.13. Thirdly, they are not under the Law, in regard of the rigour of the promising of it, for God will not promise us life for our obedience, but he will give us life, though we have not obeyed, *Rom.*4.5. Fourthly, they are not under the Law, in regard of the rigour of the forbidding of it, for God will not forbid us to do any thing, but he will give us power to abstain from it, *Rom.*6.14. Fifthly, they are not under the Law, in regard of the rigour of the judging of it, for God will not judge us for our sinnes, but he will pardon them, *Psal.*103.12. Sixthly, they are not under the Law, in regard of the rigour of the rewarding of it, for God will not reward us for our obedience, but he will reward us of grace, *Rom.*4.4. Seventhly, they are not under the Law, in regard of the rigour of the accepting of it, for God will not accept of our obedience, but he will accept of us in Christ, *Ephes.*1.6. Eighthly, they are not under the Law, in regard of the rigour of the requiring of it, for God will not require perfect obedience of us, but he will accept of our sincere obedience, *Phil.*3.15. Ninthly, they are not under the Law, in regard of the rigour of the curse of it, for God will not curse us for our sinnes, but he will bless us, *Numb.*23.8. Tenthly, they are not under the Law, in regard of the rigour of the commanding of it, for God will not command us to do any thing, but he will give us power to do it, *Phil.*2.13. 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Forty-sixthly, they are not under the Law, in regard of the rigour of the rewarding of it, for God will not reward us for our obedience, but he will reward us of grace, *Rom.*4.4. Forty-seventhly, they are not under the Law, in regard of the rigour of the accepting of it, for God will not accept of our obedience, but he will accept of us in Christ, *Ephes.*1.6. Forty-eighthly, they are not under the Law, in regard of the rigour of the requiring of it, for God will not require perfect obedience of us, but he will accept of our sincere obedience, *Phil.*3.15. Forty-ninthly, they are not under the Law, in regard of the rigour of the curse of it, for God will not curse us for our sinnes, but he will bless us, *Numb.*23.8. Fiftiethly, they are not under the Law, in regard of the rigour of the commanding of it, for God will not command us to do any thing, but he will give us power to do it, *Phil.*2.13. 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Sixty-firstly, they are not under the Law, in regard of the rigour of the judging of it, for God will not judge us for our sinnes, but he will pardon them, *Psal.*103.12. Sixty-secondly, they are not under the Law, in regard of the rigour of the rewarding of it, for God will not reward us for our obedience, but he will reward us of grace, *Rom.*4.4. Sixty-thirdly, they are not under the Law, in regard of the rigour of the accepting of it, for God will not accept of our obedience, but he will accept of us in Christ, *Ephes.*1.6. Sixty-fourthly, they are not under the Law, in regard of the rigour of the requiring of it, for God will not require perfect obedience of us, but he will accept of our sincere obedience, *Phil.*3.15. Sixty-fifthly, they are not under the Law, in regard of the rigour of the curse of it, for God will not curse us for our sinnes, but he will bless us, *Numb.*23.8. 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Quest. 6. *How prove you, that Believers are not under the Law?*

Answ. First, *Paul* saith, we are not under the Law, but under grace, *Rom.*6.14. Secondly, we are not under the Law, in regard of the curse and condemnation of it, *Gal.*3.13. Christ hath redeemed us from the curse of the Law, being made a curse for us, *Gal.*3.13. Thirdly, we are not under the Law, in regard of the rigour of it, for God will not enter into judgement with us, *Psal.*143.2. he will not be extreme to mark what we do amisse, *Psal.*130.3. he will spare us, as a father spares his child that serves him, *Mal.*3.17. Fourthly, we are not under the Law, in regard of the rigour of the punishment of it, for God will not punish us for our sinnes, as he might justly do, *Psal.*103.10. Fifthly, we are not under the Law, in regard of the rigour of the exacting of it, for God will accept of our imperfect obedience, *Phil.*3.12. Sixthly, we are not under the Law, in regard of the rigour of the curse of it, for God will not curse us for our sinnes, *Numb.*23.8. Seventhly, we are not under the Law, in regard of the rigour of the commanding of it, for God will not command us to do any thing, but he will give us power to do it, *Phil.*2.13. Eighthly, we are not under the Law, in regard of the rigour of the promising of it, for God will not promise us life for our obedience, but he will give us life, though we have not obeyed, *Rom.*4.5. Ninthly, we are not under the Law, in regard of the rigour of the forbidding of it, for God will not forbid us to do any thing, but he will give us power to abstain from it, *Rom.*6.14. Tenthly, we are not under the Law, in regard of the rigour of the judging of it, for God will not judge us for our sinnes, but he will pardon them, *Psal.*103.12. Eleventhly, we are not under the Law, in regard of the rigour of the rewarding of it, for God will not reward us for our obedience, but he will reward us of grace, *Rom.*4.4. Twelfthly, we are not under the Law, in regard of the rigour of the accepting of it, for God will not accept of our obedience, but he will accept of us in Christ, *Ephes.*1.6. Thirteenthly, we are not under the Law, in regard of the rigour of the requiring of it, for God will not require perfect obedience of us, but he will accept of our sincere obedience, *Phil.*3.15. Fourteenthly, we are not under the Law, in regard of the rigour of the curse of it, for God will not curse us for our sinnes, but he will bless us, *Numb.*23.8. Fifteenthly, we are not under the Law, in regard of the rigour of the commanding of it, for God will not command us to do any thing, but he will give us power to do it, *Phil.*2.13. Sixteenthly, we are not under the Law, in regard of the rigour of the promising of it, for God will not promise us life for our obedience, but he will give us life, though we have not obeyed, *Rom.*4.5. Seventeenthly, we are not under the Law, in regard of the rigour of the forbidding of it, for God will not forbid us to do any thing, but he will give us power to abstain from it, *Rom.*6.14. Eighteenthly, we are not under the Law, in regard of the rigour of the judging of it, for God will not judge us for our sinnes, but he will pardon them, *Psal.*103.12. Nineteenthly, we are not under the Law, in regard of the rigour of the rewarding of it, for God will not reward us for our obedience, but he will reward us of grace, *Rom.*4.4. Twentiethly, we are not under the Law, in regard of the rigour

believe, *Rom.* 10.14. Thirdly, because God only knoweth our hearts, and what we inwardly desire, *Act.* 1.24. Fourthly, because he only is omniscient and Almighty, *Gen.* 17.1. can give us whatsoever we ask, *Joh.* 14.13. *Psal.* 115. *verse* 24. Fifthly, because the Lord counts it his worship, where he lets people call upon any other but him, *Judg.* 10.14. *Jonah* 2. 8. Sixthly, there is no president nor example of any Saint that called upon any [illegible] but God the father; nay, our Saviour saith, when ye pray, pray to your Father, *Matth.* 6. 9. Seventhly, because we need not Saints nor Angels to intercede for us, we may make bold our selves with the throne of grace, *Heb.* 4. 16. Christ knocks of all need of Mediatours with an argument of Gods infinite condescending love, *John* 16. 26.

Q. 115. *Why must we Pray in the name of Christ in Mediator?*

Ans. First, because we are poore sinfull dust and ashes, and therefore we cannot be admitted, except he procure us access unto the father, *Eph.* 2. 18. Secondly, because we have provoked God, and therefore should still doe nothing but receive rather then a blessing, except he should make intercession for us, *Rom.* 8. 34. Thirdly, because he only is enough powerfull with God, *Heb.* 7. 25. and no man is acquainted with God, but he, and such as he makes us to be acquainted with him, *Matth.* 11. 27. against there is none worthy but he, for he was slaine for us, *Rev.* 5. 9. Fourthly, what are *Moses*, and *Samuel*, and *Job*, and *Daniel*, and *Noah*, that we should aske in their name? to which of the Saints was we to pray? *Job* 5. 1. Fifthly, all the Saints that were in the old Testament, or since, prayed in his name: *David* looks at him as his surety, *Psal.* 119. 122. and his Messias or anointed, *Psal.* 89. 20. *Hezekiah* looks at him as his undertaker, *Isa.* 38. 14. *Daniel* prayed God to pease him for his sake, *Dan.* 9. 17.

Q. 116. *What is it to Pray in the name of Christ?*

Ans. It is not, First, to use Christs name, and say, Lord, we pray in Christs name, *Matth.* 7. 21. not Secondly, onely to conclude our prayers thus, through Jesus Christ our Lord, though the Saints doe use the words too, *Col.* 3. 17. nor Thirdly, to counterfeit Christs Ring to the father, and say, I come to him; for the Lord knowes who are his, and whether we truly come (in heart or no) 2 *Tim.* 2. 19. for Christ will say to his father, Father, I never knew such and such, as he did of the false Prophets, I never knew them, *Matth.* 7. but to pray in the name of Christ is, First, when we are in with Christ, and pray, *John* 15. 7. As the *Tyrians* first made *Blastus* the King Chamberlain their friend, and then made their suite to the King, *Act.* 12. 20. Secondly, when we can truly say, not onely that there is an Advocate with the father, but so then we have him for our advocate, 1 *John* 2. 1. Thirdly, when we not only conceipt that we come to God by him, but we come to God by the Seed, *Heb.* 7. 25. Fourthly, when we can truly shew his Ring, that is the Mediator by promise, *Heb* 8. 6. Now this Ring is, first, effectuall calling, *Rom.* 9. 15. Secondly, a good Conscience; when our heart condemns us not then may be confident, 1 *John* 3. 21. Thirdly, faith, *Matth.* 21. 22. Fourthly, a saving knowledge of the truth, 1 *Tim.* 2. 4. for then we may be sure we have a token from the Mediator, *verse* 5.

Q. 117. *Why is Faith necessary to Prayer?*

Ans. It is necessary to bring us to Prayer, First, because we cannot draw neare unto God else, *Heb.* 10. 22. Secondly, because the relation of God as a father, must bring us unto prayer, *Luke* 15. 18. Thirdly, because the sense of our wants and sinnes, and afflictions, are to fetch us unto prayer, *Psal.* 50. 15. Fourthly, because Faith is the first whereby we come unto God, *Heb.* 11. 6. against, Faith is necessary to discharge Prayer, *Jam.* 1. 6. *Eph.* 3. 12. Secondly, to lift up hands that are hang, 1 *Tim.* 2. 8. Thirdly, to enlarge the heart in prayer, 2 *Sam.* 22. against, faith is necessary

[illegible] prayer, from ſelf-love ſaid, Amen 1 Revel. 1. 21. to leave our [illegible] Chriſt in whom the Promiſes of God are Yea and Amen 2 Cor. 1. 20. Laſtly, we muſt by any lawful requiſites prayed, when Hannah had done Praying, ſhe did eat, and her countenance was no more ſad, 1 Sam. 1. 18. Though there were but an inch between David and death, yet when he had Prayed he ſet his heart at reſt, Pſalm 3. 5. Secondly, faith makes the ſoul wait, and when we have Prayed and uſed all the meanes, we have need of patience [illegible] Heb. 10. 36. Thirdly, faith inhanceth prayer the next time, that is, [illegible] the firſt time, I may riſe higher and higher with all importunity, Luke [illegible]

Q. viii. What ſay you of the differences and diviſions of Prayer?

A. Prayer is uſeful, firſt Mercifull with muſick, Acts 16. 2. which is a duty [illegible] commanded, Pſal. 98. 5. being very ſuitable to ſpirituall mirth, Jam. 5. 13. and [illegible] to heavenly minded, and therefore profitable every day, 2 Chron. 26. [illegible] to get the meditation ſweet, Pſalm 104. 33. 34. and to ſtir up [illegible] and to put glory upon Gods praiſes, Pſalm 66. 2. good alſo to ſtir up [illegible] the work of Prayer, or of Prayer, 2 King. 3. 15. as a duty that requires [illegible] grace, Col. 3. 16. and great underſtanding, Pſalm 47. 7. and ſpirit, [illegible] 15. and great modeſty and gravity, it being melody to the Lord, [illegible] the heart not being upon the tune, but ſtirred upon the ſence, and [illegible] Pſalm 57. 17. not as though we did ſing to one another, but unto [illegible] Pſalm 13. 6. that we may not only ſing Davids Pſalms, but that we [illegible] be ſweet ſingers of them as he was, 2 Sam. 23. 1. Secondly, Proſeuchy which is either publique prayer in the Congregation, Pſal. 27. 4. or private in the [illegible] family, Prov. 15. 8. or elſe alone, Matt. 6. 6. and all are either ordinary prayers, [illegible] in every day, Pſ. 145. 2. or extraordinary, as at a faſt, Jonas 3. 8.

Q. ix. What ſay you of publique Prayer?

A. Publique Prayer is to be performed in and with an audible voice, Nehem. [illegible] 8. 6. publique, Ordinary, Pſalm 150. 1. which may be in any place more, [illegible] 12. all the Congregation firſt joyning with him with one conſent, [illegible] as though they were all one man, Judg. 20. 1. 8. Secondly, to ſay [illegible] to it by ſaying Amen, 1 Cor. 14. 16. Amen, Amen, Nehem. 8. [illegible] all praying the ſame prayer with as much uniformity of thoughts [illegible] as can be, that it may make all one ſound in Gods eares, [illegible] though the perſons praying be many, yet the act muſt be as if it [illegible] Luke 1. 10. and this publique Prayer is neceſſary. Firſt becauſe [illegible] publique is the more glorious, Pſal 96. 6. becauſe men are ſociable [illegible] and therefore as they love to live together, and trade together, ſo [illegible] pray to God together, Pſal 122. 23. it is ſit to ſtir up one another, Q. [illegible] and with me, Pſ. 34. 3. Fourthly, the Lord is the likelier to pity, when [illegible] many, Jonah 3. 8. Fifthly there be many publique ordinances of God, [illegible] have need to be ſanctified by Prayer; there is the adminiſtration of [illegible] Sacrament, and that requires Prayer, Acts 20. 36. and the Word, and that [illegible] prayer, and the cenſures, and they require prayer; and therefore Gods [illegible] called a houſe of Prayer, Matt. 21. 13.

Q. x. What more of publique Prayer?

A. Publique Prayer is better then private, though Gods people do more [illegible] in private, Pſalm 122. 1. for in publique a man is more ſubject [illegible] that with one thing or another he ſhould ſcatter. Barnabas [illegible] the ſweetneſſe of the throng, and made drowſy, Acts 20. [illegible] hypocrite made the Phariſees willing to pray in their [illegible] Mat. 6. 5. Thirdly, for two things, Acts 12. 5. Means to help thoſe [illegible] that are in ſeveral places to pray alike, and ſtirre up mutuall [illegible] to pray in publique. Davids bidding us praiſe God in the congre- [illegible] Pſalm 149. 1. by the ſons of praiſe ſeeking out their fellowes. Secondly, Pub-

pare thy selfe, and fixe thy heart first, and then come and pray in publique, *Psal.*57.7,8,9. I will prepare Bullocks and Goates, saith the Psalmist, *Psal.*66. 15. Thirdly, labour that the spirit of God may bring thee into Gods temple, *Luke* 2.27.

Q. 121. *How do you prove that the Master of the family is to gather his family together every Morning and Evening, and to pray in his family?*

A. First, because this is made to be one of the reasons why Husbands should dwell with their wives, that their domesticall prayers be not hindred, 1 *Pet.*3.7. Secondly, by the example of *Joshua*, *Josh.*24.15. and *Cornelius*, *Acts* 10.2. and *Esther*, *Esther* 4.16. Thirdly, because the families of the godly are called Churches, *Rom* 16.5. and therefore they should be as the Temple, where Morning and Evening sacrifice was every day; and it was counted the abomination of desolation, when it was taken away, *Dan.*12.11. Fourthly, because there is a Promise to encourage men to it, though but two or three in the family, *Mat.*18.20. Fifthly, because there be family sinnes, and family wants, and family blessings, all which require prayer; and therefore all families should have sacrifices in them, 1 *Sam.*20.29. Sixthly, because the Lord curseth such Families as do not call upon his Name, *Jer* 10,25. there is Scripture enough to prove it, though we might say of family prayer, as *Paul* does to the godly concerning Love; touching brotherly love, ye have not need that I write unto you, for ye your selves are taught of God to love one another, 1 *Thess.*4.9. So God taught *Isaak* to set up his worship in his household, *Gen.*35. 2. and so did *Abraham Gen.*18.19.

Q. 122. *What say you of extraordinary prayer?*

A. Three things make it. First, extraordinary might and fervency, *Jam* 5.16. Secondly, extraordinary continuance, *Esther* 4.16. Thirdly, extraordinary assistance of the spirit, and strength of the new nature, *Mat.*9.17. Five things do require it more especially First, a speciall want of some blessing, *Luke* 2.37. though the blessing be but temporall, *Gen.*25.21. Secondly, entring upon a calling, *Matthew* 4.2.17. Thirdly, ones first conversion, 2 *Chron.*33.12,13. Fourthly, some Imminent danger through sin, *Matthew* 26.75. Fifthly, when we see that ordinary prayer will not serve turn, 2 *Cor.*12.8. now fasting doth help it, *Acts* 10.30. for fasting, first, it pulls down the flesh, and quickens the soul, *Psalm* 69.10. and afflicts it, *Ezra* 8.21. Secondly, it's a good help to contrition, when its sanctified, *Joel* 1.14. Thirdly, being rightly observed, its a signe of humiliation, *Nahum.*1.4. Again, extraordinary prayer. First, it requires resolution of better obedience, *Hos.*14.2,3. Secondly, and humiliation contrary to pride, *Job* 33.12. Thirdly, freedome from worldly cares, that we may be given unto prayer, *Psal.*109.4. Fourthly, watchfulness and great heed-taking, *Mark.*13.33. Fifthly, that we lose not our quickning afterwards, lest we be guilty of holding down our heads like a bulrush for a day, *Isa.*58.5.

Q. 123. *What motives are there to induce us to extraordinary prayer and fasting of God?*

A. There be six motives: First, the Commandement of God when ordinary seeking will not find him, now he tells us is a time for extraordinary, *Joel* 2.15. Secondly, the gracious promise that God hath made to it, *Mat.*7.7. Thirdly, the great efficacy of it, *Jam.*5.16. for importunity can do much, *Luke* 18.5. the Israelites prayed often and sped not, but when they cryed then they sped, *Exod* 3.7. So again, when they cryed to God they did speed, *Judg.*3.15. this poor man cryed, sayes *David*, pointing at himself, and the Lord heard him, *Psal.*34.6. Fourthly, the glory of God, and the credit of the Gospel; for what may the world think, if we that stand so much for praying should not prevaile, *Ezra* 8.22,23. Fifthly, our infinite need, and therefore we should think it is high time to awaken, and to call upon our hearts to awake, *Psalm* 108.2.

Sixthly,

Sixthly, our last refuge is extraordinary seeking, we must reason thus; What hope have we, if we do not speed with God? *Psal.* 32.7.

Q. 124. *May we not pray for the dead?*

A. No, *David* ceased praying for his child when once it was dead, 2 *Sam.* 12. 23. for that place in the *Machabees*, *Macch.* 12. 44. that is not Canonicall Scripture, 2 *Macch.* 15. 38. First, when people are dead our communion with them ceaseth, *Isa.* 18. 9. Secondly, there is no profit in such prayers, as the tree falleth so it lyeth, *Eccles.* 11. 3. When our Saviour saith, that the sinne against the holy Ghost shall not be forgiven neither in this world nor in the world to come, *Matthew* 12. 32. he doth not imply that there may be some sinnes, that though they be not forgiven in this world, yet they be forgiven in the world to come, but it is onely a vehement phrase to shew it shall never be forgiven, *verse* 31. for we must agree with our adversary, while we are here in the way with him, *Mat.* 5. 25. and yet we may pray for the consummation of such as are dead in the Lord, for that is included in the second petition, *Thy kingdome come*, *Mat.* 6. 10. and they without us cannot be made perfect, *Heb.* 11. 40. Againe, we may give thanks for the glorious victory of the Saints departed, for if one member be preferred to honour, all the members rejoyce with it, 1 *Cor.* 12. 26.

Q. 125. *Now there be five sorts of the living that we must pray for, viz. for the whole Church of Christ. Secondly, for the Ministers. Thirdly, for them of our own house. Fourthly, for them of the place where we live. Fifthly, for our enemies; shew me now whether and why we must pray for the whole Church of Christ?*

A. We must pray for all Saints, whether Saints actually already, or elect, which shall be Saints, *Eph.* 6. 18. for these Saints make up the Church, 1 *Cor.* 12. 27. for First, they are the dearly beloved of Gods soul, *Jer.* 12. 7. Gods peculiar portion, *verse* 10. The city of the living God, *Heb.* 12. 22. the Lambs bride, *Revelation* 21. 9. Secondly, we are most bound to the Church, for the Church is our mother, *Gal.* 4. 26. and therefore we should preferre her before all, *Psalm* 137. 6. Thirdly, we shall prosper the better if we do, *Psal.* 122. 6. Fourthly, we shall the sooner be heard for our selves. *David* when he would fain be heard for himselfe, he prayed for the Church, *Psalm* 51. 18. for all blessings that come to us, come to us through the Church, *Psal.* 133. 3. *Ephes.* 1. 3. If the Church be in misery, good reason we should lament for her, *Nehem.* 1. 2. Secondly, her miseries are ours; look what evil comes upon her comes upon us, *Dan.* 9. 12. Thirdly, it is the brand of the wicked not to regard the afflictions of *Ioseph*, *Amos* 6. 6.

Q. 126. *What and why must we pray for Gods Ministers?*

A. That they may be clothed with righteousnesse, *Psal.* 132. 9. and take heed to their Ministry to fulfill it, *Col.* 4. 17. which is; First, not to Preach themselves but Iesus Christ, 2 *Cor.* 4. 5. Secondly, to speak, and exhort, and rebuke with all authority, *Tit.* 2. 15. in season, out of season, with all instance and long suffering, 2 *Tim.* 4. 2. Thirdly, not to look back from the plough, lest they be unfit for Gods kingdome, *Luke* 9. 62. Fourthly, to be an example to believers, in word, and conversation, in spirit, and in purity, 1 *Tim.* 4. 12. Againe, we must pray that they may have utterance with boldnesse, *Ephes.* 6. For first we cannot look to have a good Minister, except we pray for him, *Matthew* 9. 38. Secondly, though we have one, we cannot look to keep him except we Pray for him, *Acts* 12. 5. Thirdly, though we do not lose him, yet he may be straightned, that he shall never be able to do us good, except we pray for him, *Colossians* 4. 3. Fourthly, though he be not straightned, yet our hearts may be closed up under his Ministry, except we pray for him, 1 *Thessalonians* 5. 25. Lastly, we have no love of the Spirit in us, except we pray for Gods Ministers, *Rom.* 15. 30.

The Lord himselfe teacheth us how to Pray, *Deut.* 33.8.

Q. 127. *How do you prove, that we must Pray for all of our house, for our Children, and Kindred, and Servants, and for our Parents, and Wife, and Husband, and Masters?*

A. Eliazer prayed for his Master, *Gen.* 24.12. *Elisha* for his Servant, 2 *Kin.* 6.17. *Iacob* for his Children, *Gen.* 48.16. and *Iob* vse 1.5. *Abraham* for Ismael, *Gen.* 17.18. First, because we are bound not to pester the Church with a naughty generation, if so be we can help it; when *Seth* had begotten *Enos*, then he set up Prayer, *Gen.* 4.26. Secondly, we are bound to love the glory of God, that our Children may stand up to praise God, when we are dead and gone, and therefore *David* had a care of a good seed, *Psal.* 22.30. and so *Abraham* of his houshold after him, *Gen.* 18.19. Thirdly, because we bring forth our Children children of wrath. *Eph.* 2.3. Fourthly, because its a great blessing to have godly children, *Ps* 144.12. and we are blessed in them much more when they are godly indeed, *Deut.* 33.24. Fifthly, because otherwise we do but beget them by halves, when once we have gotten them to be wise and gracious, then we may be better said to have begot them, *Prov.* 23.24.

Q. 128. *How do you prove that we must more especially pray for the Towne and place where we live?*

A. The inhabitants of *Jerusalem* prayed for *Jerusalem*, *Ps.* 74.1. First, because our selves do live there; and therefore we must pray for it as *Lot* did for *Zoar*, *Gen.* 19.21. and yet he was but about to live there, *verse* 20. Secondly, because our peace and good consists in the peace and good of the Towne that we live in, *Jer.* 29.7. And except the feare of God be among them, we cannot comfortably live by them, *Levit.* 29.35. and if we pray for them, God can lay a charge upon their Consciences not to trouble our resting place, *Prov.* 24.15. Thirdly, we may win some of their soules to go along with us to heaven, *Gen.* 35.21. *David* dwelling at *Gath*, it should seeme he converted *Ittai* to the faith, 2 *Sam.* 15.19. Fourthly, because we are bound to do such duties, as do require prayer for them, as for example to exhort them; and therefore *Philip* did so to *Nathanael* his neighbour, *John* 1.45. *Levi* being converted himself, got his neighbours to be at his house to meet Christ, *Luke* 5.29. and so did *Cornelius*, *Acts* 10.24. Fifthly, we our selves may have a great deale of comfort, if we convert any of their soules, *Iam.* 5.20. Sixthly, hereby we may be helpers to Gods Ministers. *Philemon* a great Nobleman was *Pauls* fellow-labourer in this kind, *Philem.* 1.

Q. 129. *Why must we pray for our Enemies?*

A. God is pleased to shew them this favour, that though himselfe do not forgive them, yet he will have us to forgive them, and love them, *Matth.* 5.44. there may be more selfe-respects in praying for them that love us, *verse* 46. but there is more godly singularity in praying for our enemies, *verse* 47. and more perfection and sincerity, *verse* 48. and more proximity to God, *verse* 45. *David* fasted and prayed for his enemies, *Psal.* 35.13. First, because we are more sensible of their enmities and injurings, by reason that we feele them; and therefore we may the better pray for them, *Luke* 23.34. Secondly, hereby we have that condition that is required to the forgivenesse of our sinnes, *Matth.* 6.14. for if we do not forgive them, God will not forgive us, *verse* 15. Thirdly, hereby we may overcome the evil of revenge in our hearts, nay and of malice in theirs, *Rom.* 12.19,20. Fourthly, this is that way to commit our cause unto God, as the poore godly soul doth, *Psal.* 10.14. Fifthly, we shall lose nothing by it, for either our enemies will be mollified towards us, or if they be not, God will reward us, *Proverbs* 25.22. Sixthly, it will be a great comfort to us, we can say thus before God, I have stood before thee to speak good for them, *Jer.* 18.20. Seventhly, this duty being rightly done is a signe of a sanctified heart, *Acts* 7.60.

Q. 130.

Q. 130. *What say you of Cursing or imprecation, or praying against one? is it lawfull?* A. *It is unlawfull,* Rom. 12. 14. *neither can we be called unto it,* 1 Pet. 3. 9. *for it proceeds from hatred, now hatred is Man-slaughter,* 1 Joh. 13. 15.

A. We may not wish evil, as it is evil, to any man, but onely as it is good, *Col.* 3. 13. First, we may wish evil to a man for the mans good, *Psal.* 9. 20. Secondly, we may pray against a mans sinnes, *Psal.* 7. 9. Thirdly, against all the plots, and counsels, and projects of the wicked, that God would curse them, *Psal.* 69. 22, 23. Fourthly, against the life of offenders; I may wish that the Magistrate would put them to death, not as it is harme to them, but as it is a good to the Church, or State, or Parish, that we live in, *Psal.* 101. 8. as for those cursing speeches of Plague, and Murraine, and Vengeance, and Devil, that these evils might take one, they are the speeches of tongues set on fire of hell, especially as they are used, *Jam.* 3. 6. Nay, a man must not curse Satan, as is in the Apocrypha, *Eccles.* 21. 27. much lesse the good creatures of God; as people curse their meat, the weather, or a stone that they stumble at, *Rom.* 7. 14 yet we may absolutely curse the enemies of the Lord in the generall, because we know such as are finally enemies, *Psal.* 68. 22. and if we had a spirit of discerning in particular too, 2 *Tim.* 4. 14. We read of three kindes of Cursing, first, optative, *Psal.* 109. 6. Secondly, imperative, *Judges* 5. 23. Thirdly, indicative or declarative, so Gods Ministers curse the wicked whensoever they preach, *Jer.* 3. 22.

Q. 131. *Is Thanksgiving a part of Prayer?*

A. It is a calling upon God, *Psal* 105. 1. and the very thanking of God for mercies received, is a kind of praying for new mercies, *Col.* 1. 3. and by our thankfulnesse for grace that we have, it may be known that we request grace that we have not, *Phil.* 4. 6. and our maine Thanksgiving is prayer-wise, Lord make me thankfull; we must ask it of God, and call upon him for it, *Psal.* 116. 13. Thanksgiving is called by the name of Prayer; the Pharisee prayed thus, God I thank thee, *Luke* 18. 11. and if we would persevere in prayer, a thankfull heart is the best to continue it, *Col.* 4. 2. and yet it is harder then prayer it self. There were ten askers to one thanker, *Luk* 17. 15, 16. First, because our nature is like the horsleech, still it cryes give, give, *Prov.* 30. 15. Secondly, because there is more self-love in prayer, but thankfulnesse is more contrary to self-love, 2 *Tim.* 3. 2. Thirdly, because our hearts are apt to love the blessing more then God the giver of it; the pleasure more then God the bestower of it, *verse* 4. Fourthly, because we are apt to be lesse and lesse mindfull of former benefits, whereas thanksgiving is an everlasting grace, *Psal.* 70. 15. Fifthly, we are apt to be discontented, if Gods blessings doe not every way please us; now thanksgiving is a chearefull grace, *Isa.* 51. 3. Sixthly, there is more holinesse in Thanksgiving, *Psal.* 97. 12.

Q. 132. *What say you of Thanksgiving for Gods spirituall mercies?*

A. We must be thankfull for them, *Ephes.* 1. 3. First, for our knowledge, or else it is accursed unto us, *Rom.* 1. 21. Secondly, for any power against sinne, *Rom.* 7. 25. Thirdly, for victory over death and hell, 1 *Cor.* 15. 57. so for peace of Conscience, *Col.* 3. 17. so for ability to serve God in our callings, 1 *Tim.* 1. 12. but we must be sure that we have these blessings, or else we mock God, we must have faith, or else we cannot thank God for it, *Col.* 2. 7. When one sayes, God I thank thee for electing me, and yet does not know it, it is vaine, 1 *Thes.* 1. 2, 3. none but the redeemed of the Lord can say, Lord I thank thee for thine everlasting mercies, *Psal.* 107. 1, 2. we must be chiefly thankfull for spirituall mercies; first, because they are mercies for our souls, *Psal.* 66. 15, 16. Secondly, they are eternall, *Psal.* 100. 4, 5. Thirdly, peculiar to

Gods elect, as faith, *Tit.*1.1. and the ſpirit of Prayer, *Luke* 18.7. bowels of mercy and the like, *Col.*3.12. Fourthly, they are rarer, *Matth.*11.25. Fifthly, they bring with them the bleſſings of this life, 1 *Tim.*4.8. Sixthly, to be thankfull for ſuch mercies is a good antidote againſt ſinne, *Rom.*5.3. which a man can never be to any purpoſe except he can ſay, God is my God, *Phil.*

Q. 133. *What temporall mercies muſt we be thankfull for, and why?*

A. Firſt, for covering us in our mothers womb, *Pſal.*139.13. for our life, *Pſal*63.4. and breath, *Pſal.*150.6. for the continuance of life, *Pſal.*30.3. Secondly, for our food and raiment, *Gen.*28.20. and for our meanneſſe, whether it be rich or poore, for both is from God, *Prov.*22.2. For the convenience of our dwelling, as it is ſaid of *Juſtus*, his houſe joyned hard to the Synagogue, *Acts* 18.7. Thirdly, for our peace and ſafety, this is another bleſſing of God, 1 *Kings*4.25. Fourthly, for preſerving us from ill accidents and mishaps, as fires, inundations, or any evil caſualties, yea for all this benefit, *Pſal.*116.12. Firſt, becauſe the Lord doth call for it, *Pſal.*107.8. and it is his will 1 *Thes.*5.18. Secondly, the Lord is angry when we are not thankfull, 2 *Chron.*32.25. Thirdly, Gods temporall mercies are graces, *Gen.*32.5. Jeſus Chriſt may be ſeen in the recovering out of any Ague, *Acts* 9.34. Fourthly, we are leſſe then the leaſt of them, *Gen.*32.10. we are nothing, 2 *Cor.*12.11. Fifthly, Thankſgiving is a multiplying duty, *Matth.*15.36. Sixthly, there is goodneſſe in Thankſgiving, *Pſal*92.1. Seventhly, to be thankfull for temporall bleſſings is the way to be thankfull for ſpirituall, and if we be not thankfull for them we will be thankfull for nothing; therefore an unthankfull man and an ill man is all one, *Luke* 6.35. and ſo unthankfull, unholy, 2 *Tim.*3.2. Laſtly, to be thankfull as for meat, is to eat to the Lord, *Rom.*14.9.

Q. 134. *Muſt we not be thankfull to God for his mercies upon others?*

A. Yes, *Pſal.*147.1,2,3. whether a particular perſon, *Philem.*4. or a whole family, 2 *John*4. or a whole Pariſh, *Phil.*1.3. or the Church, *Acts*9.31. or good Magiſtrates, 1 *Kings* 10.9. We muſt thank God not onely for ſaving grace that we perceive others have, 1 *Theſ.*1.3. but alſo for common grace, *Phil.*1.18. There was but a little good in the towne-Clark, he did but ſpeak a good word for *Paul*, and *Ariſtarchus* and *Gaius*, yet *Luke* doth reckon it as a bleſſing, *Acts* 19.35. *Gamaliel*, a meere civil man, yet when he did but perſuade the Apoſtles a little, it is regiſtred as a mercy, *Acts* 5.34. The Barbarous making a warme fire for the Apoſtle is related as a kindneſſe, *Acts* 28.2. In God is glorified thereby, when the people did but wonder at the Word as one of Gods works; this is a glory unto God, *Matth.*9.8. and therefore they are wretched, Firſt, who have not grace nor goodneſſe, for we cannot give thanks for them, but rather bewaile them, *Phil.*3.18. Secondly, who though they have mercies and graces, yet they doe not communicate them to others, to occaſion thankſgiving; they are like with-holders of Corne whom the people curſe, *Prov.*11.26. Thirdly, who envy and repine at the bleſſings of others; conſider therefore, firſt, if we envy our brothers good, it doth us no good but harme, *Job* 5.2. Secondly, it is ſafer for us that another ſhould have ſuch and ſuch bleſſings then we; for then they muſt give account and not we, *Luke* 16.2. Thirdly, it is better for us too, is it not better that the eye ſhould have the bleſſing of Sight, then the foot or the hand, 1 *Cor.*12.21.

Q. 135. *Becauſe Confeſſion is to be joyned with Prayer*, Dan.9.20. *and is for prayer*, Nehem.9.3. *Tell me whether it is neceſſary to prayer, it conſiſt of theſe two in it?*

A. Expreſſe Confeſſion is not neceſſary always in Prayer, *Acts* 4.24. Implicite is, when the Apoſtles prayed God for boldneſſe, they did implicitely confeſſe their want of it, *ver.*29. one of theſe two Confeſſions is neceſſary;

for

for confession it is put for prayer, *Dan.*9.4. First, because Prayer it self does manifeſt our poverty of ſpirit, *Luke* 1.53. and it inferreth humbling of our ſelves, and a ſence of our own inſufficiency; for if we were ſufficient in our ſelves, what need we go to God? *Iam.*4.10. Secondly, both we and our Prayers are vile and unclean, *Iob* 40.4. but expreſſe confeſſion is neceſſary, when our Conſcience is fouled with guilt, *Pſal.*32.5. not to informe God, for he alreadie knows ſinnes, 2 *Kings* 19.27. but First, to cleare the Lords juſtice, *Nehem.*9.32.33. Secondly, to obtaine mercy, *Prov.*28.13. Thirdly, to lay hold on Gods faithfulneſſe, 1 *Iohn* 1.9. I doe not meane of every particular ſinne, for First, our ſinnes are innumerable and cannot all be reckoned up, *Pſal.*40.12. Secondly, ſome of them we know not, *Pſal.*19.12. but our grieveſt ſinnes; them we muſt particularly confeſſe, 1 *Sam.*17.19. First, becauſe thus we ſhew that we have need of a God of ſalvation, *Pſal* 51.14. Secondly, this ſinner moſt vexes Conſcience, moſt dead the heart, and moſt hinder us from ſeeking Gods face, *Hoſ.*5.15. ſuch are the roots of many other ſinnes; and if we root them out, many others will the eaſilier fall off, 1 *Tim* 6.10.

Q. 136. *As Manoah ſaid to the Angell, how ſhall I order the Child? Iudg.*13. *So may I ſay of Confeſſion, how ſhall we order our Confeſſion? how ſhall we make it?*

A. We muſt doe with Confeſſion as Chriſt ſaith of Hearing, we muſt take heed how, *Luke* 8.18. First, the confeſſion of ſinne muſt be naked, without hiding of ought, *Prov.*28.13. though the committing of it be the worſe, the more we doe hide it, *Iſa.*3.9. Secondly, by way of judging our ſelves, 1 *Cor.* 11.31. and inflicting our ſelves, 2 *Chron.*21.8. Thirdly, with griefe and ſorrow, and compunction, and ſmiting of our breaſt, *Luke* 18.13. Fourthly, ſhame and confuſion of face, *Ezra* 9.6. caſting our ſpirits and ſelves down, *Ezra.* 10.1. Fifthly, giving over our old company, and ſeparating our ſelves from them, *Neh.*9.2. Sixthly, accepting the puniſhment of our iniquity, *Lev.*26.40, 41. not onely confeſſing our ſinnes, *Dan.*9.4. but ſetting our hearts to it, *verſe* 3. Seventhly, with Faith, *Acts* 19.18. and with hating our ſinnes ever before us, *Pſal.*51.3. Beſides, this confeſſion before God, in ſome caſes there muſt be confeſſion? First, before the Magiſtrate, *Ioſh.*7.19. Secondly, before a Brother, 1 *Sam.*20.21. Thirdly, before one another, *Iam.*5.16. Fourthly, before a Miniſter, *Marke* 1.5.

Q. 137. *Whether are we bound to pray the Lords Prayer, juſt thoſe very words and no other? There be ſome ſuperſtitious people ſay, let us pray for this, and let us pray for that, and let us pray for the eſtate for the whole Church, and let us pray for the King; and for all theſe things, let us ſay the Lords Prayer; doe theſe men well?*

A. No; Chriſt when he bids us ſay, *Our Father which art in heaven, &c.* *Luke* 11.2. He does not meane, that we ſhould preciſely keep our ſelves to theſe words, but that we ſhould Pray after that manner, *Matth* 6.9. As Miniſters ſhould preach nothing but the Word, 2 *Tim* 4.2. and yet they may give the ſence in other words, *Nehem.*8.8. First, becauſe the Apoſtles prayed in other words, and did more ſpecifize their Petition, *Acts* 1.24. Secondly, this prayer is diverſly ſet down by the Evangeliſts, one way in one, *Matth.*6. 11. another way in *Luke*, *Luke* 11.3. one way in one, *Matth.*6 12. another way in the other, *Luke* 11.4. Thirdly, who knowes this is all that Chriſt uttered? *Ioh.* 21.25. we ſee plainely *Matthew* ſets downe more then *Luke* doth; it may be Chriſt ſpake more then either hath expreſſed, *Matth* 6 25. Fourthly, Chriſt himſelf did not uſe theſe very words ever, when he would pray *Lazarus* alive, he did not ſay the Lords prayer over the grave, *Ioh.*11.41. when he would pray for his Apoſtles, he did not ſay the Lords prayer over them,

Iohn

Iohn 17.1. Fifthly, our speciall sinnes and wants doe require that we should pray more specially then so, 2 *Kings.* 19.15. Sixthly, warned of praying all night, we cannot think that the Lords prayer was said over and over again and againe, *Luke* 6.12. we are to continue in prayer, what is praying over and over the Lords prayer? No, *Col.* 4.2. neither is it necessary to conclude our prayers with this, *Act.* 4.30. and yet we may if we will, *Luke* 5.16. neither is there any thing against it. No, though it be scripture, the same thing may be scripture and the word of God, and yet the prayer of a man, *Psal.* 90.12.

Q. 138. *Why doth our Saviour teach us to call God father in our prayers?*

A. First, to teach us we cannot pray to him except he be our Father, and we have the spirit of his Sonne, *Gal.* 4.6. Secondly, to assure us that he will give us good things, *Luke* 11.13. Thirdly, to call no man father on earth, for he is our own father, *Matth.* 23.9. Fourthly, that we may believe our selves towards him as a Father, *Deut* 32.6. First, to honour him as a father, *Mal.* 1.6. Secondly, to count our selves, sojourners, as long as we be absent from him, 1 *Pet.* 1.17. Thirdly, to be separate from the children of this world, and to touch no unclean thing, 2 *Cor.* 6.18. Fourthly, to be followers of God, seeing he is our father, *Epist.* 5.1. to be obedient children, taking heed of all lusts, 1 *Pet.* 1.14. to continue so doing to the end, and to overcome, otherwise he is not our Father, nor we his Children, *Rev.* 21.7. If we desire that he should be our Father, first, we must be fatherless otherwise, *Psal.* 27.5. Secondly, we must receive Christ, and then we shall have the power of calling him Father, *John* 1.12. Thirdly, we must get the Lord to say to our hearts, *Hos.* 2.20. Fourthly, we must be sure that we be peace-makers, *Mat.* 5.9. Fifthly, we must love our enemies, and lend freely, *Luke* 6.35. Lastly, we must be the good seed begotten againe under the Kingdome of grace, *Matth.* 13.38.

Q. 139. *Why our Father, not my Father?*

A. We may pray also my Father, *Luke* 15.18. and we are taught to do it in private, *Matth.* 6.6. for, first, Nature teacheth that the creature should have a particular propriety in God, whom it calleth upon, *Jon.* 1.6. Secondly, we have need of a particular propriety in God, that we may strengthen our Petition, *Luke* 15.19. Thirdly, that we may come thankfully, for every one, *Rom.* 1.8. Fourthly, that we may come with filiall affections, and never go away from him, *Ier.* 3.19. but our Saviour puts it in the Plurall number; first, because we are to Pray with others, *Act.* 20.36. Secondly, we are to Pray for others, *Iam.* 5.16. Thirdly, to teach us to love one another, and not to deal unbrotherly one with another, *Mal.* 2.10. Fourthly, to shew us that God is universally a Father to all his elect, and he is not like an earthly Father, that hath but one blessing, or few blessings, *Gen.* 27.38. nay, though all the company that joyne with us in Prayer, be not adopted unto God; yet if two of three by the mouth of the company, may pray, *Our Father*, *Isa.* 63.16. the meeting is denominated a congregation of Saints from them two or three, *Psal.* 149.1. there is a communication of the Phrases; the mouth of the assembly knowing there be some wicked, though some be not, yet by the communication of phrases, he may say, We have done wickedly, though not himself, nor many of the company have done so, *Nehem.* 9.33. Besides, God is in a generall sence the Father of such as are rebellious, *Mal.* 2.1. and they may equivocally be said to be in Christ, *John* 15.2.

Q. 140. *What is the meaning of Heaven in Prayer?*

A. Heaven signifies, first, the region of the aire, *Jer.* 8.7. Secondly, the place of the Sunne, Moone, and Starres, *Gen.* 15.5. Thirdly, the Church of Christ, *Rev.* 12.7. Fourthly, the blessed Angels, *Job* 15.15. Fifthly, God himself, *Dan.* 4.26. Sixthly, the habitation of Gods holinesse, where the glorified Angels are in bliss, and enjoy the beatificall vision of God, and so it is meant

more here especially, 1 *Kings* 8.10. which is called the third heaven, 2 *Cor.* 12.2. farre above all other created heavens. *Ephes.* 4.10. is selfe being a created thing too. *Hebrewes* 11.10. Gods childrens house and home, 2 *Cor.* 5.1. Gods holy hill, *Psalm* 24.3. from whence he blesseth his People, *Deuteronomie* 26.15. where he sitteth as a great Prince on his throne, *Psalm* 11.4. and he is said to be in heaven 1. first, to strike reverence into us, *Ecclesiastes* 5.2. Secondly, to let us understand, he can do whatsoever he will, *Psalm* 115.3. Thirdly, to lift and raise up our hearts in prayer, *Psalm* 123.1. Fourthly, to shew how infinitely he is above us, his thoughts above ours, his motions above ours, *Isaiah* 55.9. Fifthly, to expresse Gods condescending goodnesse, that he being in heaven will deigne to look upon a poore soul, *Isaiah* 66. 1. and yet God is not confined to heaven, as though he were there only, *Psalm* 139.7, 8. No, he fills heaven and earth too, *Jeremiah* 23.24. and the whole world is not able to contain him, 2 *Chron.* 6. 18.

141. *For the first Petition, Hallowed be thy Name; what is the meaning of Name here?*

Ans. First, the Lord himselfe, his very Person and nature, *Deut.* 28.58. for Name is often put for ones person, *Acts* 1.15. so also, *Rev.* 3.4. Secondly, Gods attributes, *Exod* 34.5. Thirdly, Gods esteeme, that he should have in all the world, *Psalm* 8.1. Fourthly, Gods worship, *Gen.* 4.26. Fifthly, any of Gods works or word, or any thing whereby he is known, *Exod.* 20.7. His name is *Jehovah* the Lord, *Isaiah* 42.8. or I am that I am, *Exod.* 3.13, 14. As Christ said of himselfe, before *Abraham* was, *I am*, *John* 8.58. The most High, *Psalm* 9.2. *Shaddai*, or the Almighty, or the All-sufficient, *Gen.* 17.1. He hath three names in the new Testament, the God of Peace, *Romans* 15.33. the God of Patience and Consolation *verse* 5. the father of Mercies and the God of all Comfort, *Corinth.* 1.3. &c. Indeed Gods name is unutterable, no word is able to expresse who he is, *Proverbs* 30.4. It is transcendent above all Names, *Psal.* 148.13. and Wonderfull, *Isaiah* 9.6. and Secret *Judges* 13.18. and hence is it, that at no name is able sufficiently to set him forth, *Gen.* 32.29. Secondly, his name is expressed by negatives, to shew that we can rather tell what is not his name, then what it is. Immortall, Invisible, 1 *Tim.* 1.17. Unsearchable, *Psalm* 147.3. Infinite, *Psalm* 47.5. Thirdly, his Name is borrowed from his effects, God that made the world, *Acts* 17.24. and from his backparts, *Exod.* 33.23. Fourthly, figurative, and not proper, *Exod.* 15.3. *Proverbs* 8.10. O then! God being so great, what a condescending goodnesse was it in him to take upon him such a poore name as this, *Our God*, the God of *Abraham*, Exod 3.15.

142. *Why Hallowed or Sanctified rather then glorified? why is that word used rather then this?*

Ans. Because Gods holinesse is the cause why we should glorifie him, *Exod.* 15.11. Secondly, because Gods greatnesse most appeareth in his Holinesse, *Isaiah* 12.6. and so doth his might, *Luke* 1.49. and therefore we call things Sacred, and the greater a person is the more sacred; and therefore of all creatures the Lord made his Angels most holy, *Luk.* 9.26. Thirdly, Gods holiness is the beauty and lustre of all his Attributes, *Ps.* 96.9 say it is the beauties, *Ps.* 110.3. Fourthly, when the Angels would pick out an attribute to glorifie God most in, they chose his holiness, Holy, holy, holy, not glorious, glorious, glorious, *Isa.* 6.3. Fifthly, we cannot glorifie God, except we be holy, 1 *Pet.* 1.9. nay, it is rather an obscuring of God glory, when a prophane soul praiseth him, and therefore our hearts, & our tongues, & conversations must be holy, 1 *Pet.* 1.15. 16. we must sanctifie him in righteousnesse, *Isa.* 5.16. not as though we can

put holinesse upon God that he had not before; in this case we had need that he should sanctifie us, 1 *Thess.* 5.23. but we must make his Name to appeare to be holy by our doings, *Isa.* 29.23.

Q. 143. *For the second Petition, thy Kingdome come, what say you of that?*

A. God hath a four-fold Kingdome. First, the kingdom of his Power, whereby he is over all, 1 *Chron.* 26.11. and ruleth over all, *Psal.* 103.19. and reigneth in the Kingdomes of men, *Dan.* 4.32. and hath the keyes of hell and death, *Rev.* 1.18. Devils, and reprobates, and all shall bow to this Kingdome passively, as well as the good Angels and elect actively, *Rom.* 14.11. though they yet say, he shall not reigne over them, *Luke* 19.14. Secondly, the Kingdome of his Gospel, whereby he reignes over the Christian world, both good and bad, *Matthew* 13.47. which God threatens to take away, when people are unworthy, *Mat.* 21.43. which is called a Kingdome, because it offers men a Kingdome, *Matthew* 4.17. and because by it Christ reignes in his Saints, *Rev.* 15.2. and in his enemies too, but in a different manner, *Rev.* 19.15. Thirdly, the Kingdome of his grace, whereby he rules onely in his elect; for this Kingdome is within them, *Luk.* 17.21. consisting in righteousnesse, and peace, and joy, *Rom.* 14.17. bringing every thought into obedience, 2 *Cor.* 10.5. and making them Kings too, *Rev.* 1.6. and to rule as it were with God, over sinne and the world, and the Divel, *Hos.* 11.12. and this Kingdom is not of this world, *John* 18.36. Fourthly, the Kingdom of glory, that flesh and blood cannot enter into, 1 *Cor.* 15.50.

Q. 144. *For the third Petition, Thy will be done, what say you to that, why is Gods will set next to his Kingdome?*

A. First, because the greater his Kingdom is, the more he stands upon his will; we see this in earthly Kings, *Dan.* 11.3. Secondly, because the doing of Gods will is the giving the glory of his Kingdom unto him, *Heb.* 13.21. Thirdly, because by doing of his will we shew that he is our God and King, *Psalm* 143.10. because by doing of his will, we shew that we are worshippers of him, *Job* 9.31. Fourthly, hereby we shew that as God is a great God, so he is great with us; as *Moses* was great with the Egyptians, because he could borrow of them whatsoever he would, *Exod.* 11.3. Why did *David* greatly praise God, and give him whatsoever obedience he would? because God was great with him, *Psal.* 145.3. Fifthly, because by doing of Gods will we may enter into Gods Kingdome, *Matt.* 7.21. Lastly, this is to be men after Gods own heart, when we fulfill the Lords will, *Acts* 13.22.

Q. 145. *Hath God such a will in him, as he calls a conditionall will; as for example, To will all mens salvation if they repent?*

A. Properly there cannot be a conditionall will in God. First, because such a will supposeth a superiour that may hinder, *Acts* 18.21. Secondly, it supposeth ignorance how things may fall out, as *Abraham* willed his servants to fetch a wife for *Isaac* out of the land of his kindred, *Gen.* 24.4. If she were willing, *verse* 8. nevertheless improperly it may be given to God, not as though his will can have a condition, for that's the property of a created will, to have a condition of it, *Jam.* 4.15. but because the thing willed of God may have a condition, *Isa.* 7.9. Now, that the Lord may be said to have a conditionall will in some sence is plain. First, because he is said to will the connexion of things, when he doth not will the things a sunder; and therefore he wills them onely upon the condition of a connexion; God would have all men to repent, and come to the knowledge of the truth, 1 *Tim.* 2.4. Secondly, because he is said to will the salvation of all believers, and true penitent persons; and therefore if a reprobate do believe, he willeth his salvation, 2 *Kings* 11.38. This is true of God towards a reprobate, If thou wilt obey me I will blesse thee, *Deut.* 30.xxvi.36.

Q. 146. *What say you of Gods simple and positive will?*

A.

A. God willeth a thing ſimply two wayes. Firſt, by purpoſing and decreeing, *Rom.* 9.11. either to be wrought by himſelf, which is his working will, *Eph.* 1.11. and ſo he willeth his elect to believe, and to be ſaved, *Act.* 13.48. or to be done by another, *Act.* 4.28. and ſo he willeth the hardening of the reprobate, *Rom.* 9.17, 18. Secondly, by liking and approving, which is the will of his word, *Pſalm* 40.8. which telleth us what is acceptable unto God, *Rom.* 12.2. and thus he willeth every man to repent, 2 *Pet.* 3.9. and all men to come to the knowledge of the truth and to be ſaved, 1 *Tim.* 2.4. even thoſe that finally will not, *Math.* 23.37. hither is referred that diſtinction of Gods will either ſecret, or revealed, *Deut.* 29.29 Not as though God hath two wills, for it is an imperfection to have two wills, as it is an imperfection to be of two minds, *Jam.* 4.8. it argueth a change, *Act.* 28.6. but it is one and the ſame will, whereof one part is ſecret and unknown, the other revealed, *Heb.* 11.8. the revealed part and all was once kept ſecret and unrevealed, *Rom.* 16.25. and God revealeth it two wayes. Firſt, in his word, whereby Chriſt revealeth the will of his father to his people, *Matth.* 11.27. Secondly, in the event of things; as for example, I do not know whether it be Gods will that I ſhall be perſecuted for the truth to morrow, yet it is ſecret; but when I ſee that it is to come to paſſe, the event doth reveale it to be the Lords will, 1 *Pet.* 3.17.

Q. 147. *What ſay you of Gods ſecret Will?*

A. It is not for us to know it, *Act.* 1.7. nor aske after it, *Judg.* 13.18 nor pry into it to ſearch it, *Iſa.* 40.28. A man is very chary of his ſecrets; Suppoſe one ſhould know them, yet he taketh ill that he ſhould reveale them, *Pro.* 25.9. wouldeſt thou know when it is Gods will thou ſhalt dye or be ſick? nay ſay till himſelf is pleaſed to reveale it; who made thee of his counſell? *Rom.* 11.34. when Gods will of command is revealed, it is nothing but unbelief to be inquiſitive what is iſſue and event ſhall be, *Mat.* 6.20 nay to be doubting about it, it its unbelief, *Mat.* 14.31. The prying into Gods ſecret will about ſins, and the ſuffering of thy heart to be queſtioning it, is the cauſe of moſt of thy ſtones; the Lord had revealed his will unto *Ionas*, that he ſhould go and preach to *Niniveh*, *Jon.* 1.2. Now *Ionas* queſtioning what Gods will was the iſſue ſhould be, may be they will put me to death, may be the Lord will ſpare them, and then I ſhall be counted a falſe Prophet; this made him fly away to *Tarſhiſh*, *Jon.* 4.2. nay, it is the cauſe of moſt errours of ſome, when a part of Gods truth is revealed enough for faith and ſalvation, *Iob* 20.31 but when people will be tampering beyond, no wonder if they erre, for Gods judgement is unſearchable, *Rev.* 11.33.

Q. 148. *What uſe do you make of God ſecret will?*

A. Firſt, in all our intentions we muſt be carefull to inſert this, If it be Gods will, *Jam.* 4.13, 14, 15. either implicitely, 1 *Cor.* 11.34. or expreſſely, *Act.* 18.21. for there may be a thouſand counſels in our hearts, but none of all can ſtand, but that which is appointed in heaven, *Prov.* 19.21. Secondly, we muſt never be over earneſt in our undertakings, leſt Gods will comming forth to the contrary, puts us to diſcontent and vexation, 1 *Kin.* 21.4. Thirdly we muſt labour to be provided for whatſoever may break our purpoſes off, *Iob* 11.10. if it be Gods will our purpoſes ſhall never take effect, he hath may wayes to do it, *Iſa.* 59.10. by ſuffering us to be inconſiderate, *Proverbs* 15.22. by taking us away before we effect that we purpoſed, *Pſalm* 146.4. what a pitifull caſe had *Ionathan* been in, if he had not been provided for all? may be he aimed to be next *David* when he came to the crown, 1 *Sam.* 23.17. but before he came he was dead, 1 *Sam.* 31.2. Fourthly, we muſt beware that we run not againſt Gods revealed will, rather then ſuffer our purpoſes to be fruſtrate; the old Prophet of *Bethel*, when he had a purpoſe to get the Prophet of *Judah* home to his houſe, rather then he would be hindred of his purpoſe, he told a grat-

ched lye, 1 *Kings* 13.18. The unjuſt Steward having a purpoſe to live and make himſelfe friends, rather then he would be hindred of his purpoſe, he would couzen his Lord, *Luke* 16 4. Fifthly, we muſt be ready to ſubmit to Gods will againſt it comes to be revealed what it is, *Acts* 21.4. Sixthly, we muſt remember that even our own hearts cannot will as we liſt, but as God liſt, *Prov.* 21.1 nor our tongues anſwer as we liſt, though we have what to anſwer, but as God liſts, *Proverbs* 16 1.

Q. 149. *What pray we for in this Petition, thy will be done?*

A. Firſt, That we may renounce our own will, *Mat.* 26.39. whether it be our carnall will, called the will of our fleſh, *Eph* 2.3. which muſt be abſolutely renounced, for it is contrary to the will of the ſpirit, *Gal.* 5.17. or our naturall will, whereby we will life and maintenance, and freedom from torment; and this we muſt renounce reſpectively, namely when Gods will ſtands in competition, *John* 5.30. Secondly, we pray that God would make us content with his will, whether it be diſpoſing of our allowance, *Heb* 13.5. or correcting us for our ſinnes, 1 *Sam.* 3 18. Thirdly, we pray that God would enable us to do his commanding will, *Pſalm* 143.10. Fourthly, we may do it, as Gods Angels do, *Pſalm* 103.20. that is, firſt readily, without delay, *Pſalm* 119. 60. Secondly, willingly, *Pſalm* 40.8. that it may be our meat to do it, *John* 4.34. Thirdly, conſtantly, 1 *Chron.* 28.7. Fourthly, faithfully, not picking and chooſing, but all the Lords will, *Acts* 13.22.

Q. 150. *What ſay you of the will of God: word or command, is it the Lords will that men ſhall do it or elſe woe is unto them?*

A. Yea, for that is his will by force of a law, *Rom.* 2.18. and the buſineſs that he bids men to do, *Luke* 2.49. and what ever prophane wretches think, he will for a certain require it, *Pſalm* 10.13. and if men will not do it, he himſelf will ſee it done one way or other, *Ezek.* 21.28. Gods word muſt needs be his peremptory will, firſt becauſe it is his pleaſure, *Ezra* 10.11. Secondly, becauſe he engages his glory upon it, and therefore he wills it above heaven and earth, *Pſal.* 148.13. he will ſooner let heaven and earth come to nought, then any tittle of his word not be done, *Mat.* 5.18. his wiſdome is engaged upon it too, and therefore it is called his wiſdome, *Prov.* 2.2 his holineſſe is engaged upon it too, and therefore it is called the word of the holy one, *Iob* 6 10. and his power too, and therefore none that neglect it ſhall eſcape, except they be ſtronger then he, 1 *Cor* 10.22. and his greatneſſe too, his greatneſſe is ſtamped upon every jot of his word, *Heſ.* 8.12. Thirdly, its a ſigne how ſtrongly the Lord wiſheth his word, by the greatneſſe of the rewards that he propounds to them that keep it, *Pſal.* 19.11. and by the greatneſſe of the plagues that he threatens to them that will break it, *Deut.* 28.59. Fourthly, it appears by the Lords importunity whereby he wooeth us to do it, *Mat.* 23.37. Fifthly, by the coſt he was at to purchaſe his word; he delivered his own Son up unto death to procure us this will and teſtament, *Heb.* 9.16. and therefore how ſhall they eſcape that are ſtubborn againſt it and ſlight it? *Heb.* 2.2,3.

Q. 151. *What motives are there to perſwade us to do the Lords will?*

A. Firſt, if we do the Lords will, the Lord will heare our prayers, *Iob* 9.31. Secondly, if we do the Lords will, we ſhall abide for ever, 1 *Iob* 2.17. Thirdly, the doing of Gods will puts a great Nobility upon us, *Mark* 3 35. Fourthly, hereby we ſhew our ſelves to be the ſervants of God, *Epheſ.* 6.6. Fifthly, to do the Lords will, is a ſign of one that ſhall enter into heaven, *Mat.* 27.21. Sixthly, by ſo doing we pleaſe God, *Heb.* 13.1. when we do our own will and not Gods, we exalt our ſelves above God, *Dan.* 11.36. We ſaid in our Baptiſme, that we would do the Lords will; and therefore if we will not, we are lying children, *Iſa.* 30.9.

Small. 152. *The fourth Petition is, Give us this day our daily bread; what is meant by Bread here?*

A.

A. First. Bread it ſelf in particular, 2 *Kings* 4.42. which ſtrengthens mans heart, *Pſalm* 104.15. Secondly, that, and alſo any other food, *Gen.*3.19. any meales meat, 2 *Kings* 6.22. even fleſh too, *Gen.*18.5,7. and rayment too, and whatſoever our naturall life needs, *Eccl*, 11.1. even all outward things, *Gen.*40. 20. for not onely food, but rayment, and warmth, and outward comforts do feed us; a man may be ſtarved with cold: and therefore whatſoever helps to ſatisfie the deſire of nature, may be called Bread, *Prov.*20.13. Fourthly, it ſignifies ſpiritually Chriſt too, *Iohn.*6.51. and his Word, *Amos* 8.11. and his Grace, 1 *Cor.*5.8 and his Promiſe, *Matth.*15.26. But this ſpirituall bread is not here meant; we pray for ſpirituall bread in the other Petitions, here only for our daily ſuſtenance, *Luke* 11.3. Indeed it is good to raiſe up our meditations from hence unto ſupernaturall meat, *Iohn* 6.27. Firſt, becauſe man liveth not by bread onely, but by every word of God, *Matth* 4.4. Secondly, becauſe a wiſe man looketh higher then the food of his carkaſe, *Prov.*30.8: neither is the Sacramentall bread here meant; for that we pray for in the fifth Petition, it being the ſealing of the forgiveneſſe of our ſinnes, *Mat.*26 28.

Q.153. *What doth this teach us, That our Saviour bids us pray for Bread, and not for dainties and abundance?*

A. To teach us, that having food and rayment, therewith to be content, 1 *Tim.*6 8. Firſt, becauſe our life does not conſiſt in abundance, *Luke* 12.15. Secondly, becauſe there is danger in abundance, eſpecially when we are eager to have it, *Prov.*30 8. An eſtate may be too great, as a ſhooe may be too bigge, or armour may be too great, and then it hindereth one in the uſing of it, 1 *Sam.*17.39. Riches accidentally make it harder for one that goes to heaven, *Matth.*19.24. Thirdly, if we be not content with ſuch things as we have, be they never ſo little, we will never be contented, but covet more and more, *Heb.*13.5. Fourthly, we are citizens of heaven, and ſtrangers here below; and therefore it doth not become us to be having and having, *Heb.*11.9,10. If we can ſay, *The Lord is my portion*, we have a goodly heritage, *Pſal.*16 6. and therefore we ſhould pray onely for the things that are neceſſary, *Matth.*6.32. Now thoſe things are neceſſary, that are neceſſary, firſt, unto nature; nature requires ſome food or rayment, or elſe it will pine, *Lam.*4.4. Secondly, unto our vocation, as Books to a Schollar, inſtruments to a Garpenter, meaner meanes to people that are of a meane calling, greater to Lords and to Kings; give me not poverty, ſayes the King, becauſe his calling called for more meanes then ſo, *Prov.*30.8. Thirdly, neceſſary to our charge, whether it be a great charge or ſmall, 1 *Tim* 5.8. Fourthly, that which is apparently neceſſary for time to come too, 2 *Cor.*12.14. when *Joſeph* fore-ſaw a great famine, he laid up afore-hand, *Gen.*41.48.

Q. 154. *Why muſt we pray for temporall things, or for the creatures of God?*

A. Firſt, becauſe rayment is good, and food is good, and every creature of God is good, 1 *Tim.*4.4. Secondly, they are uſefull to many duties, and to the duty of hoſpitality, *Rom.*12.13. of owing nothing one to another, *Rom.* 13.8. of honouring God, *Prov.*3.9. Thirdly, they are neceſſary with neceſſity of need, *Mat.*6 31. and with the neceſſity of convenience, *Prov.*30.8 Fourthly, the want of them is great temptation to many ſinnes, *Prov.*30.9. and the very Lyons, *Pſal.*104.25. and the Ravens teach us to call upon God for them, *Pſal.*147.9. For though we love them too well, 1 *Iohn* 2.15. and are too apt to labour for them, *Iohn* 6.27. and to pray carnall prayers for them, *Hoſ.*7.14. yet we had rather get them any way then by Prayers; as by cares, *Luke* 21.34. by taking thought, *Matth.*6.25. by unlawfull and unrighteous courſes, *Luke* 16.9. Firſt, becauſe as long as we think we can help our ſelves, we love not to be beholding to another; and therefore the Apoſtle is faine to exhort us to pray to him, *Phil.*4.6. Secondly, becauſe we cannot abide to ſtand to Gods allowance, as we muſt if we would get them by prayer, *Iohn* 15.4.

Thirdly, becauſe prayer is too holy a courſe for our corrupt nature to come by them, 1 *Tim.*2.8. Fourthly, becauſe God indents with us to glorifie him if he give us any thing by prayer, *Pſal.*50.15. but we ſhould pray for them, *Gen.*28.20. Firſt, becauſe that is the way to have it ſanctifiedly, 1 *Tim.*4.5. and ſecondly, without falling into temptation about them, *Matth.*26.41. And thirdly, moſt honourable, for it is the honour of out maintenance, as it was of Chriſts, if they come down from heaven, *Joh.*6.33.

Q. 155. *The text ſaith our bread, it ſpeaketh of a title we have to the Creatures; what ſay you of that?*

A. There is a two-fold title to the Creatures. Firſt, a ſpirituall title, whereby they are ours, if they be ours by being in Chriſt, 1 *Cor.*3.22. Secondly, a civil title, as by deſcent of inheritance, as *Naboths* vineyard was his, 1 *Kings* 21.3. Or by purchaſe, as the field of *Ephron* was *Abrahams*, *Gen.*23.16,17. or by honeſt labour, and covenant between man and man, as the party-colored Sheep were *Jacobs* ſheep, *Gen.*30.40. The wicked have not a firſt title unto them, becauſe he whom they are without, is heire of all things, *Heb.*1.2. They onely have title to them which have faith to overcome, which the wicked have not, *Rev.*21.7. Title unto the creature is not founded upon Nature, *Gen.*1.29. but upon the Image of God in righteouſneſſe and true holineſſe, which the wicked have not, *verſe* 26. and yet, Firſt, they have a gift of Providence; though they have forfeited Gods creatures, yet God does not preſently ſeize upon the forfeiture, but continueth the old gift in *Adam*, *Pſal.*115.16. Secondly, a co-gift as it were, by reaſon of cohabitation with the godly, *Deut.* 32.14. Thirdly, a ſufferance rather then a gift, to be as rods for the righteous, *Jer.*27.6. Fourthly, a conditionall gift, upon condition that they will repent and believe in Chriſt, otherwiſe the creatures will turne to a curſe to them, *Joh.*20.14. if they doe eat, they ſinne becauſe they cannot eat with faith, *Rom.*14.23. if they doe not eat, they ſinne too, becauſe then they ſhould murder themſelves, which they muſt not, *Acts.*16.34. As *Simon Magus* if he ſhould pray he ſhould ſinne, by praying without the ſpirit, if he ſhould not pray he ſhou'd break the commandement of prayer; and yet *Peter* bid him pray, *Acts* 8.22.

Q. 156. *It ſeemes then that the Anabaptiſts conceipt is moſt falſe, that all things are common, and that we cannot ſay this is ours, and that is yours; Give us this day our daily bread.*

A. Yes, for firſt, the Law ſayes thou ſhalt not ſteale, *Exod.*20.15. Secondly, the Lord ſayes we muſt work, and earne and eat our own bread, 2 *Thes.* 3.12. Thirdly, the Scripture ſpeakes often of proprieties, a good Biſhop rules well his own houſe, 1 *Tim* 3.4. *John* took *Mary* into his own houſe, *John* 19. 27. Fourthly, the action of buying and ſelling does alſo prove it; Chriſt bid his Diſciples to buy meat, *John* 4.8. Fifthly, the Goſpel relates divers rich men, if there were a community, no one ſhould be richer then another, *Joſeph of Arimath a* was rich, *Matth.*27.57. the Eunuch was rich, *Acts* 8.27. *Paul* does not adviſe rich men to make all away they have, but not to truſt in their riches, 1 *Tim.*6 17. Sixthly, the duty of being liberall ſuppoſes a propriety; for then is a man liberall, when he gives bountifully of his own, 2 *Cor.*9.6. when one beggeth of us, and we let him have, we are ſaid to give, *Matth.*6. 42. Firſt, becauſe ſo is Gods inſtitution at the firſt, *Acts* 16.27. and a diviſion of goods and inheritance is Gods Ordinance, *Deut.*32.8. Secondly, ſo is Gods providence, he maketh rich as poore. *Prov.*22.2. Thirdly, it is not mans ſinne when he counts his goods his own, or his houſe his own; *Simon* had a houſe of his own, *Acts* 10.6. *Mary* a houſe of her own, *Acts* 12.12. *Philip* had a houſe of his own, *Acts* 21.8. It is true, firſt, we are all one in Chriſt, in regard of ſpirituall life, but not in civill life, *Gal.*3.28. for ſome are Maſters, and ſome ſervants, *Epheſ.*6.5. ſome rich, ſome poore, *Mat.*26.11. Secondly,

there

there must be a communion of charity, but not such a communion as is contrary to all propriety, *Heb.*13.16. nay this kind of communion supposes a propriety, *Prov.*5.16,17. Thirdly, the Gospel commands a readinesse to forsake all that we have when we are called, but not alwayes an actuall forsaking of all, *Luke* 14.33. Fourthly, the Church may stand in need of a community of goods, *Acts* 2.44. and that all goods should be common, *Acts* 4.32. and yet that doth suppose, first, that our goods are our own, and in our own power to make common, *Acts* 5.4. Secondly, not a necessity but a freenesse of giving, 2 *Cor.*9.7. Thirdly, it was onely by accident, in regard of the multitudes of poore Believers, *Luke* 12.33.

Q. 157. *Why pray you not for weekly or yearely bread, but give us this day our daily bread?*

A. That we may not be solicitous for to morrow; for first, this day will afford us businesse enough to doe, we had not need to preoccupate for the morrow, *Matth.*6.34. Secondly, if we be carefull for the morrow to day, we shall be forced to care for it twice, and therefore let us take care for to day, and to morrow, for to morrow *Matth.*6.34. Thirdly, we need not to morrow, till to morrow is come; it is onely this day that is the season of our sins, *Psal.*145.15. Fourthly, it is the act of Faith to live from hand to mouth, and it is against faith to be thoughtfull for to morrow, *Matth.*6.34. not, but we may provide for to morrow, *Gen.*30.30. When the Lord giveth us this day a surplus for to morrow; faith alloweth this, 1 *Tim.*5.8. Againe, the Lord teacheth us to pray every day, for every dayes blessing; for first, Gods mercies flow not from him all at once, but some to day and some to morrow, *Psal.*68.19. for they flow from him as water from a fountaine *Psal.*36.9. new grace to day, and new to morrow, *Zach.*13.1. Secondly, the covenant of Grace requireth that we should sue to it continually, 1 *Thes.*5.17. Againe, it shew the fickleneesse of our life; for what is it? *Jam* 4.14. *Joshua*, though now well, yet looke upon *this Day* as the day of his death, *Josh.*23.14. for first, we may dye to day, we doe not know when, *Gen.*27.2. Secondly, if we doe not dye to day, yet if we be plodding now for to morrow, it will make us the more unwilling to dye to morrow *Jam* 4.13. Thirdly, the not thinking of Death as a thing present, makes one the more subject to sinne, *Amos* 6.3. Againe, to teach us to look out for heaven, which is not for a day, nor for a yeare, but for ever, *Iohn* 6.27. an Immortall inheritance, 1 *Pet.*1.4.

Q. 158. *If our daily bread be ours, why doe we beg it? and if we beg it, how is it ours?*

A. It is the gift of God, *Psal.*146.7. though the materiall cause of it be from below, yet the efficient cause is from above, *Iam.*1.17. nay, if we be his children, first, it is the gift of his everlasting mercy, *Psal.*136.27. Secondly, as an appurtenance together with Christ, *Rom.*8.32. as an addition to the Kingdom of God, *Matth.*6.33. Indeed he would have us make it ours, first, by believing in Christ, 1 *Cor.*3.22. Secondly, by honest labour, 2 *Thes.*3.10. and yet though we get it by gifts from friends, or by our own industry and labour, yet it is he doth give it unto us, *Deut.*8.17,18. and then doe we acknowledge it to be his gift, when we doe shew it by our Practice, and our dependance upon him, using it to his glory, *Hos.*2.8. and because that givers among men never want beggers, we should be suiters unto him for these things, for he is the hearer of Prayers, *Psal.*64.2. Againe, if he be a giver, we must not have an evil eye, though he give others more, us lesse, *Matth.* 20.15. againe, if he be the giver, we should not lay out his gifts upon that which will not profit us, but use them to our good, *Isa.*55.2. Againe, if he be the giver, we should say of every thing that we have, this is Gods mercy of of every morsell of bread; his is Gods mercy, of every nights sleep, this is Gods mercy; the Lord curseth people when he renders them their desires;

Psal.

*Pſal.*29.4. again, if theſe be his gifts, then they cannot help our needs further then his influence is in them. *David* had clothes, and did uſe them, and yet could not get warmth, 1 *Kings* 1.1. and though we have them, yet we have need to pray for them as though we had them not; for without him they are and they are not, *Prov* 23.5.

Q. 159. *Forgive us our debts; why are ſinnes called debts?*

A. Not becauſe they are debts that are owed, for ſo good works are debts, as to love one another, *Rom.*13.8. not to live after the fleſh, *Rom.*8.12. to publiſh the Goſpel, *Rom.*1.14. but becauſe they are debts owed and not payed, *Matth.*18.27. Firſt, they are called debts, becauſe God is the creditor, *Luke* 7.41. Secondly, becauſe we are indebted to his Juſtice to pay the utmoſt farthing; *Matth.*5.25. and therefore it is a miſery to be a ſinner, 1 *Sam.*22.2. for, firſt, he loves not to come into Gods preſence, except he be brought, *Matth.*18.24. Secondly, he loves to be ſhifting with God, as the unjuſt Steward and the debtors were agreed to cozen their maſter, *Luke* 16.5. Thirdly, he is apt to leave the ſurety in the lurch, *Prov.*22.26. Fourthly, he is ſubject to be arreſted of Gods juſtice, as a debtor is of mans, 2 *Kings* 4.1.

Q. 160. *What is Sinne?*

A. It is the tranſgreſſion of Gods law, 1 *John* 3.4. whether by omitting of what is commanded, *Matth.*25.42. or by committing of what is forbidden, *Jer.*2.13. or by failing in manner of doing it, for in every thing we doe, be it materially never ſo good, we doe ſinne, *Gal.*7.20. whether it be in eſſentials, as *Jehu's* obedience is called murder, *Hoſ.*1.4. or in ſome circumſtantials, as *Rebeckah* deſiring that *Iacob* might have the bleſſing, there was lye cleaving to it, *Gen.*27.15. whereby the perſon becomes guilty, *Ezek.*22.4. both with the guilt of offence, 1 *Cor* 11.27. the ſinne being laid to his charge, *Aſſay* 60. and with the guilt of death and damnation, *Rom.*1.18. by which the guilt as with chaines, the ſoul is bound in heaven and in earth, *Matth.*16.19. and the Conſcience defiled, *Tit.*1.15. which can never be purged again but by the bloud of Chriſt, 1 *John* 1.7. beſides, ſinne leaves a blot and an uncleanneſſe behind it, upon the ſoul and all the whole man, *Matth.*15.11.

Q. 161. *Are any ſinnes ſo ſmall, that they are venial, and do not deſerve hell?*

A. No, *Matth.*5.19. though it be but the leaſt breach of one jot of Gods Law, *verſe* 18. (or but an idle word, *Mat.*12.36. or but a luſt, *Rom.*7.7. though it be but in the leaſt thing *Gal.*3.10. the Lord does not ſay, the wages of a great ſinne, but ſinne is death, *Rom* 6.23. he does not ſay, Thou ſhalt not ſteale a pound, or a ſhilling, but thou ſhalt not ſteale, though it be but a ſmall thing, *Matth.*19.18. It is a curſed ſpeech, Is this ſuch a matter? be the matter never ſo little, that is not it, but the littleneſſe of the will, *Matth.*26.40. muchneſſe of will aggravates any ſinne exceedingly, *Heb.*10.26. When people ſay, we will not doe thus and thus, or we will doe thus and thus, *Jer.*6.16. for againſt whom doſt thou ſinne? *Iſa.*57.23. even againſt an infinite God, *Pſal.*145.3. and thou art nothing to him, *Dan.*4.35. and leſſe then nothing in his hands thy breath is, *Dan* 5.23. and yet ſinnes are not all equall, *Luke* 12.47,48. and though all ſinnes be mortall, yet by reaſon of Gods mercy all ſinnes are not unto death, *John* 5.16. namely when a man is in Chriſt, that no ſinne can damne him that he hath committed, *Rom.*8.1. Againe ſome ſinnes are little in compariſon of other ſome, *Ezek* 16.48.

Q. 162. *How comes ſinne to be ſaid to be ours?*

A. Firſt, Actuall ſinne comes to be ours by committing of it, *Jer.*16.10. or by being acceſſory to anothers committing of it, *Nehem.*13.27. by teaching others to ſinne, *Jer* 28.16. or by commanding others to ſinne, 2 *Sam.*13.28. or by ticing others to ſinne, 1 *Kings* 21.25. or by giving others a ſinfull example, *Gal.*2.14. or by conniving, 1 *Sam* 2.29. or by remiſſeneſſe of reproving ſinne, ſo as the reproved is never the more reſtrained, 1 *Sam.*3.13.

or

or of too little preaching to the Conſcience, *Ezek.*33.6. or by keeping compa-
nie with them that doe ſinne, *Rom.*1.32. or by being anothers inſtrument in
ſinning, 1 *Sam.*22.18. or by feeding upon ſinnes of others, *Hoſ.*4.8. Second-
ly, originall ſinne is made ours, by being conceived in it, *Pſal.*51.5. and born
of the fleſh, *Iohn* 3.6. not by imitation onely, for Firſt, ſinne entred into the
world by one man, and not by every man, *Rom.*5.12. and we were all dead in
Adam before we could imitate him, 1 *Cor.*15.22. or ſinne after his ſimilitude,
*Rom.*5.14. Secondly, originall ſinne is before actuall, for Firſt, we are un-
cleane before actuall iſſue from us, *Iob* 14.4. Thirdly, we are ſinners from the
womb, and therefore before we doe actually imitate our Parents, *Pſal.*58.3.
Indeed the actuall ſinnes of our parents are not made ours but onely by imi-
tation, *Ezek.*18.14. and yet even they too thus farre are ours, as that we are
to be ſpecially humbled for them, *Ier.*3.25.

Q.163. *Forgiveneſſe of ſinne being there put by a Synecdoche, the part for the
whole, the whole being Iuſtification, tell me what is Iuſtification?*

A. Firſt, it is a free act of God, *Rom.*3.24. Secondly, looking at his own
grace, and not at any good works in man, *Rom.*11.6. Thirdly, whom he con-
ſidereth as formally a ſinner, or ungodly, *Rom.*4.5. Fourthly, whereby he
freeth him from the Law, and from ſinne, and from death, *Rom.*8.2. and ma-
keth him righteous in his accompt, 2 *Cor.*5.25. Fifthly, for Chriſt his ſake,
verſe 21. Sixthly, apprehended by faith, *Rom.*5.1. and therefore juſtification
conſiſteth of two parts, *Zach.*3.4. The firſt is the not imputing of ſinne, *Rom.*
4.8. the ſecond, is the imputing of righteouſneſſe, *verſe* 6. for Chriſt hath done
two things, Firſt, he hath made reconciliation for ſinne; and Secondly,
he hath wrought in everlaſting righteouſneſſe, *Dan.*9.24. And therefore the
Scripture doth not meane that Juſtification is onely by Chriſts paſſive obedi-
ence, when he ſaith, *It is by his blood*, Rom.5.9. but it is alſo by his active Obe-
dience, *verſe* 19. whereby he fulfilled all righteouſneſſe, *Matth.*3.15. and
the Law, *Rom.*10.4 being made under the law for that purpoſe, *Gal.*4.4. he
fulfilled not the law for himſelfe, for the qualification of his Perſon, that he
might be a holy Sacrifice for ſin, for he was originally holy, being *Jeſus Chriſt*
the Righteous, 1 *Iohn* 2.1. himſelfe had no need to be turned over to the Law,
by reaſon of his hypoſtaticall union, he was holy from the womb, *Luke* 1.35.
and therefore he put himſelfe under the Law to fetch Righteouſneſſe from
thence, for his redeemed ones, *Gal* 4.5. he did all that he did for them, and
ſuffered all that he ſuffered for them. Nay, he was born for them, as well as
Crucified for them, *Iſa.*9.6. and he ſanctified himſelfe for them, *Iohn.*17.19.
and as he dyed for them, ſo he lived for them too, *Iohn*14.19. His Incarnati-
on, Birth, Circumciſion, Baptiſme, his life and converſation, and death, from the
womb to the Croſſe, all was for them, yea, ſelfe and all was for them, *Gal.*2.
20. Yea alſo he he roſe again for them, *Rom.*4.25. & now liveth in heaven for
them *Heb.*7.25. and ſo well may he be called, *The gift of God*, Joſh.4.10.

Q.164. *Who is the Author of forgiveneſſe of ſinne?*

A. God, even God onely, *Iſa.*43.25. Firſt, becauſe this is his glory; when
Moſes would fain ſee the Lords glory, *Exod.*33.18. The Lord told him he was
the forgiver of ſin, *Exod.*34.7. Secondly, he onely can forgive ſinne; if one
ſhould forgive ſinne that hath not a power to do it, it is nothing, *Marke*
2.7. Thirdly, ſin is committed onely againſt God, *Pſal* 51.4. Fourthly, he one-
ly can give the Conſcience peace, *Rom.*5.1. Though all the world ſhould ſay,
ſuch a one is an honeſt man, ſuch an one hath his ſinnes forgiven him; his Con-
ſcience will miſgive him for all that; except the eternall ſpirit ſet it on, *Heb.*
9.14. Forgiveneſſe of ſinnes is in Chriſts name onely, *Luke* 24.47. and
through his Bloud, *Matth.*26.28. when God himſelfe puts away a mans
ſinnes by it, *Iſa.*44.22. Indeed in a treſpaſſe are two things, firſt the obliquity
or evil that is in it; Secondly, the hurt or detriment that redounds more man by

it; as it is an obliquity, it is an aberration from Gods law; so onely God can pardon, it for it is he that pardoneth all sinne, *Jer.* 33.8. as it is a hurt unto man, so farre as it concerns him, he may and must forgive it, *Mat.* 6.12. and whereas it is said, that Gods Ministers may forgive sinnes, *Joh.* 20.23. That is onely declaratorily, as *John* declared unto them whom he wrote his Epistle to, *That their sinnes were forgiven them*, that is, of God, and not of him, 1 *Joh.* 2.12. As *Nathan* said to *David*, 2 *Sam.* 12.13. Men cannot get the pardon of their sinnes as they list, *Act* 8.22. Let men feare to sin against God, eft he lay in his wrath he will never forgive them, *Jer.* 14.12. if people were sure of a pardon when they have sinned, it were another matter; but when they presume upon a pardon, and so sinne, the Lord saith he will disappoint them, *Deut.* 29. 19.20.

Q. 165. *Who be they that are the proper subjects of forgivenesse of sinnes? wee know who are they that this article belongs to?*

A. Not all but many, *Mat.* 26 28. namely, the remnant of Gods heritage, *Micha* 7.18. The city of God, those that dwell therein shall be forgiven their iniquities, *Isa* 33.24. Indeed forgivenesse of sinne must be preached in Christs name among all Nations, *Luke* 24.47. according to the riches of his Grace, *Ephes.* 1.7. for Christ is the Lambe of God that takes away the sinnes of the world, *John* 1.29. The Gospel is to be propounded to every creature, and it may so be, *Mark* 16.25. but if any would partake of the forgivenesse of sin, First, he must repentantly confesse his sinnes, *Job* 33.27. Secondly, he must be sensible of his spirituall captivity, for the acceptable yeare of the Lord is for Captives onely, *Luke* 4.18,19. Thirdly, we must hungerly attend upon God in all his ordinances; and take heed of wilfull hardnesse of heart, lest God take an order with him that he never be forgiven, *Mark* 4.12. Fourthly, he must not onely be Baptized, but also with the Baptisme of repentance, *Mark* 1. 4. Fifthly, he he must give the godly good encouragement, that they may comfortably pray for him, *Jam.* 5.15. Sixthly, he must be a meek and a patient man to forgive such as trespasse against him, *Mark* 6.14.

Q. 166. *Who is the meritorius cause of forgivenesse of sinne?*

A. Christ, in whom God reconcileth his people to himself, 2 *Cor.* 5.19. for their sinnes were laid upon him, *Isa.* 53.5,6. He is the true hyssope whereby their sinnes are purged away, *Psal.* 51.7. He is the fountain set open, for the uncleannesse, *Zach.* 13.1. He is the Mediatour of forgivenesse, 1 *Tim.* 2.5. not onely by way of supplication, *John* 17.9. as *Ioab* and the woman of *Tekoah* was to *David* for *Absalom*, 2 *Samuel* 14.2. not onely by way of intercession, *Hebrewes* 7.25. as *Blastus* to *Herod* for the Tyrians, *Acts* 12.20. not onely by way of satisfaction, *Hebrewes* 12.24. as *Paul* to *Philemon* for *Onesimus*, *Phil* 18. but also an advocate to plead it, and sue it forth for them, 1 *John* 2.1. Indeed forgivenesse of sinne to us is an act of grace, if God take our sinnes, he doth it graciously, *Hos.* 14.2. yet in regard that Christ hath made satisfaction, it is an act of justice, 1 *John* 1.9. but first, our sinnes must be overwhelming burthens to us, and we must be sensible of our infinite need of a pardon, *Isaiah* 40.2. otherwise when we make mention of a Mediatour in our prayers, it is not in truth, *Isa.* 48.1. Secondly, we must be effectually called, *Heb.* 9.15. Thirdly, we must be in Christ, for pardon floweth from union, and being in Christ, *Colos.* 1.14. the effect whereof is a new Creature, 2 *Cor.* 5.17. Christ in one is the hope of glory, *Col.* 1.27. Fourthly, we must have Faith, *Act* 13.38,39. we must behold the Lambe of God, *John* 1.29. A Mediatour is not a mediatour of one, but supposeth two parties, and a consent on both sides, *Gal.* 3.20. which is on Gods side by giving of Christ, and on ours by beleeving in Christ, *John* 3.16. and receiving of him by Faith, *John* 1. 12.

Q. 167. *What are the comforts of forgivenesse of sinnes?*

A.

A. Firſt, it is a comfort that there is ſuch a thing that when we have ſinned, propitiation is poſſible, *1 John* 1.2. Secondly, that it is not onely poſſible, there being ſuch a thing, but that it may be applyed unto us, if we come to take it at Gods termes, *1 Joh.* 1.9. Thirdly, that it is univerſall of all ſins, *Iſa.* 38.17. and all kinds of ſins, *Exod.* 34.7. yea though they be ſcarlet ſins, or crimſon ſins, *Iſa.* 1.18. Fourthly, that it is accompanied with the healing of ſin too, *Pſalm* 103.3. and the ſubduing and killing of it, *Micha* 7.19. with the changing of ones mind and diſpoſition, and making him repent that ever he committed it, *Act.* 5.31. Fifthly, that where the ſinne is forgiven, the puniſhment is forgiven alſo, and the man that hath it may know his own ſalvation, *Luke* 1.77. and therefore he may be of good cheare, *Mat.* 6.3. Sixthly, that where ſinne is once forgiven, it can never return to be unforgiven, or to be laid to ones charge more, or remembred againſt him any more, *Jer.* 31.34. it is a debt quite blotted out that can never be demanded more, *Iſa.* 43.25. Indeed it may ſeeme to return upon the Conſcience by doubtings and temptation, and recidivation into ſinne again, then the conſcience may be foul againe with it, and cry guilty afreſh, becauſe the man hath blotted his Evidence; and therefore he muſt pray for the renewing of it again, *Pſalm* 32.5. Again, a conceipted pardon may be repealed, as we ſee by the debtor in the Parable, *Mat.* 18.34. whom his Maſter had ſeemed to forgive, *verſe* 27. but that Parable doth not imply the repealing of any true pardon, but onely the inconſtancy of that rule; That whoſoever would have God to forgive them, muſt forgive one another, *Mat* 6.15. For when a man is forgiven indeed, though afflictions come to ſeek out his ſins, yet they ſhall not be found, *Jer.* 50.20.

Q. 163. *Seeing God ſaith, It is abominable to juſtifie the wicked,* Prov. 17.15. *where is the meaning then of the Apoſtle, who ſaith, That God juſtifieth the ungodly* Rom. 4.5. *Will God do that which is abominable to him?*

A. Firſt, God may juſtifie an ungodly man, and yet do it with righteous judgement, he is the Law-maker, and therefore he may pardon what law-breakers he will; becauſe mercy and forgiveneſs belongs to him to diſpenſe it where he will, *Dan.* 9 9. But if officers and Magiſtrates juſtifie the wicked, they ſinne, becauſe they do it without warrant, for love, or for reward, *Iſa.* 5.23. Secondly, God juſtifies no other ungodly ones but onely his elect, whoſe ſins Chriſt dyed for, *Rom.* 8.33.35. Thirdly, God can juſtifie an ungodly man, becauſe he can make him godly and purge his ſpirit from guile, *Pſalm* 32.2. As he openeth the eyes of the blind, the man is not blind afterwards, *John* 9.25. The Lord never cleareth any man that goeth on ſtill in his guiltineſſe, *Exod.* 34.7. And therefore it is no act of injuſtice in God, whereas if a man ſhould juſtifie the wicked, it is injuſtice in him, becauſe he cannot make the man godly; and therefore he muſt juſtifie none but the righteous, and condemne none but the wicked, *Deut.* 25.1. Fourthly, God juſtifieth the ungodly, not wallowers in ſinne and ungodlineſſe, but ungodly, that is formally ſo conſidered as ſinners, *1 Tim.* 1.15. Now then is a man formally a ſinner, when, firſt, he looks upon himſelfe as a ſinner, when he ſeeth his ſinnes in their own colours, not ſcaled with any righteouſneſſe of his own, *Mat.* 9.13. Secondly, when he carrieth himſelf ſo before God in his looks, and thoughts, and affections, and mind, as becommeth a ſinner in his caſe to do, *Luke* 18.13. Thirdly, when his impudence is gone, and confuſion of face is put on, *Dan.* 9.8. Fourthly, when he hath no ſquint lookings, or any merits of congruities, or condignities, or preparatives, or fitneſſes, but; magnifieth mercy, *verſe* 18. Fifthly, when he is truly reſolved upon turning to God, as abhorring the contrary to the pit of hell, *Iſa.* 55.7. Sixthly, when a man is in truth willing to take up Chriſts croſſe, and follow him, *Luke* 9.23.

Q. 169. *Seeing the Lord Jeſus teacheth us to pray plurally, Forgive us our ſinnes; muſt we not pray that God would forgive others?*

yea. Yea all that have wronged us, *Acts* 7.60. yea all that we have communion with, 2 *Chron.* 30.18. yea all that live in the Church, *Exod.* 32.11. and others too, *Gen.* 20.7. For first, we have a command for this duty, *Jam.* 5.16. Secondly, we have a promise of hope of speeding, *verse* 15. Thirdly, there have been blessed effects of Gods servants prayers in this kind. Namely, the Lord hath forgiven others, upon their intreaty, *Num.* 14.20. Fourthly, we do our selves good hereby; yea though God have purpose to forgive one, yet sometimes he stayes till his servants intreat for him, *Job* 42.8. Therefore first, we should take notice of other mens sins, yea though they do not know they have sinned, yet we should pray the Lord to forgive them in case they have, *Psal.* 5. Secondly, we should begge one anothers prayers, 2 *Thes.* 3.1. Thirdly, we should labour to be such as Gods people may have encouragement to pray for us, as *Paul* was encouraged by the *Ephesians* faith and forwardnesse in the duty of love, *Ephes.* 1.15. to pray for them, *verse* 16. for the good things that are to be seen in us, *Phil.* 1,5. make them pray for us with joy, *verse* 4. Though *Simon Magus* intreated *Peter* to pray for him, yet having no encouragement, we do not read that he did, or if he did, he could not do it with any confidence, *Acts* 8.24. Again, first, let us pray for our selves, 2 *Kings* 20. 1. if we would have others to pray for us, *verse* 4. Secondly, we must not dissemble with the children of God, when we pray them to pray for us, *Jer.* 42. 20. Thirdly, we must not live in any known sinne, left the Lord say to his people, do not pray for such, and lock up their hearts, *Jer.* 7.16. Fourthly, we must humble our selves to them, if we have thought evil of them in our hearts, *Numb.* 12.7. consider, First, if we be Saints, the cause may be such that God will not pardon us, except other Saints joyne, *Deut.* 9.20. Secondly, the Saints of God are marvellous willing to do it for us, 1 *Sam.* 12.23.

Q. 170 *Wherein our Saviour teacheth us to say, As we forgive them that trespasse against us; What is it to forgive one another?*

A. It included four things, first, to forbeare one another, withholding our selves from revenge, *Col.* 3.15. which is no pusillanimity, but a victorious grace, *Rom* 12.21. It is to overcome our selves, which is more then to take a City, *Prov* 16.32. and to overcome the malice of our enemies, and to mollifie their hearts, 1 *Sam.* 24.17. and to overcome the right way, which is by patience and not by rendering *quid* for *quo*, *Prov.* 24.29 Secondly, to root out all desire of revenge; not onely to tolerate for want of a handsome opportunity to revenge, but to do it from the heart, *Mat.* 18.35. for it must be with love, which proceeds not onely from the heart; for so we see Drunkards will forgive one another but also from a pure heart, 1 *Tim* 1.5. Besides we must forgive and forget when people say, *I forgive but I cannot forget*, this is a sinful forgivenesse like *Ephraims*, a silly Dove without a heart, *Hosea* 7.14. Again, we must do it with earning bowels, as *Joseph* forgave his Brethren, he wept and melted towards them, *Gen.* 50.17. Thirdly, to be ready notwithstanding to performe all offices of love, *verse* 21. To blesse them that curse us, and to pray for them that spite us, *Mat.* 5.44. for God is good to his enemies, *verse* 45. and hereby we shew that he is our Father, *ver.* 48. Publicans can love them that love them, *verse* 47. Besides, if that be all, we have our reward, and can looke for none from God *verse* 46. Fourthly, to forgive universally all wrongs to our persons, *Acts* 7.60. to our names, 2 *Sam.* 19.23. and debts too, when the debtor is not able to pay, and yet submits, *Philem.* 18. Nay the greater the wrong is the greater is our glory to forgive, *Prov.* 12.13.

Q. 171 *Seeing a Souldier may kill his Enemy in a lawfull warre, and yet love him as he is the Law binds in such a case; so may a man go to law with his Brother, without breach of Charity or the duty of forgiving, when his ends are right: Tell me then what these ends be, that may stand with love?*

A. 1. First to demand ones right, when one is called to demand it, *Luke* 18.2.

Now

Now right is contrary to love, but agreeable unto judgement, *Isai.*10.2. Secondly, to amend and humble the party nocent, and therefore the Magistrate is said to be a Minister for good, *Rom.*13.4. That others may hear and fear, and may not do the like, *Deut.*19.20. Fourthly, that the party damnified, and others too, may live in peace; and this is the reason why we should pray for Magistrates, 1 *Tim.*2.2. but provided, first, that it be done in love, 1 *Cor.*16.14. and not with recompencing evill for evill, *Rom.*12.17. Provided, secondly, it be done without offence, 1 *Cor.*6.1. Provided, thirdly, the party wronging be able to make satisfaction, as for example in Debts, for if the party be not able, and yet submits, it is cruelty to use the law against such a one, 2 *Kings*4.1. Provided, fourthly, that going to law be our last and utmost remedy, when people will presently go to law, refusing to take wrong, or be ruled by private agreements; this is unchristian, 1 *Cor.*6.7. Provided, fifthly, that the wrong be not fit to be put up; in this case *Paul* appeals to *Cæsar*, Acts 25.11. for as the Apostle sayes in another case, so we may say in this, *The law is good if a man use it lawfully*, 1 Tim.1.8. Private revenge is wretched: First, *because vengeance is mine*, sayes God, *Heb.*10.30. *and the Lord is the avenger*, 1 Thes.4.6. Secondly, wherefore serves the Magistrate? he is ordained of God to punish evill doers, 1 *Pet.*2.14. Again; First, it is ones excellency to forgive, *Mich.*7.18. Secondly, it is a note of a blessed man, *Matth.*5.7. Thirdly humane society cannot well be without it; for we are apt to wrong others, and have need that they should forgive us, and therefore should be ready to forgive them, forgive and ye shall be forgiven, *Luke* 6.37. Fourthly, it is necessary to resist our wicked heart; now not to forgive, proceeds from the wickednesse of ones heart, *Matth.*18.32.

Q.172. *What is the meaning of that As; as we forgive them that trespasse against us?*

A. It doth not signifie a pattern or a rule, or direction, as it doth in the third Petition, *Mat.*6.10. for we would be glad that God would forgive us better then we can forgive one another: There be no works like unto his works, *Psal.*86.8. neither doth it import that we can forgive one another, before God hath forgiven us, *Matth.*18.32. For Gods forgiving of us, First, is an enabling cause of our forgiving one another, as Gods love to us enables us to love him, 1 *John*4.19. Secondly, it is a motive cause too, *Mat.*18.33. Thirdly, it is evidenced unto us by our forgiving one another, as we see also by the effect, *Mat.*6.14. And yet we must, first, forgive one another, before we can intreat the Lord to forgive us, *Luke* 11.4. but this same *As* doth imply that there must be a resemblance between Gods forgiving us, and our forgiving one another, *Eph.*4.32. that is, First, we must frankly forgive, *Luke*6.42. Secondly, alwayes, as often as we pray, *Mark*11.25. which must be continually, 1 *Thes.*5.17. nay, though they be our enemies, and do not yet repent of their wronging of us, *Luke* 23.34. how much more if they do repent? *Luke* 17.3. Yea, we must forgive others, as Christ hath forgiven us, whatever the quarrell be, *Col.*3.13.

Q.173. *Why doth our Saviour teach us to pray, Lead us not into Temptation, immediately after praying for the Forgivenesse of our Sins?*

A. For two reasons, First, because forgivenesse of sin and grievous temptations are inseparable companions, a true penitent person is most baited by Satan; he needs not trouble impenitent persons, for he hath them sure enough already, & therefore commonly he lets them be quiet, *Lu.*11.21. *Strong Man* no sooner beleived, but the Devil stirred up *Glimas* against him, *Act.*13.8. When a man begins to turn unto God, the Devil suspects he is one of Christs seed, and therefore he labours to bruise his heele, that he may not go on, *Gen.* 3.15. and to devour him, *Rev.*12.4. he hath experience of prevailing against divers good beginners, *John* 6.66. and *Paul* was afraid he had prevailed against

the *Corinthians*, 2 *Cor.*11.3. Again, the speciall providence is in it to humble the soule, and therefore he made *David* rore before he would forgive him, *Ps.* 32.3. And therefore, it is a signe when people know not what grievous temptations mean, the Devil holds them captive at his will, 2 *Tim.*2.26. for he desires to sift all that have got out of his clutches, *Luke* 22.31. Again, when people are not smitten in conscience and tempted, it is a signe the Word does not work, for if it work it cuts like a sword, *Heb.*4.12. Secondly, because forgivenesse of sin and yeilding to temptations cannot stand together, *Cant.*5.3. For first, the grace of forgivenesse teacheth a man not to yeild to sin, *Tit.* 11,12. Secondly, pardon of sin and grace not to goe on in sin are coupled together in the Covenant of grace, *Jer.*31.33. Thirdly, they are coupled together in reason, *Psa.*41.4. Fourthly, forgivenesse makes one love God, and so not be tempted away from him, *Luke* 7.42. Nay, fifthly, God will not forgive nor acquit upon other termes, but that we shall labour against temptations to sin, *Job* 10.14. When we labour for forgiveness, except we mean to be godly, our labour is in vain, *Job* 9.29. God will not hear, *Isaiah* 59.2.

Q.174. *What is Temptation, and how many-fold?*

A. Temptation is a proofe, *Psal.*95.9. or a tryall to see what is in one, or what one will do, 1 *Pet.*4.12. Temptation is of different nature according as it is used, sometimes good, *Gen.*22.1. sometimes bad, 1 *Corinth.*7.5. First, God is said to tempt, to try what is in a mans heart, *Deut.*8.2. what grace is in man, *Psalm* 105.16. what corruption, 2 *Chron.*32.31. Nay sometimes he tempts a man in his just judgement to sinne, 2 *Sam.*24.1. This he does in a righteous manner, for otherwise he cannot be said to tempt any, *Jam.*1.13. properly it is a mans lust that doth tempt him to sinne, *verse* 14. Secondly, the Devil is said to tempt, *Mat.*4.1. by putting motions into the heart, *John* 13.2. by thrusting of importunate thoughts and itchings, which provoke unto sinne, 1 *Chron.* 21.1. by presenting of objects before one, *Luke* 4.5. and egging to take them, *verse* 6. by setting a discouraging look upon ones afflictions, 1 *Thess.*3.5. by presenting occasions, *Mat.*4.3. speaking in the mouths of friends, *Mat.*16. 23. Thirdly, men are said to tempt too, *John* 8.6. First, they tempt God, either upon good ground to help their Faith, *Judges* 6.37. And *Ahaz* sinned because he would not tempt God thus, *Isa.*7.12. or in a wicked wise, *Acts* 5. As when a man distrusts God, and useth unwarrantable means, *Mat.*4.7. And when a man sins in any other kind, 1 *Cor.*10.9. either against God or his Messengers, *Exod.* 17.2. Secondly, men tempt themselves either well, by a warrantable proving what is in them, 2 *Cor.*13.5. or ill, by putting themselves upon danger, *Mat.*26.58. Thirdly, men tempt others, and that either well, to prove a brother whether he be the man that he seemes, *Revelation* 2.2. or ill, to draw him into sinne, *Gen.*39.7. or inconveniences, *Matth.* 22.18.

Q.175. *What is a Temptation to sinne?*

A. There be four things that concurre in it. First, it supposeth flexiblenesse in the party tempted, when the party is idoneable, *Jam.*1.14. And therefore a frigid man cannot be tempted to Adultery, but one that hath lust in him, *Matthew* 5.28. The blessed Angels cannot be tempted to sinne at all, because they are confirmed in Grace, and so was Christ as man too, and yet there is an intrinsecall flexiblenesse in every Creature, and in that respect the best creature may be capable of a temptation, *Mat.*4.1. but God is not at all, *Jam.*1.13. Secondly, it supposeth a baite to take the party with, *Prov.*6.25. When a man hath some booty by sinne, either the getting of some seeming good, as in allurements; as *Judas* got thirty pieces of silver, *Mat.*26.15. or prevention of some evill, as in temptations of feare or shame, or the like, *Gal.* 6.12. when a man sinnes without a baite, he does not sinne out of temptation, and therefore his sinne is the worse, *Ezek.*16.34. much more when a man

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chosed by his sinne, *Acts* 23.12. Thirdly, it supposes a trying what the party will doe, 2 *Chron.* 32.31. When a man layes a baite before one, as for example, a shilling or so, in a corner where a theevish servant may see it, and conceive it is forgotten, to try whether he will steal it; as the Priests offered the Souldiers money to try whether they could get them to bely the disciples of Christ, *Matth.* 8.12. Fourthly, it supposeth a wicked mind or intention in the tempter, and therefore God cannot tempt any, *Jam.* 1.13. but the Devil, *Mat.* 4.1. or sinfull men, such onely tempt, *Heb.* 11.37. Wherefore temptations, are shrewd things to us, *Gal.* 6.1. for first, they may move us to sinne though otherwise we would never have committed it; may be *Jacob* would never have told a lye, but being tempted of his mother, he did, *Gen.* 27.14. Secondly, they may move us to sinne, when we have vowed and strongly purposed not to yeild; how many sinnes was *David* tempted and drawn to commit, and yet he had sworn he would not? *Psal.* 119.106.

Q. 178. *What use do you make of this, that Temptations are so dangerous?*

A. First, to teach us not to tempt any, *Prov.* 16.29. Secondly, to be carefull we do not consent when we are tempted, *Prov.* 1.10. Thirdly, to keep our heart with all diligence, *Prov.* 4.23. for sin doth easily beset us, and tempt us, *Heb.* 12.1. First, we must give the tempter a peremptory deniall at first, *Mat.* 4.10. Secondly, we must back our denialls with resistance, *Jam.* 4.7. Thirdly, and what though we have resisted again and again? we have not resisted unto bloud, *Heb.* 12.4. and therefore we must continue resisting with stedfastnesse, 1 *Pet.* 5.9. Fourthly, we must look upon temptations as warriours against our souls, that so we may abstaine from yeelding to them; counting our selves strangers upon the earth, and such as have nothing to do to be pedling in the world, *Pet.* 2.11. Fifthly, we must give no advantage to Satan, *Rom.* 2.11. neither by giving him matter, 1 *Cor.* 7.5. nor occasion, *Gal.* 5.13. nor any pretence, *Exod.* 10.26. nor by want of observing his houre, *Rom.* 3.10. nor by making provision for the flesh, *Rom.* 13.14. Sixthly, we must take unto us the whole armour of God, *Eph.* 6.13. knowing the Devil hath many wiles, *verse* 11. having on us the girdle of truth, the brest-plate of righteousnesse, *verse* 14. the preparation of the Gospel of peace, *verse* 15. the shield of faith, *verse* 16. the helmet of salvation, and the sword of the spirit, *verse* 17. praying with all prayer, *verse* 18. and humbling our selves, and in particular for our originall corruption; *David* went to that, when he saw he had been tempted to Adultery and Murder, *Psalme* 51.5. keeping our selves from vile company, *Psalme* 119.115. taking heed of melancholy, labouring to be watchfull, *Prov.* 17.22. not to be too solitary, *Eccl.* 4.10.

Q. 177. *Is a man naturally under the power of Temptation?*

A. Yea, the flesh is too weak to resist it, *Mat.* 26.41. and so is the heart, *Ezek.* 16.30. an inticing word is able to enforce us, *Prov.* 7.21. First, because our will is naturally strong set to the things of this life, as ease, and credit, and friends, and riches, &c. 1 *Tim.* 6.9. yea and to sinne it selfe, naturally we cannot cease from it, 2 *Pet.* 14. Secondly, because naturally we do not love the commandements of God, nor any saving truth; and therefore the least temptation that comes to draw us from it is strong, 2 *Thess.* 2.10,11. Thirdly, our minds naturally are without knowledge of the danger, *Prov.* 9.18. and therefore temptations are sweet to us, *verse* 17. from hence we may see, that woe is them that are in the flesh, because they are so subject to please their own selves, that they cannot please God, *Rom.* 8.8. Again, the Saints hence should labour to get their natures healed more and more, because they have still some remainders of brutishnesse, whereby they are subject to be tempted by sense, *Psal.* 73.22. signs of persons under the power of temptations are first, to be usually flirted up by them, 2 *Kings* 21.25. Secondly, when the Devil and his instruments can undertake to overcome them by temptations, 1 *Kings* 21.21.

Thirdly,

Thirdly, when the Devil like a ſtrong man can doe it with eaſe, without any adoe, he can lead them hand ſmooth, *Luke* 11.21. Fourthly, when they can endure the firſt itchings of temptations without rooting of them out, 2 *Tim.* 4.3. Fifthly, when they can pray with eaſe, and heare with eaſe, and be in company with eaſe, and alone with eaſe, they are not put to it, whereas *Paul* went groaning up and down, *Rom* 7.24.

Q. 178. *Is it any excuſe, to ſay we were tempted?*

A. No; for firſt, the Commandement calleth for obedience, though we be never ſo much tempted to diſobey it; temptations do not weaken the bond of Gods law, *Prov.* 1.10. Secondly, the firſt leſſon of the Goſpel teacheth us, we are not for Chriſts turne, except we will deny all temptation, yea though ſelfe doe tempt ſelfe, *Luke* 6.23. Thirdly, ſin is of a damning nature though all the temptations in the world concurre to egge us to it, though feare, though ſhame, &c. *Luke* 9.26. Fourthly, there's no thanke in that obedience that we have no temptations to draw us from, but bleſſed is he that endureth temptation, *James* 1.12. Fifthly, what excuſe can that be, when the very temptations themſelves come from our own luſting hearts? *James* 1.15. or elſe we put our ſelves upon temptations; as firſt, by not marrying in the Lord, 1 *Kin.* 11.4. Secondly, by being idle and out of our callings, as *David* was upon the roofe of his houſe, 2 *Sam.* 11.2. Thirdly, by putting our ſelves upon dangerous callings, as keeping of an Inne, or an Ale-houſe; in this caſe we ſhould ſay as Chriſt ſaid, who made me a Judge? *Luke* 12.14. Fourthly, by going about actions without warrant, as *Dinah*, *Gen.* 24.1. or by being in tempting places without ground, as *Peter*, *Mat.* 26.69. Fifthly, by not keeping the communion of Saints when we may; what tempted *Thomas* to unbeliefe but his abſence from the ſociety of his fellow Apoſtles? *John* 20.24. Sixthly, by doing that which another may lawfully do, yet as things ſtand, we may not lawfully do it. *Abraham* might look towards *Sodom*, *Gen.* 19.28. but *Let* might not, *verſe* 27. God does not forbid every man the comming neare the houſe of a whore, for ſome can go cloſe by her doore without any temptation to go in, but ſome he does, *Prov* 5.8. But if a man have a calling to a ſtation full of temptations he is in Gods way, which is ſtrength to the upright, *Proverbs* 10.29. the Angels take charge of the Saints while they are in their way, *Pſ.* 91.11. Though *Ahabs* houſe were a houſe full of temptations, yet *Obadiah* having a calling to be there, feared the Lord greatly, 1 *King.* 18.3.

Q. 179. *Why doth God permit men to be tempted?*

A. That he does permit men to be tempted, is plain in the example of *Eve*, 2 *Cor.* 11.3. and of *Hezekiah*, 2 *Chron.* 32.31. and ſpecially of the wicked, *Act.* 14.16. and the reaſons are, firſt, becauſe he is not bound to keep men from being tempted, he made man upright, *Eccl.* 7.29. Secondly, becauſe he may juſtly do ſo, ſeeing men have ſinned againſt him; as when Iſrael had ſpared the *Canaanites* contrary to his command, he left them to be tempted by them, *Judge.* 3.1. Chriſt left *Peter* to be tempted by a damoſell, for he preſumed of his ſtrength, *Mat.* 26.33. and therefore, Firſt, let us pray, *Lord leave us not*, *Pſalm* 27.9. If we be foiled at any time, we may thank our own ſelves, for he hath made us a promiſe not to ſuffer us to be tempted above what we are able, 1 *Cor.* 10.13. and therefore we wrong our own ſoules, if we do not flye to it and ſue it forth; for if we be his, he hath ſaid, He will not ſuffer our foot to to be moved, *Pſalm* 121.8. Again, ſecondly, let us watch, *Mat.* 26.41. If he do but leave us to be tempted, and grapple with temptation, we are gone; if he ſhould but ſuffer our feet to ſlip, they will ſlip for certain, and therefore let us watch towards him, who hath ſaid, he will not ſuffer them, *Pſalm* 66.6. Thirdly, let us beware leſt we provoke God to permit us to temptation; let us take heed we be not joyned to a luſt,

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further God will lay, Let them alone, *Hos.* 4.17. Fourthly, that is accompanied with no comfort, no temptation escapes God's power, No, not by reason *Job* 1.12. God hath Satan in a chain, *Jud* 2.6. he can but tempt, except God permit, *Mark* 5.

Q. 180. *How shall we know, whether a temptation [illegible] is from Satan?*

A. This question is somewhat dangerous, for any evil, yea blasphemy is sometimes proceed from our own heart: *Mat.* 15.19. and yet it is some signe it is from Sathan, first, when a man is tempted to that which he is naturally averse from, *Mat.* 4.6 Secondly, when the temptation is suddain, like a flash of lightning, *Luke* 4.5. Thirdly, when the temptation comes without any coherence with that which one was thinking upon, Sathan cares not what he suggesteth one with, for he stands at one's right hand there ready for the service, *Zech.* 3.1. Fourthly, when a temptation is in a hurrying manner, skipping from one thing to another, when it is with importunity, like Summer Flies upon a sore, or a Bald-head when it is as though it would never have done, *Luke* 4.2. Fifthly, when it is with the delusion of the senses, *Mat.* 4.8. Now the way to beat the Devil off, is not to rayle at him, *Jude* 9 but first by Faith, 1 *Pet.* 5.9. Not by a naked quoting of Scripture, for he will quote Scripture himself, and put a false glosse upon the same, *Luke* 4.10. but Secondly, by fleeing it, as to cleave by obedience unto it, *verse* 12. not by making of crosses on our brest, for how can that drive him away, when Christs own bodily presence did not feare him away? *verse* 9. but thirdly, by a hope and persuasory detestation of his motions to abandon him, *verse* 8. and fourthly, by considering that Christ was in all points tempted as we are, finne onely except; *Heb* 4.15. and fifthly though the Devil can find a great deale of matter for him in us, yet he could find nothing in Christ, *John* 14.30? Sixthly, by looking at the end that the Lord will make, *Rom.* 5.11. for though Sathan be trodden under our feet, yet he shortly shall, *Rom* 16.20.

Q. 181. *If brother do these two clauses, Lead us not into temptation, but deliver us from all evill, make but one Petition?*

A. First, it matters not much whether they make but one or no; for it is a signe of Pride to strive about words, 1 *Tim* 6.4. Secondly, 'tis more likely that they make but one Petition, and that is, as our Saviour summes both the clauses up in one, that our heavenly Father would keep us from the evil, *John* 17. 15. For first, the one clause is Negative, and the other Affirmative; now the Negative and Affirmative make but one truth As we see in this passage *Thou shalt die and not live*, Isa. 38.1. Secondly, our Saviour does not put them down copulatively, *Lead us not into temptation, and deliver us from evill*; for then they thought have some colour of being two, but he unites them with a *for*, as though the first were not a whole Petition without the second, *Lead us not into temptation, but deliver us from evill*, *Luke* 11.4. Thirdly, it is enough to say, it is one Petition consisting of two parts. The one for preventing Grace, to prevent us from falling into evil, the other for recovering Grace; that at the furthest, if we fall into evil, yet howsoever the Lord would deliver us out, according to that of the *Psalmist*, *Psal.* 37.24. Fourthly, that conceipt of the Papists to make seven Petitions in the Lords Prayer, according to the number of the seven Graces of the Spirit, is but frothy, for there be many more graces of the Spirit. His grace is manifold, 1 *Pet.* 4.10.

Q. 182. *Because this last clause speaketh that we are naturally under the power of evill, whereof the Devill is the Captain; shew me then, how that naturall men are under the Power of the devil?*

A. He hath his Shop-house in all the children of disobedience, and he worketh in them, *Eph.* 2.2. yea, he reignes and rules in them, for the Devil hath his Kingdome, and in whom hath he it, if not in them? *Mat.* 12.26. For

first, the Lord the just Judge leaves them over to the Devil, because they will not be ruled by him: next ease, the Devil shall have them no more to rule over them; yeadly, he shall be their God, though they be blind and see no such thing, 2 Cor. 4.4. and he gives the Devil charge over them, as he gives the good Angels charge over his godly, Eph. 2.2. Secondly, because the Devil can find none that will do his workes but onely them, Joh. 8.44. and therefore great is their misery, for first, they are his Slaves, and he holds them captive at his will, 2 Tim. 2.26. Secondly, they are so tyrannized over and kept under by him, that he will not let them look after Heaven, or any good to any purpose, he doth oppress them, Act. 10.38. Thirdly, he hath power over their death, that they shall never dye well though they seem to dye never so well, Heb. 2.14. Fourthly, he leads them, though they little think it; he that lyeth, little thinks he that the Devil fills his heart and yet he doth, Act. 5.3. Idle persons and tatlers, 1 Tim. 5.13. little think they that they turn after Satan, and yet they do, verse 15. he that committeth sin, little thinks he that he is of the Devil, and he is, 1 Joh. 3.8. enemies of righteousnesse, they little think that they are the children of the Devil, and yet they all be, Act. 13.10. For first, the Devil is a Spirit, and therefore he can be in the wicked, and they never spy it, Rev. 16.14. Secondly, he can transforme himselfe into an Angel of light, and therefore he can make them believe, he is a good Spirit, 2 Cor. 11.14.

Qu. 183. *Are there no more evils that we have need to be delivered from?*

An. Yes the whole world is full of evils, Joh. 17.15. we can walk in no way but there be many evils attending upon it to defile us, and happy is he that is undefiled with them, Psal. 119.1. We cannot tread one step, but there be evils ready to have dominion over us, except the Lord deliver us therefore, Psal. 33.5. First, in our outward callings, as we are in danger in being over much, or not enough in them, of savouring them too much, so that we cannot savour the word, the Sacraments, and Sabbaths, for fleshly fears and distrustful grasping too many things, Improvidence, hampering our selves with the wicked so that happy is he whose God is the Lord, for he is faithfull to keep us from the evil, 2 Thess. 3.3. Secondly, in Prosperity, we are apt to think we shall dye in our nest, Job. 29.18. hoping it will not end yet nor yet, we are apt to be lazie, and delicate, and tender, and unhardy to forget the afflictions of Joseph, to be self-confident, to prize heaven the lesse, to be the unfitter for humiliation, and the other irksome duties of Mortification; such evils wise Agur saw in being full, Prov. 30.9. Thirdly, in adversity to be impatient, discontented, to be murmuring, to use unlawfull means, to be Pusillanimous and base, to be dead to good things, David himself in his affliction found a want of quickening, Psal. 119.107. Fourthly, in our eating and drinking, as the Israelites murmured upon their Onyons and Garlick, and flesh-pots, their soul loathed the Manna, when we drink, we are ready to be caught with the rednesse of the Wine, when we eat as Esau with the rednesse of the Pottage, at feasts we are subject to surfeit, feare, we are in danger of Intemperance, curiosity, pleasure, and therefore blessed is he that hath Faith in Gods word, to pray that his meat may be sanctified, 1 Tim. 4.5. Fifthly, in our delights and recreations, to be too jesting, and light and tickled immoderate, unseasonable, over-long, to be unfitted thereby to graver and seriouser things, which are great evils, for they do exceedingly dead us towards Christ, 1 Tim. 5.6. Sixthly, in our company, to be infected some way or other, and carried away, Gal. 2.13. Seventhly, when we are alone, Eccl. 4.10. though the more Grace we have, the lesse we are alone when we are alone, Jer. 16.12. Eighthly, when we are about godly duties, there be evils about us too, and therefore we had need to take heed, Luke 8.18.

Qu. 184. *It appeares then, GOD is the onely deliverer?*

An. Yes, Psal. 70.5. for first, he is strong enough, Kings and Princes are not able to be deliverers, 2 Kings 6.27. He onely is our Rock, and therefore our

onely deliverer, 2 *Sam.* 22.2. Secondly, in him onely may we trust for deliverance, *Psal.* 144.1. and therefore, First, we should fly onely to him for deliverance, *Psal.* 91.15. Secondly, this condemnes them that fly to any other for deliverance; for it is a heavy curse when a man is given up to such a [illegible] time, let us take notice that our deliverance cometh from him, and let him have a song of Praise, *Psal.* 27. Fourthly, let us labour to be such as he may be willing to deliver: at first, let us see our selves utterly undone without him, *Obad.* 10.12. Secondly, let us climbe up to mount Sion, deliverance dwells there, *Joel* 2.32. Thirdly, let us set our selves to be holy, *Obad* 17. Fourthly, let us be importunate with God not to tarry long before he deliver, *Psal.* 40. 17. and yet Fifthly, wait too till he is pleased to deliver, *Lam.* 3.26. Sixthly, let us look to the Holy one, *Isa.* 31.1. Seventhly, if any deliverance be offered any other way, let us not accept it, *Heb.* 11.35. the Lord doth deliver, First, by keeping away the evil, *Job.* 33.17. Secondly, by removing it away when it is come, *Psal.* 51.14. Thirdly, by disanulling the force of the evil, *Dan.* 3.27. or the hurtfulnesse of it, *Marke* 16.18. Fourthly, by altering of the nature of it, and turning it to good, *Gen.* 50.20. Fifthly, by taking one away from the evil, 2 *Kings* 22.20. which few men doe consider, *Isa.* 57.1. And therefore first, God hath more wayes to deliver his people then one, *Psal.* 44.4. Secondly, though never so many wayes of deliverance be blockt up, yet let Faith say, God hath another way yet, *Esther* 4.14. for God is skilfull and well verst in delivering his, 2 *Pet.* 2.9. Thirdly, let our Faith be indifferent; may be God will be with us in trouble, and that is a deliverance, *Psal.* 9.15. may be God will keep us in it, and that is a deliverance, *Psal.* 25.20. may be he will keep us from sinking, and that's a deliverance too, *Psal.* 69.14.

Q. 185. *What doe you learne from these words, For thine is the Kingdome, the Power, and the Glory?*

A. That prayer is to be pressed with arguments, as *Moses* his Prayer was, *Exod.* 32.11, 12, 13. so was *Asa's*, 2 *Chron.* 14.11. First, because God is a God of infinite understanding, and therefore when we speak unto him, we had need to speak reason, *Job* 13.3. Secondly, because Prayer is a pleading, which must be full of good reasons, *Job* 23.4. Thirdly, because Prayer is a main part of Gods service, which is reasonable, *Rom* 12.1. for even a mortall man stands much upon reason, *Job.* 32.11. much lesse hath the wise God delight in fooles, *Eccles.* 5.4. Therefore first, we should well ponder our Prayers; before we doe pray them, *David* calls his Prayers his meditations, *Psal.* 5.1. we must ponder upon what ground we come to God, otherwise he will send us away without hearing, *Judg.* 10.14. we must ponder what correspondency we have with him, otherwise he will indite us of impudence, for our comming into his Court, *Jer.* 11.15. when we Pray to him rightly, God saies, *Come let us reason together*, Isa 1.18. Secondly, hence we see that wicked men, be they never so learned, and gifted in Prayer, yet they cannot Pray, for lack of Spirituall reason, they are unreasonable men, 2 *Thes.* 3.2. That is a comfort to good Christians, that have the Lords attributes all on their side, for God will be sure to heare such, *Job.* 9.31. Hence it is that they doe not faint in Prayer, as others doe, because their reasons are never exhaust, they have still more and more reason, *Luke* 18.17. *Jacob* had such reasons that he would not let the Lord goe, *Gen* 32.26. The Prophet *Isaiah* his mouth could never be stopt, he had still more and more to say and presse the Lord with, *Isa.* 62.1. and therefore, first, when we have a good argument, we should lie a tugging with it, and follow it hard, as *Joshua* did, *Josh* 7.6. 9. Secondly, when our arguments seeme to be answered, we should recover them againe, *Mat.* 15.22, 23, 24.

FINIS.

Hidden Manna:

OR,

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WHEREIN

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By that Reverend, Learned, and Faithfull Minister of Gods Word, W. Fenner, B.D. late of Rochford in Essex.

Perfected many years since by the Author, whilst hee was Preacher at *Willingsworth* in *Staffordshire*.

JOHN 14. 22.

Judas *saith unto him (not* Iscariot*) Lord, how is it that thou wilt manifest thy self unto us, and not unto the world?*

Imprimatur, Edm. Calamy.



LONDON,
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TO THE

Worſhipfull my very loving friends, Mr. *John Wollaſton* (now Sir *John Wollaſton* Kt. and Alderman of the City of *London*,) and Maſter *Thomas Parkes* Eſquire.

Grace and Peace from our Lord Jeſus Chriſt.



He will of man is more wilful, than the underſtanding blinde; The Prophet, ſpeaking of the Learned Scribes and Doctors, ſaith, They have known the way of the Lord, but they have altogether broken the yoke, *Jer.* 5. 5. *more wilful than blinde; yea, the very Pagans,* When they knew God, they glorified him not as God, *Rom.* 1. 21. *Yea,* They were haters of God, *verſ.* 30. Who knowing the Judgement of God, that they which commit ſuch things are worthy of death, not only do the ſame, but have pleaſure in them, and do them, *ver.* 32. *The reaſon why I ſay a wicked man ſins more out of wilfulneſs, than blindeneſs, is threefold, the firſt is taken* à cauſâ, *from the cauſe, becauſe his wilfulneſs is the cauſe of his blindeneſs:* For fools hate knowledge, *Pro.* 1. 22. or at leaſt they regard not to know it, *Prov.* 29. 7. *Neither is this only true of thoſe people that have preaching, who actually refuſe inſtruction, and will not learn amendment of life, of whom the Pſalmiſt ſpeaks;* They know not, neither will they underſtand, *Pſal.* 82. 5. *But it is true alſo of thoſe blinde ſouls, that live under blinde guides, they do potentially, and* innato habitu, *reject the Doctrin of newneſs of life, of whom Salomon ſpeaks;* Speak not in the ears of a fool, for hee will deſpiſe the wiſdome of thy words, *Pro.* 23. 9. *The ſecond is taken* ab effectis, *from the effects, becauſe the effects ſhews his wilfulneſs, more than his blindeneſs; Hee knows that drunkenneſs, and company keeping is a ſin, yet hee will live in it; hee knows that interloquutary ſwearing is a ſin, and yet hee will continue in it; That worldlineſs, or pleaſure-hunting is a ſin, yet hee will go on in it; like* Ovids *Medea, that knew the good, and yet would not do it; his ſin is not ſo much ignorance of the ſin, as hatred of good:* The wicked ſhall bee caſt away for his malice, *Pro.* 14. 32. *and therefore* Moſes *calls the ſin of the wicked,* A root of Gall and Worm-wood, *Deut.* 29. 18. *they are ſharp and piquant againſt purity, and bitter againſt the power of godlineſs; they are ſaid to walk after the ſtubbornneſs of their heart,* verſ. 19. *all*

Εἰ κοσὶ πλημμελοῦντες. *Chryſ.*

Video meliora proboq; deteriora ſequor.

οὐ δίδας τὰ πρακτέα.

shewing, that they are more wilful than blind. What wilt thou say now, saith S. Chrysostome? thou knowest not what things are to bee done? thou both knowest them, and willingly refusest to walk in them. The third is taken, ab experientiâ, from experience, experience tells us, that the wicked are more wilfull than blind! wherefore else could Elias, that was a Prophet thirty years, and Elisha that was a Prophet in his room sixty years, wherefore could they do no more good upon the people? Wherefore does St. John after his so many scores of years teaching, break off with this speech? Hee that is filthy let him bee filthy still, Rev. 22. 11. The Drunkard hears us preach against drunkennesse, and hee will not obey; the Blasphemer hears us preach against Blasphemy, and hee will not bee reformed, the Church-sleeper, hath heard his Church-sleeping condemned, and yet hee will not mend it. If Nero could not endure Vespasian, because hee slept at his musick, how can God endure such as sleep at his Word? yet no restauration.

Hierom & Nicephorus.

Whence wee see, that the will is more corrupt by wilfulnes, than the understanding by blindnes; The heart is deceitful above all things, Jer. 17. 9. Above all things, That is, the heart is corrupt above all things, namely, the will above all things else, and therefore above the understanding. The heart of the wicked is like an Oven, as hot as fire, Hos. 7. 6. That is, the will is like a red-hot Oven, where all sinnes are baked with the heat of Concupiscensi. And therefore wicked men are very oft said to walk after the stubbornesse of their heart, Jer. 9. 14. Jer. 11. 8. Jer. 13. 10. Jer. 18. 12. Jer. 23. 17. Eccl. 11. 9. There bee three reasons why the will is more corrupt of the twain.

1 Ratione Originis, because the Will was it that first rebelled against God, for the Serpent could not have deceived the understanding of Eve, unless shee would; the understanding as long as it was in innocency could not be deluded by the Devils guile, unless it would, for otherwise God had made the understanding imperfect with a sinful ignorance; the understanding it self like a natural agent, understands, and works, ad ultimum virium, as well as it can, and it suspends not its consideration it self; now it is the will only that is essentially free, and a free worker of its own works; and now freely itching to sinne by its private influence into the understanding, suspends it, not to consider, and libertate participated, by participated freedome, not to observe Satans policy. Thus Adam and Eve, willingly guld, ate the forbidden fruit, and first sinning willingly, they and wee are most punished in the will, most corrupted in will. And therefore all sinne is devolved upon the heart, as the first inward cause thereof. The Atheism of the Atheist is cast upon the heart; The fool hath said in his heart there is no God, Psal. 14. 1. The mischeif of the mischievous is turned upon the heart, But mischief is in their hearts, Psal. 28. 3. the Iniquity of the vain man is truly fathered upon the heart; His Heart gathereth

reth iniquity to it self, *Psal.* 41. 6. *Our Saviour Christ sets all corruption upon the hearts score,* Out of the heart proceed evil thoughts Murthers, Adulteries, Fornications, Thefts, False Witnesses, Blasphemies, *Mat.* 15. 19. *St.* Chrysostome *addes more, Reviling, touchy, teatty words, filthy talking, &c. And I may adde, Out of the heart proceeds drunkennesse, and company keeping, &c. That is, out of the Will, for the heart is commonly put for it.* Λοιδορία καὶ ὀργίλα ῥήματα. &c.

2 Ratione Reatus, *because the will is it that indeed is guilty of all the evil in the soul, yea of all the said errors, and ignorance of the understanding, and therefore saith God of the wicked,* They do always erre in their heart, *Psal.* 95. 10. *Errour is not in the heart, but in the minde, and understanding, but says the Text,* They do err in their heart; *because they do erre, and they would err.* They walked in the Counsels and Imaginations of their evil heart, *Jer.* 7. 24. *Counsels and imaginations are properly in the understanding and minde, and not in the heart; but sayes the Text,* They walk in the Counsels and Imaginations of their evil heart. *For the understanding, as it sayes the sin is delightfull, and gainfull to flesh and blood; so it would say also, that it is forbidden by God, and punished with death, but the will gives in to that word, the pleasingness and the profit of sinne, but will hear no more, or else bridles the understanding, that it considers no further. And therefore these broken Counsels, the imaginations by halves, as interrupted ones of the heart, are of the heart. Hereupon it comes to pass, that as the will is free by native disposition, and the understanding free by participation; so is the understanding blinde, and ignorant, and deceived subjectively by inmate errour, and the Will by a circular communication. And seeing the Will is guilty of all the evil in the Soul, all the blame God layes upon the will, and plagues it with the first spiritual plagues, that it is most wilful.*

3 Ratione ipsius, *In regard of it self, because the will was best while it was good, now it becomes worst when it is bad. As a good King is the best of men, so a wicked Tyrant is the worst of men. A good heart is Gods,* My Sonne give mee thy heart, *Prov.* 23. 26. *A wicked heart is the devils,* Satan hath filled thy heart, *Act.* 5. 3. *Every conceit of the understanding is not evil;* But every imagination and thought of the heart is onely evil continually, *Gen.* 6. 5. *The heart is the fountain,* Jam. 3. *And when God would curse all the rivers and streams, hee curs'd the fountain, the heart. Now as in a corrupt fountain, the nearer yee come to the fountain head, the more corrupt the water is, so the nearer the heart, the more corrupt. And therefore the outward actions being corrupt, the outward members are more corrupt, they being corrupt, the fancy is worse corrupt, that corrupt, the understanding is worse corrupt, that being corrupt, the affections are still worse and worse corrupt, and they being corrupt, the heart is worst of all corrupt, for that is the fountain. Out of the abundance of the heart the minde thinketh, the sense remembreth, the fancy imagineth, the mouth speaketh, the hand worketh* Corruptio optimi pessima. Τὸ περισσὸν τοῦ ἐνδον. Chryl.

eth, the foot walketh, out of the abundance of the heart; so that that which is at all in the other faculties and members of the man, is in abundance in the heart.

Whence again wee see that the will doth not alwaies follow the understanding; for the Wise-man presupposeth that a mans understanding may bee right, and yet the will not follow it; and therefore bee saith, Bee yee wise, and refuse it not. *Prov.* 8. 33. *Thus how many thousands, their own knowledge, yea and their own conscience haling them from, yet will run upon sin: The envious, revengeful, malicious man, his own knowledge testifies against this sin, and yet hee will revenge; his own conscience reproves him for this sin, and yet hee will bear malice. The lukewarmling, and the civilist, his own knowledge in the Scripture tells him, hee must live holier and ferventlier, his own conscience checks him for not living better, and yet hee will not live better; like the knowing Pharisees,* Yee are of your Father the Devil, and the lusts of your Father yee will do, *Joh.* 8. 44. *Indeed its true, that the will must needs follow one dictate or other in the understanding, for it cannot see its object but by the understandings spectacles. Nevertheless the understanding having nothing but a political or a suasive power over the will, it can but tender the dis-junction, and leave the assumption to the wills choice, for any imperative power that it hath. As for example, worldlinesse, true, it is a gainful sin, you may bee better to live to the eye of the World, that you may get by it: but then it is a dangerous — sayes the understanding. Let mee have it, let mee have it, sayes the will, I will care, I will care for the World, &c. This I will do, I* will *pull down my barnes, and I* will *build greater, and there will I bestow all my fruits, and my goods,* Luk. 12. 18. *and then I* will *say to my soul, &c.* ver. 19. *I grant likewise, that an inordinate act of the will presupposeth an errour in the understanding too, I say, an errour in the understanding, but not alwayes an erring understanding; it presupposeth* errorem materialem, non semper formalem, *in case the will immediately before this inordinate act were an incorrupt will, and the understanding an inlightened understanding, as the* Angels, *and* Adam *before their fall. It is a goodly Apple, fair to see to, sweetly likely to taste on, and the Serpent tells mee I shall not dye, sayes the understanding: Well, I will put it to the hazard, I will eat it, sayes the Will. These were the seeds of an errour, but not an errour it self, till by the wills intervening itch, the understanding began to bee darkened in a moment. Now that the will, will not follow the understanding alwayes, may appear by these reasons:*

1. *Because the blessed Angels, albeit extrinsecally they bee confirmed in grace, and by the vertue of extrinsecal actuating, are finally, and infallibly, and intrinsecally settled in their wills upon grace, yet they have an inbred radical mutability of will possibly to depart from the grace revealed.*

2. *Because, if the will must needs follow the understanding, then there could bee no sin in the will against knowledge, much lesse the*

distinct

difficult and obscure knowledge, which is to bee seen in the sin against the Holy Ghost, wherein the wilfulnesse of the will, rises up in the face against the very face of more special knowledge. And although there is ignorance, in the weakest and darkest measure of all regenerate, admixt with that knowledge, yet that ignorance is not the cause, but a continuance of the wilfulness, of perfect wickedness, which is a sin against the Holy Ghost.

3. Because the will is so far from following the understanding, that the more the understanding is in gendred, the stouter the will is, as is evident by the wicked, who the more they grow learned, and Politick, the further they are from the meekness of their corrupt Wills. Some of the deepest heads, that could answer all the Objections in their brains, by their unsanctified Science out of the word of God, that any earnest man can bring to perswade them to live in any one sin, and declare that they must live so and so, if they themselves meane to be saved, yea, and in this particular, at this particular time, together with all circumstances of Practicall knowledge, to match the ending, have unsanctified hearts, and therefore Satan notwithstanding, charged as aforesaid upon their understanding, has changed us also to be wise unto evil. Prov. 1. 5. yea, take the great Clerks of God, the most knowledge they have, the more they are apt from scripture, from the strength of zeal that they have against sin, notwithstanding the exact rule and direction of their sanctified wills, and the heart, and cast a mist before the eyes of the understanding, so that it does not hinder the truth of the opinion, but the heart is secretly wicked, then the mistake is blinde, but in that the mistake is blinded, and the wilfulness growing upon the knowledge of scripture, perfect plainly, that it is the more wilful of the two, the knowledge of scripture truth being so adverse to the flesh, as the practise thereof; and therefore Solomon having bidden us get knowledge, he commands us also to get it with our heart. Get understanding. Prov. 4. 5. And love her and she shall preserve thee, &c.

4. Because this acquaintance of those which have not made profession of the last day, the unsanctified sinner, may be inserted upon three grounds. They say, it must needs be, because the Sinner loves that which the understanding frames it unto, and that a perfect love to his own love. And at some time or other the Will goes forward and takes hold. That is, as a delightful profitable sinne, and there is no hope that God will ever have to do with him, or damne him for sin, as Christ died for our sinnes, and that is powerfull, and as whosoever a sinner doth repent him, &c. And therefore I may do the sin, I say, this may be recoyled back upon them, because this is but a base subtilty, which the will would faine have, and therefore suggests unto its lusts, the understanding like a partial judge, and a fee'd Counseller, and a crafty Lawyer, or else Jury, pleads, Judges, and counsels, and gives verdict according as the unregenerate Will would have it.

For

For the understanding and will, are somewhat like Simeon and Levi, brethren in evil, sworn brethren in wickedness. The will will yield to the understanding in some things; and the understanding to the will in other things. [illegible] Controversies in Religion [illegible] in a matter, that [illegible] the understanding and the will, the former by [illegible] to understand, [illegible] the latter by [illegible] the will do, as the understanding prescribes it. Sometimes the will deals with the understanding, as Michal would with the Bloodhounds, shuts out its eye, as it can in some other way. Sometimes it [illegible] that may not look upon this or that lust, with scrutinous look, as Balaam's Asses, but view it only with the left eye, with oversight it, what gain it will bring in, what pleasure it will afford, when [illegible] what confusion and death to follow.

Thus the flame will smoke the fire, will counsel the fire, will interpose to maintain the fire, that he would fain maintain the fire: Thus the will gives the understanding its cause, and prompts it, what it would have said, and then follows the advice when it hath done. Loved things are in his heart, he imagineth evil at all times, Prov. 6. 14. He imagineth, how so? because loved things were before in his heart. So that here was one for the desperate effect of the corrupt will: It is not only Hosea's volumen, a will in a sheet but dark, how all the light in a dead man's sheet but the white: neither is it enough that the will have a power, a power of willing from [illegible] for the will is more willful, than powerful. It is well observed by St. Austine. The devil is dark on fire, it is God that worketh in you the posse, the Velle is in the field, God worketh in you the power to will, but it is God that worketh in you the will and the deed, Phil. 2. 13. I will put my Spirit into you, and cause you to [illegible] able to walk in my Statutes, but I am [illegible] to [illegible] this for you, I will make you to do it, Ezek. 36. 27. The will of it self, as more [illegible] to be corrupted, more is unwilled, [illegible] and [illegible] it: For the taking occasion by the [illegible] commandement, wrought all manner of concupiscence, Rom. 7. 8. Nitimur in vetitum, semper cupimusque negata. Like the running current, that having nothing to stop it, runs [illegible] swifter, as ab obice levior, but being hindered, runs the fiercelier.

Behold then here, what is secret the grace of God, that converts this profligate will, which I have proved you with, and so much the rather, you [illegible] Love Sirs, because I would have you know the [illegible] of our Countries [illegible] fulness unto you, and such as you are in that famous City, that have [illegible] many Jobs, bring in your sheep and laid to devour the [illegible] fold, with [illegible] plantation of the Gospel in our Nation, and [illegible] Thessalonians, that [illegible] could come into any Christian heart, [illegible] the People might go to God, but when the word of the Lord came from Jerusalem, Esa. 2. 3. [illegible] Now this is the word of the Lord is come forth of your Jerusalem and profits [illegible] by your Famous Anglers, our Colledges [illegible] Land is no Country so to Heaven to all [illegible] as [illegible] Deus nobis hæc otia fecit, decrees of this part [illegible] as a [illegible] from my [illegible] Judicial to this one of you, and from the Country in general to the whole of it. And Lord God [illegible] the hearts of many such as may help forward the Work of the Lord.

December 29. 1625.

Your loving Friend, and poor Labourer in Christs Vineyard,

[illegible]

from Stillingfleets.

[illegible]

HIDDEN MANNA:
OR,
The Mystery of Saving Grace.

Psal. 25. 14.

The secret of the Lord is with them that fear him, and hee will shew them his Covenant.

SAving Grace is a secret, that no man knows but the elect, and the elect cannot know it neither, without special illumination;

1 Special shewing: *Shew mee thy ways O Lord,* saith *David.*

2 Barely shewing will not serve the turn, but there must bee a special teaching, *And teach mee thy paths,* vers. 4.

3 Bare teaching will not avail neither, but there must bee a special inculcative teaching; *Teach me in the ways,* to vers. 8.

4 Inculcative teaching will not do the deed neither, but there must bee a special directive teaching, *Guide in Judgement and teach,* vers. 9.

5 Directive teaching will not bee sufficient neither, but there must bee a special manu-ductive teaching, *Lead me forth in thy truth, and teach me,* vers. 5.

6 Manu-ductive teaching will not be effectual, but there must be also a special choice teaching, a determinating of the very will; an elective teaching, *Him will he teach the way that he shall chuse,* vers. 12.

And what secret is this? not common grace, for that is not the secret of the Elect, but special and peculiar Grace.

1 The special grace of prayer, *Unto thee, O Lord, I lift up my soul,* vers. 1.

2 A special grace of Faith, *My God, I trust in thee,* vers. 2.

3 A special grace of Repentance, *Remember not the sins of my youth,* &c. vers. 7.

4 A special grace of hope; *My hope is in thee,* vers. 21.

5 A speciall grace of continual living in Gods sight, and dependance upon God, *Mine eyes are ever toward the Lord,* vers. 15.

6 Which is the root of all Gods special and eternal favour and mercy; *Remember O Lord thy tender mercy, and thy loving kindnesses, for they have been for ever,* vers. 6. even Gods special mercy to him in particular, vers. 11.

This is the secret, *The secret of the Lord is with them that fear him, and he will shew them his covenant*; That is, the secret favour and grace of the Lord is with them that fear him, and not only with them, but with none else, as *Austin* speaks. The Greek translates it, κραταίωμα, The Lord is a strength to those that fear him; but as a reverend divine notes upon the text of the Hebrew, *The secret of the Lord is with them that fear him, for God hath hid these things from the wise and prudent, and hath revealed them unto babes.* Whence wee gather this point of doctrine, *that saving grace, or the things of God have, is a secret that none in the world know besides*; So saith the Wise man, *Froward people are abomination to the Lord, but his secret is with the righteous*, Prov. 3. 32. even the secret of heavenly grace, which hee hath hid from the wise and prudent, saith St. *Matthew*, yea this very badge of this secret, *Job* calls a secret, *The secret of God was upon my tabernacle*, Job. 29. 4. this is the hidden Manna that the godly eat, *Rev.* 2. hidden in a pot of gold in the Ark, that is, Christ; *Heb.* 9. This is the white stone, and a new name written in it, which no man knows of, saving him that receiveth it, *Rev.* 2. 17. whereby the children of God are absolved from the wrath to come; a phrase taken from the Heathen, that used to condemn malefactors with black Stones, and for others with white Stones, as *Ovid* speaks, this therefore is that same ὑπὸρ σάζουσα that saving pardoning secret that no man knows, but hee that receiveth it, and therefore the Children of God are called, Gods secret ones, *Psal.* 83. 3. This secret is called a secret three ways.

לא יגלח בי אם ליריאיו

Mors erat antiquis niveis utrisq; lapillis his damnare reos, illis absolvere culpa. l. 15. metam.

1 Secret to the eye of sole nature, and thus it is not meant; for so the grace of Christ is a secret only to Heathens, and such as are as blind as they, for common Christians know it, the rinde of it.

2 Secret to the eye of taught nature, nor thus is it meant; for so the grace of Christ is a secret only to the ignorant sort of Christians, many Carnal Gospellers that sit under a good Ministery know it, and the barke of it.

3 Secret to the eye of inlightned nature, and thus it is meant; for so the grace of Christ is a secret to all unsanctified professors, whether learned or unlearned, namely, the pith of it: for though great Doctors, and profound Clerks, and deep studied Divines unconverted, know the Doctrin of Grace, and the truth of Grace; though they can dispute of Grace, and talk of the glory of Grace, yea and taste a little the good word of Grace, yea and understand it generally; it may bee as well as Saint *Paul*, and St. *Peter*, as *Judas* did, yet the special and the spiritual knowledge thereof, for all their dogmatical illumination is a secret unto them, this *The secret of the Lord is with them that fear him, and hee will shew them his Covenant.* And that for three reasons

The first reason is taken *a naturâ rei intelligendæ*, from the nature of this secret, and therefore it is called a mystery, a mystery kept secret, *Rom.* 16. 25. The wisdome of God is a Mystery, even the hidden mystery, 1 *Cor.* 2. 7. The mystery of God, 1 *Cor.* 4. 1. The mystery made known unto mee, *Ephes.* 3. 3. The mystery of Christ, vers. 4. The mystery hid in God, vers. 9. The mystery hid, *Col.* 1. 26. a rich glorious mystery, vers. 27. The mystery of Faith in a pure conscience, 1 *Tim.* 3. 9. Yea the Gospel, though fleshly men may learn and preach it, yet the saving knowledge of it is a mystery that none but Gods Saints knows, the mystery of the Gospell, *Eph.* 6. 19. Yea though the Trinity be known unto the wicked, yet none but Gods children know it *spiritually*, and therefore that is called a mystery, the mystery of God, and the Father, and Christ, *Col.* 2. 2. Yea Christian religion

though the wicked notional understand it, assentingly believe it, yet indeed it is a secret that none but the godly perceive, and therefore called a mystery, even the mystery of Christs. *Col.* 4. 3. The articles of faith, albeit the wicked can lay them by rote, and credit them universally, as for example, the Resurrection, yet none but the holy ones may believe it, and therefore it is called a mystery, 1 *Cor.* 15. 51. The judgements of God, though the wicked feel them, and perceive them, yet none but the Heirs of Heaven truly enjoy them, and therefore they are called a mystery, *The mystery of God shall be finished*, Rev. 10. 7. Popery, howsoever the wicked Protestants some of them know it, and the policy of it, yet none but Gods marked ones see it, to avoid the mystery of it, and therefore that is called a mystery, the mystery of iniquity. 2 *Thes.* 2. 7. the very Devil himself that would be worshipped as God, would have his mysteries too, τελετὰς ἀῤῥήτους saith *Dionysius Halicarnasseus*, unutterable mysteries. Saint *Chrysostome* compares the mystery of Christ, in regard of the wicked, to a written book, that the ignorant can neither read nor spell, hee sees the cover, the leaves, and the letters, ἐπὶ βίβλου ἄντε ὄψει, hee understands not the meaning of what hee sees, hee compares the mystery of grace to an indited Epistle, which an unskilful Ideot viewing, hee cannot read it, χάρτην καὶ μέλαν ἴσασι hee knoweth it is paper, and Ink, but the sense hee perceives not; so the wicked, never so learned, they perceive the bark of the mysterie of Christ, but not the inward sense of the spirit, as *Theodoret* said of the Philosophers, ἔξωθεν τῶν ἀῤῥήτων ἵστανται, &c. they are like singing Parrots, that can imitate mans voice, but they skill not the meaning; so the wicked can speak gracious things by rote, and understand not what they speak; no, that is a secret; *The secret of the Lord is with them that fear him, and he will shew them his Covenant.*

The second reason is taken, *a modo intelligendi*, from the manner of perceiving the secret of Grace, which is spiritual; the natural man receiveth not the things of the spirit of God, neither can hee know them, for they are spiritually discerned, 1 *Cor.* 2. 14. and hee that doth know the minde of the Lord, that is, the secret, hee must have the minde of Christ, vers. 16. Indeed the wicked that have learning, may perceive and know these things of the spirit, but they know them in a carnal manner, not in a spiritual wise; and howbeit they may reform their outward courses, and cut off many acts of sinne, and like Grace somewhat in their hearts, thus farre, and further may the Carnal man go, being but changed, not renewed. Now they cannot spiritually discern Grace, for in regard of spiritual discerning they are in the dark, even as eyes, saith the same Father ὡς βλέποντες χωρὶς φωτὸς ὄψεις even as eyes, if they would see without light, the eye-sight, and the goodness, and excellency of the ball will not avail to make them see; so the wicked, even the learnedst of them all, they cannot see Grace because they have not the spirit of discerning light, their learning, and their wit, and all their good parts, cannot suffice them to discry this secret, they see it indeed, *But seeing see not, and hearing hear not, and perceiving understand not*, Mat. 13. 13. Why the knowledge of this secret is not given to them, but only to Christs Disciples, vers. 11. and therefore it is called the Unction of the Holy Ghost, yee have an Unction from the holy one, and yee know all things, 1 *John* 2. 20. That is, you know all the secret, it is called eye-salve, *Anoint thine eyes with eye salve, that thou maiest see*, Rev. 3. 18. This same eye-salve, the Phisitians tells us, is an ointment to purge away all filth and fluxes, and ophthalmics out of the eyes, that they may clearly see. κολλύριον

Its called the opening of the eyes, *Open thou mine eyes, that I may see the wonderous things of thy Law*, Psal. 119. 18. Its called the lighting of the eyes, *Lighten mine eyes*, Psal. 13. 3. Its called seeing, because all the wicked are blinde to this secret, *and the eyes of the blinde shall see out of darknesse*, Esa. 29. 18. Alas, the natural walks in the blinde shadow of death, and is not acquainted with this gracious light; no, that is a secret, *And the secret of the Lord, is with them that fear him, and he will shew them his Covenant.*

The third reason is taken *a forma intelligentis*, from the condition of the party that must perceive the secret of grace, hee must have another secret thing to bee made capable of this secret, and that is the new creature, *Gal.* 6. 15. which is called the hidden man of the heart, 1 *Pet.* 3. 4. Its called a hidden life, *Your life is hid with Christ in God*, Col. 3. 3. and therefore the word of God is closed up in the godly, that the wicked understand it not, *Dan.* 12. 9, 10. they are like scrauled blotted Papers that cannot receive. The law is sealed up in the godlies heart, and the ungodly, whether learned or unlearned cannot read it, *Esa.* 29. 11, 12. Seal my Law amongst my Disciples, *Esa.* 8. 16. *A garden inclosed is my sister, my spouse, a spring shut up, a fountain sealed*, Cant. 4. 12. That is, *mysterium*, the mystery faith *Ambrose*, even the signed and sealed mystery of Faith and Grace; for as a private letter to a friend contains secret matter that no man else may read, because it is sealed; so is grace sealed up, it is under the privy seal of heaven, that no man can break open, but the faithfull, to whom it is sent. *The secret of the Lord is revealed to them that fear him, and he will shew them his Covenant.*

My first use shall be for instruction.

Is Gods secret with them that fear him? then the godly are the friends of God. *Ye are my friends, if ye do whatsoever I command you*, John 15. 14. *Henceforth I call you not servants, for the servant knoweth not what his Lord doth, but I have called you friends, for I have made all things known unto you*, vers. 15. *Mysteria digni facti sitis*, saith *Theophylact*, I have thought you worthy to bee acquainted with my secrets, and *Abraham* was called the friend of God, *Jam.* 2. 23. Who shall I hide from my friend? *Shall I hide from Abraham the thing that I do*, Gen. 18. 17. μεγάλη τις ἡ εὐγνωμοσύνη, saith *Chrysostome*, Oh! how greatly God condescends to the godly! hee speaks to them as a man would speak to his friend; there is no profitable secret that hee will not impart unto them, *The secret of the Lord is with them that fear him, and he will shew to them his Covenant.*

Secondly, *Is Gods secret with them that fear him?* then the godly are all one with God: As *Orestes* and *Pylades* loved one another so well, that they were all one with another: *Orestes* was called *Pylades*, and *Pylades* was called *Orestes*, so are the godly all one with each other: St. *Paul* calls the Godly, Christ, yea Christ saith as much, *That they all may be one as thou Father art in me, and I in thee, that they also may be one in us*, Joh. 17. 21. ὁ ἐκείνων ἕνωσις τοῦτο, saith St. *Chrysostome*, so farre forth as is possible for man to bee one with God, so here the honour of the godly, they are admitted to Gods secrets to bee one with him. *Tiberius Cæsar* thought no man fit to know his secrets, and yet the Lord vouchsafeth the godly to know his own secrets, as *Eliah* could tell the secrets that were spoken in the Kings bed-chamber, 2 *King.* 6. 12. so the godly know the secrets of Gods chamber, even of the King of Kings Presence-chamber. O the honour of the Godly, saith a sweet Father against the *Persians*, none but noble men, Lords and

Dukes

Duties might be made parts in the State-Sermon, that is, the Doctrinall sermon of God-head, or divine things; saith *Aretius*, the godly [illegible] heavenly all ordinances, and other Preparatives [illegible] the glory of the subject, that is in favour with God, and the [illegible] secrets are the glory of the godly. *The secret of the Lord is with them that fear him, and he will shew them his Covenant.* [illegible] *Dei sectandus est, sibi vel Reprobis*, that [illegible] God to [illegible] Away then with *Pelagius* and *Semi-pelagius*, and *Arminius*, what shall I call them? *Scabiosus tesserula sar possidet.* Their guilt is [illegible] must say, God gives no secret thing to any one man more than another, that rifle up all Gods secrets, and would have all men so many *Tarnhafers*, that swallow up St. *Pauls* Sea at once; it were a depth of no depth. But *Paul* cryes out, *Oh the depth!* Rom. 11. 33. Oh how secret are these things! and these *Malcontents*, *Quasmagers*, pick-lock Gods secret chest, and expose his hidden treasures. St. *Paul* here claimes, *this time, who hath known the mind of God?* who hath known these secrets, *Arminius* or *Corvinus*, *Arnoldus* or *Vorstius*, *Arminius vel Corvinus, Arnoldus vel Vorstius, divinum mind*, or *mens*, as *Junius* the Satyrist speaks; let me translate it *Arminius* and his company ransack all Gods secrets, divulge and communicate them to the seed of the woman, and of the serpent all alike; they make Gods eternall love of election no secret, but a vulgar Idea; they make the mystery of Christ, and him crucified, no secret, but an Apothecaries drug. Catholicks, they make the especial grace of God, no secret, but a common quality; Faith no secret, but a generall vertue; repentance and the new creature, no secret, but an universall gift, no secret favour to St. *Peter*, but make God a fanny *Asse*, not to love St. *Peter* more then *Judas*, no secret intent to any one person more then another, but that Christ might have died for all him, and never a man saved, no secret working of the Lord in any more than other, but for any thing that either God the father hath done by creating, God the Sonne by redeeming, or God the Holy Ghost by sanctifying, all the world were left to their scrambling, take in, if you will it you will not, these; they say God would have men to be saved, but that hee will not work it for his own part, rather for this man, or that man determinately that hee bee saved, as *Aristo* said that *Words were made for deeds*, *Verba facta sunt*, man is no man, an universall is never a man, for is neither this man, nor that man, for why not this man, as well as that man? so say they, Christ died for man, that is indeed for no man, not this, nor that man, for why rather this man, than that man, or that man, more than this man? *Abraham*, *Isaac*, and *Jacob*, *Paul*, and *John*, and all the Saints might have been damned for all God: and *Esau*, and *Ahab*, and cursed *Herod*, might have been saved, and not they, for all him, no secret reference to God in this man, rather than that man, but blessed *Lazarus* in heaven, is no more bound unto God, than damned *Dives* in hell, *Nam quis te discrevit?* No secret putting a difference betwixt Angel or Devil, but if *David* bee better than *Saul*, hee may sacrifice to his own net. Thus these Heretical Opinionists (chimaricall Quodlibetists, so I may call them,) are worse than the Roman blabs that *Paulus* the Lawyer speaks of, that disclosed secrets, for they cut off all Gods secrets at one blow. But we beloved see, let us hold this as a foundation, *Nevertheless the foundation of God remaineth sure, and hath this seal, The Lord knoweth who are his*, 2 Tim. 2. 19. The foundation is faith, as St. *Austine* speaks, and as a foundation is secret under God, so is faith secretly grounded in the hearts

Man in regard of Gods Grace, is like Pontilian, Sepæ salutatus nunquam prior ipse salutas, sic erit æternum Pontiliane, vale. Martial. l. 9. Ep. 67. Hee was often saluted first, but hee never began first, so that he gave a continual farewell. So God often prevents man, but man never prevents him first, and were it not for God he would give an eternal farewel to all grace.

hearts of those that are Gods. This seal is Gods confirming grace, faith *Christ-ward*, and as a seal is set upon secrets, so is this grace secretly ministred, and abiding in them: this knowing, the Lord knoweth who are his; hath secret Election of God, saith *Augustine*, as if the Apostle should say, though *Hymenæus* and *Philetus*, and such like were of the Church, without seals, and erred concerning the faith, and fell off from what they seemed to have. Nevertheless Gods secret is with his, the foundation of God is sure, and hath this seal, the Lord knoweth who are his. *For the secret of the Lord is with them that fear him, and he will shew them his Covenant.*

My secret is for my Consolation.

O! but what incomparable comfort is this to Gods people, Gods secret is with them, God hath and will reveal his secret mysteryes unto them, God hath given them a prospective Glasse to look by into his secret things, they are Gods friends, and as they turn my Text in another, they know Gods secret intent, they are so honoured with the Lord, that God hides no good thing from them which is necessary for their salvation. All the earth is Gods, but such as obey Gods voice are Gods peculiar treasure, *Exo.* 19. 5. Gods special jewels, *Segullah* it is in the Original, that is Gods proper ones, or Gods secret ones that he keeps in store for himself, and for especial use, *κειμήλιον*, as the Greek turns it, like a jewel which the King delivers not into the hands of any of his officers, but keeps himself in secret, saith *Rabbi Menahim*, hee hath chosen them to bee a special people to himself, above all people that are upon the face of the earth, *Deut.* 7. 6. that is a secret people, *out of these generation, a royal Priesthood, a holy Nation, a peculiar people*, 1 Pet. 2. 9. that is a secret Nation, his peculiar pearl, *Psal.* 135. 4. that is his secret gem, all shewing for their comfort, that God gives them some special peculiar secret grace, that hee gives to none else in the world but to them. Christ hath given himself for them, *That hee might redeem them from all iniquity, and purge to himself a peculiar people, zealous of good works*, Tit. 2. 14. that is a secret generation. God loves a *mysterion*, and a special claim to them, as *Symmachus* useth the word, for to them alone hee maketh known the mystery of his will according to his good pleasure *Eph.* 1. 9. even his secret will, and hidden pleasure. They are Gods portion, *Deut.* 32. 9. The lot of his inheritance, as a great Inheritor reserves in some secret box, or some secret closet, his bonds and writings, hee keeps them secretly under lock and key; so are the godly. Oh! what a blessed and happy estate is the estate of all that fear God! Dost thou serve God in thy family? Dost thou serve him in thy calling? Dost thou stand to his truth openly, and indear it above all riches privately? Dost thou make conscience of every of Gods commandements? fear not, the Lords secret is with thee, there is no evill shall ever hurt thy soul. *For in the time of trouble he shall hide thee in his Pavillion, in the secret of his Tabernacle, shall he hide thee, and shall set thee upon a rock*, Psal. 27. 5. Do the proud insult over thee? Do the wicked Tongues nickname thee? *God shall hide thee in the secret of his presence from the pride of man, God shall keep thee secretly in a pavillion from the strife of Tongues*, Ps. 31. 20. Gods grace is a speciall grace to such as you are, and such as you are only. Christ Jesus is your Saviour, for hee will save his people, *Mat.* 1. 21. This ransom is a special ransom, a ransome not for all, but for many, *Mat.* 20. 28. His bloud-shedding was not special bloud-shedding, nor for all, but for you many, *Mat.* 26. 28. Sanctification is a special sanctification, not of all, but of you, *Joh.* 17. 19. Justification is a special justification, not of all, but of you only, his

elect

christ, *Rom.* 8. 33. Intercession is a special intercession, not for all, but for you alone, *vers.* 34. Christ is the Head, a spiritual head, not to all, but to you his Church, *Eph.* 1. 22. Christ his purchasing was a special purchasing, not of all, but of you his church, *Act.* 20. 28. Christ his prayer is a special prayer, not for all, but for you, *John* 17. 9. Christs redemption was a special redemption, not of all, but of you that are his Sonnes, *Gal.* 4. 4. Christ is the author of a special salvation, not to all in general, but to all you that obey him, *Heb.* 5. 9. *Specialiter*, saith *St. Ambrose*, especially for you, whom hee hath made with himself co-heirs of salvation. It is a secret that God hath given you, none of the wicked in all the world know it, it is a secret favour that he hath vouchsafed you, no covetous, nor drunkard, scrape-penny, nor swearer, nor any ungodly man, or woman in the earth partaketh of it with you.

Bee comforted, then whosoever thou art, that hast given over thy wicked wayes, and betaken thy self to newnesse of Life. *For the secret of the Lord is with them that fear him, and he will them shew his Covenant.*

But thou wilt say, Alas, thou canst not pray, thou canst not beleeve, thou canst not serve God.

Answer, Though these things do not openly manifest themselves, yet Gods seed may abide in thee, 1 *Joh.* 3. 9. Seed is secret in the ground, and seems to bee hid, yet it sprouts out in its time, and groweth; so grace may bee as hidden seed in thy heart, secretly sown in thy soul.

But thou wilt object again, Alas, I cannot feel any such matter.

Answer, what if thou canst not, it may bee secret as from others, so from thy own sense and feeling, *The secret of the Lord is with them that fear him, and he will shew them his Covenant.*

My fourth use shall be for terrour to the wicked.

Here's horror to all the ungodly, they are strangers from God, they are not admitted unto Gods secrets. The godly are signed with the Spirit, saith *St. Ambrose*, a secret *obsignatum*, Gods spirit is their Sign, saith *Theodoret*, a secret seal, they are his Sonnes, and sealed with his Spirit, saith *St. Chrysostome*, a secret Son-ship. But the wicked have neither secret sign, nor secret Seal, nor secret Son-ship, nor any secret special or peculiar thing of God, they are aliens from God; *Reveal not thy secrets to a stranger*, saith *Salomon*, God reveals not his secrets to such as are strangers to him. As *Aristotle* said of his *Acroamaticks*, , that they were ἐκδεδομένα set out, but not ἀνεκδεδομένα set forth; so may I say of the Law, and the Gospel in regard of the wicked, it is expressed, but not expounded to them; now when they rebelliously reject all obedience, hee will close their eyes, and hoodwink both wicked Ministers and people, *Esa.* 29. 10. Yea the Psalmist curseth them that their eyes bee darkned that they see not, Psal. 69. 23. *Pour out thy indignation upon them, and let thy wrathful anger take hold of them*, vers. 24. As if hee should say, *ipissimam perditionem*, saith *Marlorat*, let them bee damned, and all with damnation it self, for Gods ways are kept secret from them, and not with them. Art thou a drunkard, and hast not Gods secret to keep the from drunkennesse? here thou seest thou art in the state of damnation? Art thou a worldling, and hast not Gods secret to keep thee from worldlinesse? thou art in the state of damnation. Art thou malicious, and a hater of thy brother, and hast not Gods secret to keep thee from it? thou art in the state

of

of damnation? Art thou a Swearer, a lyar, or a luke-warmling, &c. and hast not Gods secret to keep thee from thy sinnes? thou art in the jaws of hell and vengeance, *brutus, stupor*, as *Calvin* speaks, a brutish stupidity possesseth thee, the secret of the devil is with thee, thou hast thy secret too, but it is the devils secret, thou keepest the Devils counsell. *O my soul, come not thou into their secret.* Gen. 49. 6. Well may some bee called the Devils secret, for the Devil hath power over the wicked secretly, and they perceive it not; the secret counsel of the wicked, *Psal.* 64. 2. The secret of mockers, so it is in the original, *Gen.* 15. 27. as for the secret of the Lord, that is with them that fear him, *nemini nisi*, saith *Musculus*, with none else, *The secret of the Lord is with them, that fear him, and he will shew them his Covenant.*

Is the grace of Gods children such a secret that none in the world knoweth besides them? then let mee commit this to the *Arminian* consideration, what mischief hee doth to his own Soul; God saith this grace is a secret thing, only revealed to his secret ones; God saith, it is a mystery opened only to those that are his; God saith, it must bee spiritually discerned, and without a special eye-salve can never bee perceived; God saith, it is a fountain sealed up from the men of this world, a book clasped up, that nor learned, nor unlearned can read, but onely they to whom it is especially given from above; God saith, it is a depth, it is unsearchable, and a peculiar treasure, a peculiar pearl, a special gift; but the *Arminian* looks for no other grace but what is not secret, not peculiar, not special, but common grace, hee looks for no other grace save that which God vouchsafeth to all, even reprobate and all. Oh! what and if this Metaphysical grace they hazard their souls upon, should prove uneffectual, I beseech these men to chew upon this point; I do not say they do debarre themselves from Salvation, but if they would ruminate this thing seriously, I think they would not dye as they do for ten thousand worlds, let them hear a little, and I pray let their Consciences intently ponder.

1 Must it bee a secret grace of God that the world hath not, if a man bee the child of God? Oh then (I quake to think of it) how do they look to bee the Children of God only with their universal grace?

2 Must it bee a special redemption that a man must have if he bee redeemed? how do they look to be redeemed with a general?

3 Must God give faith in a special manner, or else a man cannot believe? how do they look for faith by an universal gift?

4 Must a man have a peculiar grace, or else he cannot bee of the redeemed of the Lord? how do they look for it that do not so much as pray for it by their tenent?

5 Must a man bee beholding to God in a special manner, if he bee chosen out of the world? Oh! how do they look to be vouchsafed, that professe themselves not so much as to owne God any thanks for it?

6 Must a man bee determinately converted to God in his will of God, or else hee cannot bee converted? how do they look for it that professe they do not look for it from God, but from their own freedome?

7 Must Christ pray in a special wise for those that are his, that their wills may bee quickned, how do they look to have the will and the deed, that professedly maintain, that they will not bee beholden to Christ for his prayers no further, but to have the power of will; yea, and that Christ must pray them, if hee mean to have the will it self, that do even dispute the case, contend, and give out in effect, that there

They salute God with thanks by the halves, like as Apollonius saluted Decimus by the name of Quintus, Mar. l. 4. Epig. 22. As Martial called Cinna, Dominus, when hee meant no such matter, 5 Ep. 58 So these men call God Lord, whereas they mean no such matter, but themselves Lords over their own hearts.

to

is no special prayer, nor special quickning, they will not acknowledge any secret matter in it, yea they write, and bitterly do they realon it too, that if God do no more to them *a priori* than to the vilest damned Cast-away, give them meerly the Catholique *posse* without any special *esse*, yet they can bee saved. They say that they can beleeve, that they can repent, that they can bee converted, is from God; but that they beleeve, that they do repent, that they are converted, is from the liberty of their own wills, *But what hast thou that thou hast not received? and if thou hast received it, why boastest thou as if thou hadst not received?* 1 Cor. 4. 7. Well, I will tell thee, if thou boastest thus, sure I am thou hast not received it; but thou wilt say, as *Cornelius à Lapide*, That I do beleeve, that I do repent, that I am converted, is from mine own will, but I received the power of God, and I do it by the vertue of that grace which I received of God. Nay, but oh man! the very eliciting and drawing of this act from that which thou hast received, cannot bee without a special act of God; for the wicked that have received so farre, yea having received further, even this secret too, do not beleeve, do not repent, are not converted. Thou beleevest thou repentest, and not *Judas*, and not *Elimas*; Dost thou? well then, either St. *Paul* is a lyar, or thou must have received more than an universal grace, or else thou art a lyar, thou beleevest not, thou repentest not, thou art not converted; Of what boastest thou saith *Theodoret*, of thine eloquence? but God gave it thee: of thy knowledge, but God conferred it on thee; he might go on of thy power of beleeving, but it is the gift of God; of the deed it self, but it is the work of God; of any the stock of good that God should joyn with thee upon it but that was the effect of God too. Saint *Peter* thou sayest hath Free-will, and *Judas* hath the same: Saint *Peter* had power of God to beleeve, and *Judas* hath the same; Thus farre God goeth along (thou sayest) with *Judas* as well as with *Peter*. St. *Peter* doth beleeve, and hath faith it self, and *Judas* hath not; and what now say I (and yet not I, but Saint *Paul*) hath St. *Peter*, that hee hath not received? and if hee have received it? how can Saint *Peter* boast, that hee hath not received, no more then *Judas*, that hath not received at all, Saint *Peter* and *Judas*, have both free-will of God, there they agree; Saint *Peter* and *Judas* have both power of God to beleeve, there they agree too, thou sayest, *Judas* doth not beleeve, St. *Peter* doth, there they differ; And who made thee *Peter* to differ from *Judas*? Certainly when Saint *Paul* asked the question, *Who hath made thee differ from another?* 1 Cor. 4. 7. hee never thought the question could, or should bee so answered, that thine own will made thee differ from another. Take heed, O man, shall a Beggar stand at the door and tell thee, hee doth not stand in need of this, or that alms, but can help himself well enough, without receiving ought from thee; wouldst thou help him? I trow not to such a boasting beggar. Alas poor Mendicant! and how doest thou look for the τὸ *credere*, the τὸ *resipiscere*, for the Alms of actual faith, and repentance at Gods mercy gate, and bee at these tearms with God? This is to deal with God as concerning grace, as the *Egyptians* for the watering of their Country, they said they were not bound to the gods for it, but to *Nilus*. So thou sayest, by this opinion thou art not bound to God for it, but to the freedome of thy will; no, the Psalmist reads us another Lecture, *The secret of the Lord is with them that fear him.* Tremble then, O dust and ashes, to disanul Gods secrets, shouldest thou make some mens secrets no secrets, but shouldst commonly spread them, ἐκπύσσειν τὰ ἀπόρρητα, saith *Diodorus Siculus*, Thou shouldest have

Like Fabulla that having gotten anothers hair, swore it was her own hair, Martial. l. 6 Ep. 12. like Fidentinus, that repeated Martials books for his own, l. Ep. 30.

have thy tongue cut out; O what a fearful sinne doest thou run into, if thou dost display the secrets of the Lord of Heaven on this fashion? Dost thou not read of Gods special grace every where in scripture, before thou canst read of any good in any man or woman? As it was said of *Pherecides*, that hee got his learning by the *Phanycean* secrets, so thou mayest finde in Holy Writ, that all the elect got all that they had from Gods special secret, even his special and secret grace; *Adam* and *Evah* were faithfull, but was it not first said of God; *The seed of the woman shall break the Serpents head?* Gen. 3. 15. not — him, so as *Adam* and *Evah* might, if they would break the Serpents head; no, hee shall break it, is a word *de facto*, *He shall break the Serpents head*; *Seth* was faithful, but was it not first said, *God had appointed him*, Gen. 4. 25. and not *Cain*? *Noah* was faithful, but was it not first said, before hee heard one syllable of good in *Noah*, Noah *found grace in Gods sight*, Gen. 6. 8. and not others? *Abraham* was faithful, but had not God first called him, *Gen.* 12. 1. and not the rest that were in *Ur* of the *Chaldees*? *Isaac* was faithfull, but was it not first said, *In* Isaac *shall thy seed bee called*, and not in *Ishmael*? *Jacob* was faithful, but was it not first said, *I have loved* Jacob, and not *Esau*? Rom. 9. *David* was faithful, but was it not first said, *The Spirit of the Lord came upon David* 1 Sam. 16. 13. *Iob* was faithfull, but doth not the very Devil acknowledge Gods special blessing to him first? *Job* 1. 10. &c. Wherefore serves all this, but to teach thee how to beware, lest thou sinne against Gods special secret, O the Lord will not suffer this indignity at thine hands, as to abuse his secrets; even the Devils in Hell, that are called Gods Apes, among the *Paynims*, they would have their secrets inviolably preserved.

Pherecydes.

Dionisius Halicarnassæus tells us of the *Pinarii Arcanorum custodes*, that looked to the secrets: and verily the sacred Lord of unsearchible glory is tender of his secret. Consider how wretchedly thou wrongest thy Maker, in saying, the reason why one is converted and not another, is from the free arbitrement of the will, for thou robbest God of his secret jewel, *The secret of the Lord* saith the Psalmist, the secret of the will, so it should bee, sayest thou; that is, the secret cause why this man is converted rather than some other. I beseech thee quake, and dare not so great audacity. Is not mans will said every where to bee passive, and all to magnify this secret? Are not the children of God said to bee elected, called, converted, redeemed, justified, adopted, sanctified? Are not their wils said to bee turned, mollified? All passive, all to shew, all to bee from this secret. Thou that art an Universaller of grace answer mee, Why was *Jonas* sent to *Nineveh*, and not to *Tarsus*? Why was *Elias* sent to the Widow of *Zareptah*, when there were other widows in *Israel* as well as shee? 1 King. 17. was it not of this secret? Why was *Paul* commanded to go to *Macedonia*, and not to *Bythinia*, Act. 16. 7. was it not from this secret? Why hath such and such Countries means of Salvation, and others again for many hundred; nay, thousands of years not? was it not from this secret? Why are some Asses and tools, like beasts in knowledge to their dying day, and others not, is it not from this secret? Again, answer me, Wherefore were all almost that were converted in Scripture then converted, when their own wills were about no such matter, but rather the clean contrary, but only to set up this secret? *Pauls* will was to persecute grace, then did hee light upon conversion of grace, *Act.* 9. was it not from this secret? *Levi*, when he was sitting at the grating receipt of Custome, then he rose to the receipt of

Ionas. 1

Grace,

grace, *Mark*, 2. 14. was it not from this secret? Were it from the liberty of the Will? then Conversion should bee when the Will is most intent upon it; wherefore was the man possessed with a Legion of devils, turned in the instant, could that bee from the first choice of his own Will? *Mar.* 5. 2. nay, hee cryed out against Christ, vers. 7. but even then was hee converted, vers. 13. was it not from this secret? Wherefore are Publicans and Harlots oftner saved than other orderlyer people, is it not from this secret? wherefore was that same παλλακὶς τῦ Νέρωνος as *Chrysostome* calls her, and not *Seneca*? was it not still from this secret? Again answer mee, why is not every blessing of God universal, if Saving grace were to bee universal? God doth not give strength to all, nor beauty to all, nor wit to all, nor riches to all, nor houses to all, nor learning to all, nor any left hand favour to all, and will hee give saving Grace to all? Shall wee deny that to God, which wee account an injury to offer a denial of to the meanest of Gods Creatures? May not a mother love one child more than another; yea while they are considered in themselves both alike? May not a Master love one of his servants more then another, though respected alike? May not a Prince raise up a favourite out of the rest of the people, though circumstantiated alike? Yea very fowls love some young one more than another, though qualified alike; yea the very viper will affect one of her brood more than the rest, though shaped alike; The Sunne doth not shine upon all places alike, nor the Moon upon all corners alike; the mother Earth doth not feed all her plants alike, but some more, some lesse, some not at all. And wilt thou say that God gives universal grace alike, and deny him to do with his own whatsoever hee pleaseth? The Psalmist here teacheth ye better Divinity, *The secret of the Lord is with them that fear him, and hee will shew them his Covenant.* O remember, it is the part of a slanderer to discover secrets, *Prov.* 11. 13. *Prov.* 20. 19. and verily thou slanderest Gods wise and hidden Counsels, that thus broachest all his secrets, yea, thou takest part with mockers, that revile the Saints, who say to the godly; Oh, forsooth, what secret have you? Oh, belike you are of those special ones; even as *Eliphaz* abused *Job*, *Hast thou heard the secret of God? and dost thou restrain Wisdome to thy self?* Job 15. 8. *What knowest thou that wee know not? What understandest thou that is not in us?* vers. 9. *With us are both the gray-headed, and the aged men, much older than thy father*; ver. 10. *Is there any secret thing in thee?* vers. 11. yes mocker, there is a secret with them, and God reveals it to his babes, and leaves the wise and the aged many times in their folly, and it is Gods glory to conceal this secret from them, *Prov.* 25. 1. not as if the godly can, or may pry into Gods secret Ark, but this secret is the knowledge of their own vilenesse, which *Zophar* calls the secrets of wisdome, *Job.* 11. 6. This is a secret that God reveals to them alone. *The secret of the Lord is with them that fear him, and he will shew them his Covenant.*

Nero's harlot.

Seeing the grace of Conversion is a secret, how comes it about then, that the wicked, that have not this special secret afforded them, are bound to be converted, and shall be judged for not being converted?

For answer hereunto, I must needs use a little extravagancy: The Prophet *Jeremiah* saith, *Woe, bee unto thee, O Jerusalem, wilt thou not bee made clean?* This is a plain question, and therefore ναὶ ἢ οὐ ἀποκρίνου, the people should answer yea, or no; suppose they answer down-right no, we will not bee made clean; then their wilfulnesse plainly appears, they will not bee made clean: suppose they answer Yea, wee will be made clean, then their wilfulness appears to bee

double, for they are not only wilful, but lyingly wilful; wee will bee made clean, but when shall it once bee, saith God? they do but dally with him, so that hee is fain to denounce a woe, *Woe unto thee, O Jerusalem*; and question again, as being not yet satisfied, When shall it once bee? It is evident then that they were wilful in their impenitency; *They kept not the Covenant of God, and refused to walk in his Law*, Psal. 78. 10. that is, neither did they, nor would they: *The wicked refuse to do Judgement*, Prov. 21. 7. *They would not hear*, Esa. 28. 12. *Children that will not hear the Law of the Lord*, Esa. 30. 9. *And they would not*, vers. 15. *They would not walk in Gods ways, neither were they obedient to his word*, Esa. 42. 24. *They would not bee ashamed, they would not receive correction*, Jer. 5. 3. *They refuse to return*, Jer. 8. 5. *They refused to hearken, and pulled away the shoulder, and stopped their ears that they should not hear*, Zach. 7. 11. So that here wee see the wicked are wilful against Conversion; That they are wilful, may be gathered,

1 From the corrupt nature of their will; their heart is desperately wicked, *Jer.* 17. 9. רע מאד that is deadly wicked, saith *Buxtorfius*, *Remedio expectatio nusquam apparet*, saith *Tremellius*, There is no good to bee expected in it; and therefore as it wills sinne, so it will will sin, and Will will not bee converted. *The carnal heart is enmity against God, for it is not subject to the Law of God; neither indeed can bee*, Rom. 8. 7. that is, it doth not barely not do good, but it is an enemy of God, it doth not onely not obey, but is *adverse* it cannot obey, and why can it not? *Quia non vult*, as *Haymo* speaks, because it will not, for [because it can not] is not put as a reason of its not obeying, but is a parenthesis, as if he should say, It is not subject to the Law of God, because it is an enemy, it will not, indeed it is true it cannot, but that not the reason, for it rebels against it; Rom. 7. 23. it will not bee made clean That they are wilful, may be gathered,

Buxtorf.

Secondly, from the abominable spawn of hideous conditions in the heart, for a wicked heart is πανσπερμια κακιων an al-seminary of sinne, an universal rot, or seed-plot of rebellions. Tell it of new obedience, it simply wills not, *They would not consider his ways*, Job. 34. 27 urge it, it perversely wills not, *The ungodly man scorns judgement*, Prov. 19. 28. urge it further, it strongly wils not, *A fool regards, and is carelesse*, Prov. 14. 16. presse it yet more, not only outwardly by preaching but also inwardly, by the strange motions of Gods Spirit, it stubbornly and contumaciously wils not, *They resisted the Holy Ghost*, Act. 7. 51. winde into it, and excite it, it maliciously, and desperately wils not, *He hath done despight unto the spirit of grace*, Heb. 10 29. their will is the very tunnel of hell it self, so that the Sinne against the Holy Spirit is in the bottome of the heart, and the reason why all do not break forth into it, is, *because God doth not follow and presse all the wicked hearts with such grace*.

That they are wilful, may bee gathered, Thirdly, from the Fathered their corrupt heart, the Devil, *For the Devil worketh and ruleth in the children of disobedience*, Ephes. 2. 2. It is the devil that poysoned the heart, and what poyson hath hee brought into the heart? even like a Serpent, the poyson that hee hath in himself, namely willingnesse to disobey, and wilfulnesse (either actually or radically) in disobeying, and therefore a wicked heart is wilful upon sinne, *It is dead in trespasses and sinnes*, Ephes. 2. 1. But what death is that that the Apostle tells us, a wilful desiring, self-minded wilful death; vers. 3. ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν, saith St. *Chrysostome* this death is an elective death, dead the will is, and dead would bee, *My people love to have it*,

Je,

ſo, Jer. 5. 31. whence I deduce this ſure concluſion, *That the reaſon why wicked men are not converted, and do not repent, is not becauſe they cannot, but becauſe they will not.* The Lord doth not ſay, Canſt thou not bee made clean, but wilt thou not? Indeed a wicked man cannot repent; *For no man can come unto mee except my father draw him*, Joh. 6. 44. *No man can come unto mee except it bee given to him of my Father*, vers. 65. that is, beleeve in mee ſaith St. *Auſtine*; Hence it is, ſaith the ſame Father, that the preaching of the Croſs is *pereuntibus ſtultitia*, to them that periſh fooliſhneſſe, but unto them that are ſaved, it is *virtus Dei*, every wicked man is like *Lazarus* dead in the grave, faſt bound, and a ſtone upon him, ἀδύνατος προσκαίρος, it being an impoſſible thing to raiſe himſelf again: as a foundered horſe cannot but limp, ſo a wicked heart cannot but be impenitent: there is a neceſſity, though not a violent, yet a cruel neceſſity, as *Avitor* cals it, not as fatal, yet a willing miſſed neceſſity, as *Bernard* calls it; So that *Luther* gives the free will of a wicked man in regard of grace, a good title, *Res de ſolo titulo*, A naked ſingular thing, no ſuch matter. Yet notwithſtanding, albeit the wickeds will cannot but be impenitent; the cauſe why it is impenitent, is not becauſe it cannot be other, but becauſe it will not be otherwiſe penitent, it doth not repent, and it will not, *Sic voloſt ut pro ratione voluntas* ſo I will, this will is the reaſon. *Chryſoſt.*

Thou wilt ſay, thou wouldeſt repent, although thou bee a wicked man, I would if I could, but alas I cannot, though I would. *Object.*

I anſwer three wayes:

Firſt, Haſt thou a will in thee to repent? many will boaſt every one of his own goodneſs, *Prov.* 20. 6. It may bee ſaid to thee, as *Seneca* ſaid to his friend, of a wicked youngſter, that ſaid hee would bee good; I do not ſay, ſayes hee, hee lyes, but *putat ſe cupere*, he thinks hee wills, but hee wills not. Thou ſayeſt thou haſt a will to repent, whom may I beleeve ſaith *St. Bernard*? truly, I dare not beleeve thee, if thou liveſt in wicked courſes, thou haſt a will to live in them. *Thou art a ſcorner and wilt hear no rebuke*, Prov. 13. 1. Thou art ſo, and thou wilt bee ſo, thou wilt not be made clean.

Secondly, I anſwer, thou ſayeſt thou art offended with thine own iniquities, I do not deny it, what damned devil is not? *Homines vitam ſuam, & amant, & oderunt*, wicked men hate their own lives, and love them both at one time, their own conſcience gripes them, and ſo they muſt needs finde fault with themſelves, but then their corrupt deſires tranſport them. Thou doſt not will to bee wicked, and yet thou doſt will to be wicked, like old wife *Abra*, that ſaid ſhe would not, and yet ſhee would; like a Whore that would bee ſtrange, forſooth. Oh! ſhee will not, and yet it is becauſe ſhee may cogge the more the love of her Paramours. Thou wouldeſt repent, and thou wilt go on in ſinne, thou haſt a fetled will to ſinne, but a ſorry would, or a months mind to repent. The truth is, thou calleſt for mercy, thou prayeſt, thou repenteſt, for a faſhion to humor thy Conſcience, and ſinne the freelier; *For the Soul of the wicked wiſheth evil*, Prov. 21. 10.

Thirdly, Thou ſayeſt thou wilt repent; the glutton when hee feels his head to pain him, his paunch to burden him, his belches to annoy him, hee will not bee ſuch a gluton again, what ſaith the Stoick? *Stomachum illi facta luxuria, cito remittet ingratum*, his gluttony hath turned his ſtomach a little, hee'l bee friends with his ſinne next time again. The wicked Iſraelites they ſought God, and enquired early after the Lord for a while, *Pſal.* 78. 34. but, how long did it hold? Alas, *Their heart was not right with him, they would not abide his Covenant*,

nam, verſ. 37. Wicked *Ahab* now hee is faſting and humbling himſelf in ſack-cloath, 1 *King.* 21. 27. A man would have thought *Ahab* will now become a new man, but preſently the byas was turned, by and by hee is as bad as ever he was, hee hates Gods Miniſters, 1 *Kin.* 22. 8. So that ſtill the truth is infallible, that a wicked man, the reaſon why hee doth not give over his ſins, is not becauſe he cannot, but becauſe hee will not.

1 Becauſe hee will never indeed try whether hee can or no, but hee is like *Salomons* ſluggard, *vult & non vult*, as the vulgar tranſlates it, hee wils, and hee wils not, Prov. 13. *The Soul of the ſluggard deſireth, and* [*hath*] *nothing, verſ.* 4. There is never a wicked man ſhall be able to ſay to God at the day of judgement, Lord, I would have repented, I did what ever I could to repent, but alas, thou Lord thou knoweſt, I could not: No, *The ſluggard lets his field bee overgrown with thorns and nettles, and the wall battered down*, Prov. 24. 31. Happily his field is barren ground and cannot bear fruit; but is that the reaſon that it hath no fruit? Indeed if hee did hedge it, and dung it, and plow it, and harrow it, and weed it, and then it would not bring any increaſe, it were another matter, *Cupiunt conſequi non & ſequi*, the wicked would arrive in heaven, but he doth not ſtrive to his power for heaven.

Secondly, a wicked man doth not, not repent, becauſe he cannot, but becauſe he will not, for if he truly and fully would, he could, for the will is the miſtreſſe of all the powers and faculties of ſoul and body: He that would be ſober, might bee ſober, unleſs hee would gagg his mouth, and pour in liquor as into a barrel; He that would ſpeak holyly, may ſpeak holy words, unleſs hee were dumb, or one ſhould ſow his lips; Thou wouldeſt leave thy company at the Tavern, thou lyeſt unto God, there is no man hales thee into it, as a Calf to the Shambles with a rope, thou art not tyed there by a chain, as a Bear by the noſe at the ſtake; No, thou wilt not, *Non velle in cauſa eſt, non poſſe prætenditur*, I will not, is the cauſe, I cannot is pretended: *No, the ſcorner will not go to the wiſe*, Prov. 15. 12.

Thirdly, A wicked man doth not, not repent, becauſe he cannot, but becauſe hee will not, becauſe hee ſhews hee hath ſtill in every action more Can-does, then Wil-does; *Eſau* could weep for repentance when hee ſaw hee had loſt his Fathers bleſſing, *Heb.* 12. but hee runs a hunting and ranging at other times, is not this a will not? *Simon Magus* could pray *Peter* to pray for him one while, *Act.* 8. and at other times play the Sorcerer, and ſeduce the people, and not look after his own, not *Peters* prayer; is not this *A will not*? *Saul* could ſacrifice to God, and confeſſe his ſinnes now, but anon hee will not obey God, but malice *David*: Is not this *A will not*; Wicked ſwearers ſay they cannot leave their oaths, and yet in ſuch and ſuch company they will forbear; was not that *A will not*? Wicked drunkards ſay that they cannot but be overcome ſometimes, yet they can abſtain while they are about their worldly profits: Was not this *A will not*?

Fourthly, A wicked man doth not, not repent, becauſe hee cannot, but becauſe he will not; for his Can-not, is a willing Can-not; he ſaith, hee cannot but ſinne, but might not hee in the loyns of his firſt parents have kept him out of ſinne if hee had would? but that is paſt alas! hee cannot now chuſe, *ſolus Deus non nocet*, There is no man willingly wicked; *Ariſtotle* the very heathen can confeſſe, he falſifies with God, and the carnal Phyloſophy of man cannot help them. Well, to let paſſe the Original Will-not, there is a new actual Will-not, *E. g.* the Spend-

Spend-thrift, hee saith, hee hath not wherewithal to give to the poor, hee cannot give; but hee hath willingly spent his mony upon potting, or apparrel, or pleasure, or vanity, and therefore a willing Can-not. Many cannot remember the lessons of the word preached, to repeat them in their households, but their minds have willingly roved in that interim, a willing Can-not. He cannot repent, but hee willingly lyes in sinne, that debarres him from repentance, this also is a willing Can not.

Quod est voluntarium a parte ante, illud est voluntarium, Axiom.

Fifthly, A wicked man doth not not repent, because hee cannot, but because he will not; for when the means to remove or abate his Can-not are sent him, he willingly refuses them. Holy conference is a means, and he willingly refuses it; Powerful preaching is a means, and he willingly misliks it; to bee reproved of his sinnes is a means, and hee willingly repines at it. So that the reason why a wicked man does not repent, is not because he cannot (though he cannot) but because he will not.

Qui tollit media voluntarie, voluntarie tollit finem.

Now then for answer, do ye ask, Why is a man commanded by the Ministery to repent, and turn unto the Lord, when he hath not Gods secret, but cannot? because the reason why he doth not repent is, because hee will not, nor he cannot.

Yea, but thou wilt say, Preachers cannot bid him, as for example; hee cannot command *Judas*, or *Cain*, to beleeve that their sinnes may bee forgiven them; because Christ never dyed for the Reprobate, I answer, *Mentiris Cain*, thou lyest *Cain*, Christ dyed for thy sins, and that five ways. *Augustine.*

1 By way of Proclamation; remission of sinnes is to bee proclaimed unto thee, if thou wilt beleeve, so saith *Paul*, *Bee it known unto you therefore, men and brethren, that through Christ is Preached unto you forgiveness of sinnes*, Act. 13, 38. yea, *among all Nations*, Luke 24. 47. *To him give all the Prophets witness, that through his name whosoever believeth in him shall receive forgiveness of sinnes*, Act. 10. 43. so that Gods Ministers are bound to preach that thy sins may be forgiven thee, if thou repent and beleeve the Gospel.

2 By way of Obligation; thou art bound to beleeve, that thy sinnes may bee forgiven thee in Christ, remission of sins is one of the Articles of thy Creed, that thou art commanded to beleeve, *Repent and believe the Gospel*, Mark. 1. 15. and therefore its called, the Law of Faith; *Lex à Ligando*, the Law bindeth, *Rom.* 7. 2. All are bound to beleeve in Christ Jesus, to the remission of sins, even reprobate and all. they are bound as well as the Apostles themselves; For our Saviour commands them, to command all creatures the very same things that hee commanded them; *Teaching them to observe all things whatsoever I have commanded you*, Mat. 28. 20. so that thou art bound to beleeve that thy sins may be forgiven thee.

3 By way of Obsignation; Remission of sins is so far forth offered unto thee in Christ, that God hath sealed this serious offer in thine own Conscience, thine own Conscience tels thee, or hath told thee, that it hath in it for to tell thee, that God doth truly offer this grace of Christ unto thy soul, and thine heart can witnesse with thee that it is thy fault, if thou do not repent, and beleeve to the remission of sins. Thus saith our Saviour, *Hee that believeth in him is not condemned, but hee that believeth not is condemned already, because hee hath not believed in the name of the only begotten Sonne of God*, Joh. 3. 18. Τῇ τῆς πίστεως φύσει, saith Saint *Chrysostome*! The not beleeving it self accuseth thee, namely in thine own Conscience, so that thine own reins check thee, for not beleeving that thy sins can be forgiven thee.

4 By

4 By way of general Intention; for God intended his Son generally for Man-kind, to lay down a ſufficient price to the remiſſion of ſins for the ſame, even for the reprobate men, and all comparatively more than for the reprobate Angels generally; I ſay, in the reſpect of the condition, that if any man or woman did repent, *they ſhould not periſh everlaſtingly*, John 3. 16. although I do not ſay generally, in reſpect of abſolute purpoſe. Thus ſaith the Apoſtle, *Verily hee took not on him the nature of Angels, but hee took on him the ſeed of* Abraham, Heb. 2. 16. And leaſt one ſhould think, why then hee took not on him all man-kind, therefore *Moſes* ſaith it larger, *The ſeed of the woman*, Gen. 3. 16. in whoſe loyns were all the world. This is no ſmall thing, ſaith the ſweet father, ὁ γὰρ ἀγγέλοις τοῦτο ἐχαρίσατο, he did not vouchſafe this mercy to Angels. So then, thou art taxt with a ſin over and above the ſin of the devils in hell, if thou doſt not repent, and beleeve to the remiſſion of ſins.

5 By way of ſpecial intention too, for all that thou knoweſt God means to work faith and Repentance in thee unto remiſſion of ſins. *Peter* cals upon *Simon Magus* the Sorcerer, *Not to deſpair, but to repent of this his wickedneſs, and pray God, if it be poſſible, the thought of his heart might, bee forgiven him*, Act. 8. 22. εἰ ἄρα ἀφεθήσεται σοι, ſaith the ſame Father; *Peter* did not ſay thus, as if hee made any Queſtion (or would have him make any queſtioning doubt) of the poſſibility of his forgiveneſs, if hee repented, but only to ſhew the grievous condition that hee was in, that hee might provoke him to faith and repentance; ſo that thou ſinneſt againſt Gods unſearchable ſecrets in counſel, if thou doſt not beleeve that God may in a ſpecial manner vouchſafe thee forgiveneſſe of ſins. Excellently then ſaith *St. Hilary*, *Omnia Omnium*, Chriſt hath ſatisfied enough for all the ſins of all men and women. Whence we may learn, that now its worſe with the wicked man, if hee will live in ſin without amendment of life, than before this new Covenant had not been made, accidentally; for now his ſin may bee forgiven him; God hath offered to condeſcend with him from the rigour of the firſt, wherein hee could not bee forgiven; and to proceed in the new with him, wherein hee may, Firſt, abſolutely to be forgiven, in regard of Chriſts ſufficiency, which is enough for all ſins of Man-kind in the world; yea, as *Eccius* ſaith, the Redemption of Chriſt his bloud is ſufficient, ſo that if there were a hundred *mundi*, a hundred worlds, it might ſerve for all; yea more, were there as many worlds as the *Epicureans* held, μύριοι κόσμοι infinite worlds. *Aquinas* is bold to ſay, That the bloud of Chriſt is of a ſufficient value to redeem them all *à toto*: Secondly, mollifiedly *à tanto*, be forgiven on their own part, aſſiſted with Chriſts efficiency. I ſpeak of Chriſts perſwading, exciting, and to ſome general duties enabling grace, whereby though he do not give them Free-will, yet he truly profers them to diminiſh the extream bondage thereof, and without doubt doth in ſome. And therefore if hee bee obſtinate in his ſins, hee is accidentally I ſay in a more woful condition than ever before, for now, *Curſed is hee becauſe hee continues not in all things that are written in the book of the Law to them*; Hee devolves himſelf upon the old Covenant, and ſhall anſwer for the breach thereof. Now, *Curſed is hee too, becauſe hee beleeves not in the Sonne of God*, hee Ship wracks himſelf againſt the New, and ſhall anſwer for the contempt thereof. God comes ſo graciouſly unto him in the power of the diſpenſation of the Goſpel of Chriſt, that it might bee the better with him under the Law of faith (although God do not go ſo farre with him as with his Elect) but hee makes himſelf guilty

Hom. 15. de pæn.
Diog. Laer. Proſp. reſp. ob Vincent.

guilty of the blood of the New Testament, and turnes this *May bee forgiven* into a double *Never shall be forgiven*, yea and by the just judgement of God into a desperate *Never can be forgiven*.

But (suppose Ministers may bid them believe, because God hath commanded them so to preach, yet how can God himself bind *Cain* or *Dives*, or any other reprobate to believe, when Christ did not dye for them? or how can God judge them for not believing in the Son of God, who never was incarnate for them? can they be tyed to believe that to be so, which is not so?

I answer, 1. Put case that Christ did not dye for them, the Preacher, or God in the Preacher doth not command them to believe an untruth; for faith comes by the word Preached, and look whatsoever the word saith, they are bound to believe. The word saith, *That he dyed for those that believe.* *For blessed are they that hunger and thirst after righteousness, for those that repent.* The word saith, *They are bound to repent, &c.* And if they do repent, if they do hunger and thirst after him, then the word assures it, *Christ dyed for them.* So that, a man cannot bee bound to beleeve that which is not so, because that were a lye. This is not true, when that which is not, by beleeving is made to bee so. *Ergo*, It is false that a man is an Angel, it is false that a man is a spirit, yet if a man bee an Angel, he is a spirit, that's true. It is false that a fool is discreet, It is false that a fool is wise, yet if a fool were discreet, he were wise, that's true. So it is false that a reprobate hungers and thirsts after Christ. It is false Christ dyed for him in particular, yet if he do hunger and thirst after him, Christ did dye for him is true. It is false that a reprobate doth beleeve, and false that Christ dyed for the reprobate in particular, yet it is true, that if hee do beleeve, Christ dyed for him.

Secondly, That which a man is bound to beleeve, is true: It is true, not only that he is bound to beleeve, but also even that thing which he is bound to beleeve, but no further then hee is bound to beleeve it. But a wicked man, *ut sic*, as yet a wicked man, going on in sin, is no where in Scripture bound to beleeve that Christ dyed for him; but he is bound to beleeve, that is, to bee in *statu qui credat*, in that state wherein hee may beleeve, and so *mediante hoc statu*, under supposal of that state hee is bound to beleeve. He that is bound to the antecedent, is bound to the consequent of that antecedent.

Thirdly, To beleeve that Jesus Christ dyed for him in particular, is not the faith that every one is immediately bound to, but the sequel of true faith. *Credere in Christum est fides*, to beleeve in Christ is the faith it self, that is to go out of himself, and cast himself wholly upon Christ for his salvation.

Fourthly, God in his special mercy gave Christ to his elect, to work their salvation, and the application of the condition, for all is from him, our redemption, and the having thereof: Because they could not effect the former Covenant, hee gives them an easier, and inables them to do it. Now God in his general mercy, or in his conditional mercy (speciall too in regard of the devils, to whom he vouchsafes it not, and in regard of their former stricter Covenant, which hee tyes them not to, so they do beleeve) having devised a sufficient means for all the worlds salvation, sets the wicked reprobate a rule to live by, namely, faith, repentance, new obedience, which hee will not inable them to do, nor is he bound so to do, for a power of beleef was included in their primæve innocency, as *minus in majori*. *Adam* himself before the Fall, was to go out of himself, and cast himself upon another. Now man

since the fall, is bound to nothing but the same. Here is the difference, before the Fall he was to go out of himself, to deny himself, *ratione alius meriti*, and to cast himself wholly upon the promise. Since the Fall man must go out of himself, and deny himself, *ratione boni* too, and to cast himself upon a new promise, that promise was the promise of bounty, this the promise of mercy; that promise was in his Son God, &c. and this promise in his Son, both God and man, *Mediatore*, so that the faith differs from the other, but onely in the sundry modifications of subject and object.

Lastly, the reprobate are justly condemned, because they do not beleeve in *Christum sufficientem servatorem*, not to speak of *efficacem*, for though they know that Christ is a sufficient Saviour, this is not a *credere Deo*, but a beleeving that God sayes true, who saith that Christ is sufficient; they may beleeve that Christ is a sufficient Saviour, but sure it is, that they do not beleeve in Christ a sufficient Saviour.

The Lord stablish the peace of Sion, in heart and mind, through Jesus Christ our Saviour.

FINIS.

THE RICHES OF GRACE.

A TREATISE

SHEWING

The value and Excellency of a gracious Spirit, by comparing it with the Nature and Spirits of wicked and ungodly men, which desire not the ways of the Lord Jesus.

By that Reverend, Learned, and Faithfull Minister of Gods Word, WILLIAM FENNER, B.D. *sometimes Fellow of* Pembrook Hall in Cambridge, *and late of* Rochford *in* Essex.

Perfected many years since by the Author.



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CHRISTIAN PRAYERS

TO THE CHRISTIAN READER, GRACE, MERCY, AND PEACE.

THere was never any age or time (Christian Reader) since the beginning of the world, how corrupt soever, that was comparable to this our divine unhappy age, in all kinds of corruption, wickednesse, and sinne, with grief of Conscience I speak it, with weeping I behold it, and with sorrowful heart I lament it, and therefore seeing wickednesse doth so abound, the Lord (lest his children (frozen in the dregs of their sinnes) should perish with the wicked) raiseth up, in his mercy, good men (as wee see the Author of this Treatise, a man of rare parts) to pluck off the Vizzard of sinne from their faces, and to lay it open to the view of the whole world, to the end that every one may see the vilenesse of his wicked wayes, and the filthy dregs of sinne, thrown in their face, may blush at the same, bee ashamed, repent, amend, and turn to the Lord Jesus, and so eternally be saved.

In this Treatise is drawn to the life, the sins and wickednesse of ungodly men, which desire not the way of the Lord Jesus, together with the Excellencies, riches, great value of a blessed and gracious spirit.

The Author of this Treatise was a man of a pretious spirit, as may appear by this and other works of his in Print: *A Reverend and worthy Divine gives this Testimony in his Commendations, that hee was a* Minister very Conscientious, one that had a great abi-

lity

lity given him of God to Preach unto, and work upon the hearts and consciences of men, to awaken the sleepy, to inform the erroneous, to settle the doubtfull, to confirm the wounded, all that live was a worthy divine; both in regard of his unwearisome paines in preaching, consuming his own body to save the Souls of others, as also of his Learning and Exemplary Piety. *They that knew him did love and reverence him, and if any did dis-esteem him, it was because they did not fully know him. Hee is now a shining star in the firmament of heaven, also that there were hundreds of people that will blesse God to all Eternity for his paines, he needs not our praises, but our imitation.*

It is true that this birth is Post-humum opus, *and commeth out after the death of the Author, but I hope it will be the more pleasing, to revive the memory of him, whose life and labours were deservedly pretious in the esteem of Gods people.*

This Treatise is one of the sparks of the zealous (dead, yet living) Author, finished by himself, which might have lain covered in the ashes of forgetfulnesse, had it not been blown up by one (well minded) which received it from the Authors own hand: it hath been viewed by a Reverend divine, to prevent errours, and to make it compleat for the Press, which is here presented to thy view.

Therefore Christian Reader, let me obtain thus much at thy hand, to accept of his labours as pretious, well-wishing towards the truth, and the professour thereof.

The subject of this ensuing discourse is published for thy benefit, read it, the Lord give thee understanding to conserve and practice it in thy life and Conversation. Amen.

THE

THE RICHES OF GRACE

JOB 21. 14.

Therefore say they unto God, Depart from us, for we desire not the knowledge of thy wayes.

Obs. Friends disputing against *Job*, that hee was a wicked man, because the wrath of God in so grievous a manner lay so long upon him; *Job* returns answer again, If this be true doctrin you speak, that God scourgeth none but wicked men, how is it then that wicked men so oft, and so much prosper in the world, abounding in all worldly pleasures and delights?

Now *Job* shews that wicked men may prosper in five things.

First, In life and health: as the Raven may live five times longer than cleaner birds, *vers.* 7.

Secondly, In their multitude of children, *vers.* 8. A foul Sow hath more young than an Ewe hath Lambs.

Thirdly, In Tranquillity and safety, *vers.* 9.

Fourthly, In successe and increase of their substance, *vers.* 10. as the wicked men have a Proverb, the worse man the better luck.

Fifthly, In wealth, security and pleasure: hearts ease, say they, is the best flower in the garden, *vers.* 11, 12, 13.

Then *Job* sets down two things.

First, The sin in the verse read unto you, *They say unto God, Depart from us, for we desire not the knowledge of thy ways.*

The punishment in the 13. vers. *In a moment they go down into the grave,* and *vers.* 30. *The wicked are reserved for the day of destruction;* every wicked man, God hath laid up, and purposed him to hell, hee gives him of prosperity to fat him up; that his damnation may bee greater.

The verse read, containes in it three things.

First, Wicked mens contempt of grace, in these words; *We desire not the knowledge of thy wayes.*

Secondly,

2. Secondly, Their contempt of the means of grace in these words, *Depart from us*: they could well content that the Lord should depart for ever from his Ordinances; if no preaching, no praying, no Sabbath, no sight of God amongst them, they would not much care, nor much lay it to heart, nay they also desire it, they say unto God, *Depart from us.*

3. Thirdly, The prophanenesse of their lives: They say unto God, *Depart from us*: though few say so with their mouths, yet by their lives, so they live, as they behave themselves.

From the first of these, viz. a wicked mans contempt of grace, we observe this Doctrin.

Doct. *That a wicked man does not so much as desire saving grace.*

For the clearing of the point, wee will define the true desire of grace. *A true desire of grace, is a super-natural appetite* to grace not had, for the goodnesse of it. There are four things in the true desire of grace.

First, It is an *appetite of the soul* to grace; when the heart doth even go out of it self for the obtaining of grace: there are words in the 119 *Psal.* 3. *vers.* which sets it down expressly, by the *hungry soul*, the word signifieth, a running soul, a soul that not only goes to grace and the means of grace, but runnes to it with an eager desire and speed. An hungry appetite, which signifies an hunger unfained, which is

1. First, *Unsupportable* without meat, so that hee that truly desires grace cannot bee without grace. As one said, Take away heaven and you take away all from mee, so it is with the poor soul, take away grace, if it bee out of hope of grace, it can never rest, it can never bee the want of it.

2. Secondly, *Insatiable*, without meat, nothing can satisfy hunger meat, though hee had all the wealth in the world, yet hee could not bee satisfyed without meat. So it is in the true desire of grace, give one all the gold of *Ophir*, all the honours and pleasures of the earth, all contents under heaven cannot satisfy him, but grace he must have, grace, no content in any thing else, but grace, grace.

3 Thirdly, Hunger is *Irrepulsable*, it will bear no repulse of all, when it will afford to give large summes for mean food, nor of him, as appeareth by the woman that went five miles in the famine for food, it will bear no repulse: for were a man a Lord, it would make him rather than withstand it. So the true desire of grace is irrepulsable, who so truly desires it and cannot get it, hee will not let God alone, nor suffer him to rest, but begs and cryes for it, oh! hee could be content to give all hee hath for it, and if any thing in humblest kinde, he will willingly cast it off, be will go through thick and thin, he will endure any contempt, any disgrace, for it. If he suffer any disgrace any reproach for grace, he glorieth and rejoyceth in it.

4. Fourthly, Hunger is humble, it is not choice in its meat, if it cannot have pleasants and dainties, it will bee content with Farmers food, yea any thing. Pigeons dung will bee good food, so hee that truly desires grace, is of an humble heart, he can be content to welcome children crummes, and account it preferment to sit with Christ his dogges: though with *Paul* widow they wash the Saints feet, though with *David* they bee door keepers in Gods house, yet so they may have grace, they care not though the whole world trample upon them, though they be accounted the off-scowring of all things.

2 Secondly, It is a *Supernatural* appetite, and that to distinguish from a

natural, which natural men have, and not here grace. Every man naturally hath a care of his own preservation, wherefore loving life can not bee saved, but must eternally perish in hell without grace, hee will desire it as a man may give way to cutting off of his arm or legg, rather than his whole body should perish, though hee hate the cutting off of those members, yet seeing an unavoidable necessity, that otherwise hee must dye, or the like, hee doth willingly desire it. So the foolish Virgins *Mat.* 25. desired Oyl in their Lamps, not because they loved light, for their deeds were full of darknesse, but they saw they should bee shut out of heaven and cast into hell without it. As a dogg that desires to vomit, not because he hates the meat, for afterwards he licks up his vomit again, but because something troubled his stomach. So many a man vomits out his lust, gives over his drunkennesse, whoredome, pride, malice, and many other sinnes, because they trouble his conscience, and hee is evidently convinced that hee must go to hell if hee live in them; but when his conscience is quiet again, and the pinch over, hee doth willingly yeeld himself to all his former lusts. Some have shewed from that place, 1 *Pet.* 1. *vers.* 12. that the very devils have desired the knowledge of the redemption by Christ, though others bee of judgement that it is not the meaning of the Apostle in that place, yet certainly it is a truth, for hell were no hell if damned men and damned devils, did not desire to escape it, but this is not the desire of grace, it is a super natural appetite.

Thirdly, It is an appetite or desire *After grace not had*: the love of Grace is a good thing whether had or no; delight is in good when had, desire is in good though not had; a good though wee attain it not, not possesse it, yet wee love it, because wee judge and see it to bee good, or to have goodnesse in it, and therefore wee finde wee delight in it when wee have it, and in the want of it wee desire to have it. A man may desire good that hee hath, but then it is imperfectly had, which may be two wayes. 3.

First, In regard of the haver of it, or person having it, by reason of some incapability in him of not receiving it. Grace is a whole thing, so is faith, repentance, love, zeal, &c. they are whole, and intire graces, which go together, but because wee see how good they are, therefore we desire them in a high degree, that desire is of grace not had, it is plain, *Esa.* 55. 1. 1

Secondly, In regard of the thing had which cannot be had, but successively, as a Sermon cannot bee delivered all in a word, but something must succeed, wherefore if there bee any goodnesse in a people, seeing and hearing the goodnesse of one part, they will desire the other. 2

Thirdly, For the goodness of it, or that is in it, a wicked man may desire grace for some other reason, but never for the goodnesse of it, a swine may desire to bee raking in the dung-hill where there is a pearl, but it is not for the pearl, but for the muck that is there. So as long as the Gospel and plenty go together, the Gospel, and Father, and Mother, and Wife, and Lands and houses, and Life go together, so long they will hear the Gospel and seem to love it, but when the Gospel, and these things part, then they and the Gospel part also. But the true desire of grace is for the goodness that is in it. *Balaam* could desire even the very heart of a righteous man, but it was when hee should bee dying: for hee saw that if hee had it, there was hope of heaven and salvation, but otherwise hee must down to hell. But this desire is nothing. Now that 3

the true desire of grace is not in a wicked man, is clear from Isay 33. 2. where the Prophet speaking of Christ, who is the fountain of all Grace, saith thus. *There is no form nor comelinesse, and when we shall see him, there is no beauty in him that we should desire him*; this is meant of the body of Christ, for as the learned have writ, Christ had all parts in the perfection of a body, and of his soul, for it was replenished with all Divine graces. In him dwelleth the fulnesse of the God-head bodily, and therefore there was beauty enough in him to have ravished all Angels, yea all the world, and ten thousand more if there were so many. But men in their natural estate see not this, wee that are carnal, wee that are sinfull, wee that are in our sinnes, wee that are not truly changed nor renewed in our minds, wee see no beauty in him that we should desire him, unlesse hee will bring gold and silver, Hawks, and Hounds, Cards, and Dice; if hee would bring these, then wee should see some beauty in him, but if hee bring nothing but weeping and mourning and repentance, the strictnesse and precisenesse, mortifying and crucifying their earthly members, there is no beauty in these things that wee should desire him; wicked men may have a would, but not a willing desire, they will thus and thus, but as the old Proverb is Wishers and woulders were never good housholders, but there is no true desire in them of saving grace.

Now as no love is love indeed, but true love, otherwise it is hatred, no fire, fire indeed, but the true fire, no holinesse, holinesse indeed, but true holiness, for otherwise it is but hypocrisy, so no desire is desire indeed, but true desire.

Reas. 1 First, Because grace is above the reach of nature, and therefore as Asse cannot desire to bee a man, because hee cannot conceive better of a man than of himself, for an Asse seems best to an Asse, a drunkard to a drunkard, a whore to a whore-master. Now if so bee that a natural man cannot conceive better of grace than of himself, hee cannot desire it: if all the world were fools except one man, that one man would bee accounted the fool, and all the rest wise men. So bee that is a true natural fool is highly accounted of by his fellows: so a natural man accounts of spiritual men as mad men, The spiritual man, saith the Prophet, speaking in the language of wicked men, are mad. 2 Cor. 2. 14. *The natural man perceiveth not the things of God, for they are foolishnesse unto him*: a natural man may perceive sweetnesse in the world, in his gain, in his profits, in his pleasures, in his delights and vanities, and in his lusts, for these things are carnally discerned; but not in the things of God, *for they are spiritually discerned*, a wicked man may have a great deal of knowledge, that a child of God cannot speak of more truths, nor understand more than he doth, but though a wicked man understand spiritual things, yet not spiritually, but carnally onely, and in a carnal sense: this is the reason that a worldling had rather have a 1000. pound, than true grace, that the covetous man had rather bee in his counting house, accounting his interest money and his gains, than at the house of God to hear a sermon; because they are carnally discerned, but these things of God are spiritually discerned. If wee that are the ministers of God could drop shillings and pounds amongst men in our preaching to them, they would come to the Church more duely, and hear more eagerly and affectionately; but when wee deliver the things of God and the everlasting Mysteries of Salvation, which are above their reach and understandings, if they come to Church, they can sit quietly in their Pews, being no whit affected with the word as if it were nothing

 them. Second-

Secondly, Because *Grace is contrary to nature*, fire cannot desire wa- *Reas.* 2
ter, nor water fire, because they are contrary, one expelling the o-
ther, for either the water will quench the fire, or else the fire will
lick up the water; so nature and grace do thwart one another. Na-
ture would have a man love himself, Grace forbids it, and com-
mands to love God. Nature would have a man to bee wrathfull,
cholerick, and given to revenge upon every small provocation; but
Grace forbids all these and the like. *The wisdome of the flesh is enmity*
against God, Rom. 8. 17. Take Nature in its best wits, take a natu-
rall man in his best understanding, best apprehension, and sweetest
affable disposition, take the very flower and height of nature, though
never so learned, and yet it is at enmity with God and grace, and
therefore impossible it should desire Grace. Hereupon it is that the
Magistrate neglects true justice, is cold or lukewarm in the cause of
God, let Grace call for the contrary; Fathers and Masters will not
Catechise and instruct, and bring up their children and servants in the
knowledge and fear of the Lord, though Grace reprove them never
so bitterly for the neglect of it. Divers Christians will bee earthly,
dead, lukewarm, let Grace stirre them up never so earnestly, yet still
Grace is not welcome, it imposeth things contrary, suppose a man
should come to a fire, and use all the rhetorick and arguments to per-
swade it not to burn, let him threaten it, burn not fire, if you do I
will pull you all to peeces, yet it will burn still; for it is contrary to the
nature of fire to suspend burning, so it is contrary to nature to suspend
its lusts.

Because Grace is not only above and contrary to nature, but it is a hell *Reas.* 3
into nature, grace is a hell to a natural man. Now a Rogue cannot desire
the stocks, a theif cannot desire the Gallows, nor a vagrant the house of
correction, no more can a Natural man desire Grace, for Grace arraigns
and commits a man and sends him down to hell gates, into hell it self, if
he repents not. I grant a wicked man may think he desires grace, when
he wisheth, O that I had Christ, O that I were the child of God and that
I had Grace; but if one should come to this man and tell him what it is to
bee a child of God, to have Christ and grace, that thus and thus hee
must bee qualified, hee must take up the Crosse of Christ, and follow
the precise and strict rules of Christ, and the directions of Grace; this
man then would even hate those conditions, and so consequently his
former wishes, Amos 5. 18. *Woe unto them that desire the day of the*
Lord, to what end is it for you? the day of the Lord is darknesse and not
light. As if the Prophet had said to all wicked men, you think you
desire the day of the Lord, that Christ the Saviour might come into
the world, but to what end is it? I tell you the day of the Lord is not such
a day, Christ is not such a Saviour, as you do imagine: *The day of the*
Lord is darknesse and not light, a day of sorrow, of grief, of Condemna- Mal. 2. 17
tion unto you: So the Lord complaineth by the Prophet, *You have* Mal. 1. 12, 13
wearied me; wherein have wee wearied thee, say they? For have prophe-
ned the Table of the Lord, you have snuffed at it, saith the Lord: But who
desire the comming of the Lord; yea saith the Prophet, *The Lord shall*
suddenly come, but who can abide the day of the Lord? or who can stand Mal. 3. 1, 2
when hee appears? For hee is like Refiners fire, and like Fullers Sope:
Thou desirest Grace, thou that livest in thy sin; I tell thee that is hell
and vengeance to thee; for it commandeth thee to crucify thy lusts,
and to descend unto the gates of death, in the true humiliation of
thy soul, or else it will damn thee in everlasting condemnation of
hell.

Because nature in a wicked man is in its full strength, how if nature in the child of God, in whom it is in some measure mortified, and subdued, bee such an opposite and enemy to the working of Grace, stirring up cursed lusts, and the like, to quench the motions and comfortable living of Grace; how much more when nature is in its full power and force where there is nothing else? But meat into a dead mans mouth, and there is no absolute resistance. The child of God is like a sick man troubled with ill humors and diseases, hee hath true desire of Grace yet weak and low, not raised to that height and power which they shall bee, when they are perfectly recovered. Therefore the Apostle exhorts the people of God, 1 Thes. 5. 19. *Quench not the spirit*, because even in them there are some lusts, and corruptions springing out of the heart, which will be ready to put out the fire of Grace.

Use 1. This is for comfort for all poor broken hearts in whom God hath ingendred the true desire of grace, let such know that the first step to Grace, is to see they have no grace, and the first degree of Grace, is the desire of Grace: it is not with the body as with the Soul, if you will bee healed you shall bee healed; a man may desire to bee healed corporally, and yet his disease continue upon him; but it is not so with the Soul, if thou wilt say Christ heal mee, thou shalt bee made whole. If a man have but the true desire of Grace, it shall bee given him. *Psal.* 10. 17. *Lord thou hast heard the desire of the humble*, when the poor soul is humbled before God in the sense of the want of Grace, and breathes and desires after it, the Lord will grant such desires. So *Psal.* 145. 19. *He will fulfil the desires of them that fear him, he also will hear their cry and will help them.* One said the greatest part of Christianity, is to desire to be a christian. And another said the total summe of a mans Religion in this life, consists in the true desires of saving Grace. This was the perfection that Saint *Paul* attained unto, Rom. 7. 18. *To will is present with me, but I finde no means how to perform that which is good.* Saint *Paul* yee I know was the child of God, and one dearly beloved of God; yet there was the pitch of his godlinesse, it consisted more in desire, than in accomplishment. Canst thou approve by evident and sound arguments that thou hast the true desires of Grace? then know for thy comfort that the Lords spirit of Grace hath been moving and stirring in thee, Phil. 2. 13. *It is God that worketh in you, both the will and the deed*, and that of his good pleasure, not onely of his bounty, from whence hee hath bestowed many graces, even upon such as hee will damn afterwards, for their accursed abuse of them, with the neglect of the power thereof. But if God have set thy will, and the stream of thy affections and desires to himself and to grace, it but thy will, yet it is Gods good pleasure from which hee did at first elect thee, and gave his sonne to redeem thee. As it is with sinne, so it is with Grace in this; The desire of murther, is murther, the desire of adultery, is adultery, the desire to steal, is theft: So it is with Grace, the desire of Faith is faith, the desire of repentance, is repentance: but thou wilt say, What good is it to desire to believe and not to believe; to desire to repent, and not to repent, to desire to have an humble heart, and a broken heart, and yet not to have the heart humble and broken? I answer, he that hath the true desire of Grace, hath the greatest part of Grace. Suppose a man should bee scraping and raking and grinding the face of the poor, to hoard up a great deal of treasure and riches to himself; which I pray you is the greatest part of his covetousnesse,

the laying up of the money, or his greedy desires and oppressions. Surely I judge his covetous desires and oppressions. For any even a child of God, may lay up and gather riches, when it pleases God to cast them upon him, so that it is not the having of Riches, but the coveting of them that proves a man to bee a covetous man. For not onely great Usurers and oppressing Land-lords are covetous worldlings, for I tell thee covetousnesse may be in a begger, and under thy leather coat, if thy minde bee running after the world, thou that art never at quiet, but thy heart, thy head, thy hand, and all is taken up after it, whether thou accomplish thy covetous lust or no, yet thou art one of those covetous persons spoken of in 1 Cor. 6. 10. Suppose a man should attain to a great measure of Grace, that hee is marvellously humble, marvellously zealous, marvellously holy and strict in all the wayes of God, I would know which is the greatest part of his Grace. I suppose his strong and vehement desire.

Secondly, Set it forth by a similitude, suppose a man should bee in a great strait; that all his goods were to bee confiscated unto the King: now an execution is ready to seise upon them, unlesse speedily hee make them over to some friend, who will keep them for him, now may bee his friend is an hundred miles from him, so that by no meanes hee can come to him, now hee thinks, Oh! that I had such a friend, whom if I could but come at, I would cast my whole estate upon him, and repose much trust in him. So the soul that apprehendeth the wrath of God, and the curse of the Law ready to seise on it for damnation, it would fain go to Christ, but hee cannot tell how, the sense of his vilenesse keeps him off, oh! hee would bee glad to leave and cast away all his lusts, and dearest sins, and take up the cause of Christ, and if hee could but reach Christ, oh! then hee would think himself safe, hee would lay all upon him, his very soul and Salvation. Certainly this man hath true Faith in Christ; for a man would trust him well, before hee would cast his whole estate upon him. There is an excellent place for this in Hag. 2. 6, 7. *I will shake all Nations, and the desires of all Nations shall come*: where are three things.

2.

First, Its a marvellous instinct of the Spirit of God, whereby hee stirres all the children hee hath in the world, humbling their souls, and terrifying their consciences upon the sight of their sinnes, and they stand in the calls off, cast-aways.

1.

Secondly, Their desire of Christ.

2.

Thirdly, *The desire of all Nations shall come*, that is, Christ shall come, where observe that Christ is not called the assurance, but the desire of *all Nations*, because that there is no child of God, but doth truly desire Christ, though many bee his who have not the assurance of it: never did any man desire to eat, which had not eaten before, so [I desire to believe] comes from [I do believe.] Let then none bee troubled, and fear and complain for the want of faith, for true desire springs from faith as the root of it.

3

Hence wee may see, that Grace which wicked men desire, is not true Grace.

Use.

You will say men come to Church, they pray, they come to the Sacraments for Grace; they professe they would have grace, and will you say that they do not desire it?

Obj.

I answer with Salomon, *The Soul of the sluggard desireth, and hath nothing; but the Soul of the diligent shall bee made fat.* As it is with a sluggish man that desires his ground should bee tilled, but yet will take no

Ans.

pains

paines to plough it; who desires that his business should go forw[ard] that hee might have the harvest, yet will not bee at the cost and [pains] gets neither for it; hee may wish and desire a harvest, but shall have nothing: So the Soul of a sluggish Christian, of a lukewarm profes-sor, desires faith and repentance, but gets neither, but the soul of a diligent Christian shall have enough to justify him, Grace enough eternally to save him. But the soul of a carnal Christian desires Faith, but gets but a lazy faith, a faith that will not justify him, a lean or perhaps a lazy repentance that will not save him, a dead performance and profession together, Rom. 11. 7. *Israel* saith the A-postle, *hath not obtained that which he sought for, but the election hath obtained it*, first carnal *Israel* sought for the promises of Christ, but they got it not, but the Election hath obtained it.

Obj. 2. Oh but our Saviour saith, *seek and ye shall find.*

Answ. 2. I answer, true, if you seek *well*; this word is of few letters, but of great force, it is the very form of all Arts; for Rhetorick is the Art of pleading well, and Logic of disputing well, so is Divinity the Art of seeking well, of living well; it is nothing to desire Grace, un-lesse you seek it well: the truth is, a wicked man desires not true grace, but something that seems to him to bee true grace. Now suppose a man were sick, and five pills would cure him, hee thinketh four will do it and therefore neglects the fifth and dyes for want of it. So a man hav-ing his conscience convinced from the word of God, that unless he have such and such faith, such & such Graces of the Spirit of God, such know-ledge, such holinesse, hee shall be damned. Hee thinks if I can bee but thus and thus, if I can do but thus much, I shall bee saved, where-upon he will hear the word of God, hee will pray, hee will keep the Sabbath, give over his and that sinne, leave his drunkennesse, his swearing, and yet when all comes to all, hee goes to hell. Why? be-cause true grace which was commanded, and which he should have had, hee accounted and called Puritanisme and preciseness, and re-jected as a superfluous thing; hee thinks if hee can attain to such a pitch as to live justly and quietly, and to bee well governed, and to follow his particular calling, and keep the Church, and perform some good duties, though hee bee not zealous for God, not in the wor-ship of God, will not indure reproach for Christ, and for his strict pro-fession: such a one shall bee damned though hee have all the Grace hee looks for. A crimson shooe cannot cure the Gout; so fine comli-nesse of carriage in a natural man, cannot heal the infection and poy-son of corrupt nature. An Asse is an Asse still, though hee bee never so well trapped: so a natural man is a natural man still, though ne-ver so well qualified: Hath hee love, hath hee knowledge, meeknes, gentlenesse, and a kind of humility and liberality? comes hee to the Church, hears the word, receives the Sacraments? yet unlesse he bee mortified and converted, changed and renewed by the spirit of God, it is impossible hee should bee saved; Tit. 2. 11, 12. *The Grace of God which bringeth salvation, hath appeared unto all men; and teacheth us, that we should deny ungodlinesse*, &c. as if the Apostle would give us to understand that there is a grace that bringeth not salvation, but that which bringeth salvation teacheth us to deny all ungodlinesse and worldly lusts, and to live soberly, righteously, and godly in this pre-sent world: if then that Grace thou desirest and hast attained to, teach not thee to cast away all sinfull corruptions, and do not make thee live holily, it cannot bring thee to heaven. *This grace which* (saith the Apostle) *teacheth us to deny ungodly lusts*, as if hee had said, I know

know is hath appeared to all, all the world hath it offered to them, it hath appeared to them, but they will not learn of it, to deny ungodlinesse, and worldly lusts, and therefore in stead of Salvation it bringeth Damnation to them, but it teacheth us and brings Salvation to us. But now because men are apt to say every one boastings, that they desire grace, therefore for the third use

Use. 3 Come, examine thy self or thy soul, and we will lay it bare before the Lord, that if thou hast Grace thou maiest know of it, if not, thou mayest bee convinced of it, and so perswaded in time to seek truly for it.

Now if thou hast a true desire of Grace, then it purifieth the conscience from all dead works. If thy Conscience now tell thee, that thou hast any sinne and corruption, that thou art not willing to lay off, it is an evident demonstration, that thou hast no true desire of Grace. A man that hath his hands full of base luggage, if a pearl should bee at his feet, unlesse hee empty his hands hee cannot take it up, and therefore if hee will not cast away that base stuffe, wee would say hee hath no minde to the pearl. Now thy hands and thy heart are full of corruption, so that though Grace lye even at thy feet, yet thou canst not receive it up, unlesse thou empty thy hands and thy heart.

1 Mark, 1 Wherefore if there be any lust, though never so dear, any bosome sin, which thou wilt not part with; it is an evident sign that thou hast not a true desire of Grace. *Heb.* 3. 12. Willingness and desire to live honestly, and a good Conscience are joyned together, noting, that so a man cannot have a desire to live piously according to Gods will, but hee must have a good Conscience in all things: If then thy Conscience tell thee that thou wilt swear now and then, thou wilt tell a lye upon occasion and be scandalous to others now and then, and wilt reserve some passage for thy lusts; know that thou canst not, thou dost not desire Grace. For true Grace animates the soul to lay off all hindrances of the Grace desired.

2 Mark, 2 It is a vehement desire, if true; a lukewarm desire is no true desire. As a man hath a desire to a peece of cloath, and goes to the Draper shop to buy it, hee judgeth it to bee worth twenty or forty shillings, now if the Draper should hold it at three or four pound, hee scorns the motion, and flings away with detestation of it; he desired it, but his desire was stinted, upon such a condition, at such a price above which hee loathed it. This is the reason why the Ministers of Christ are so unwelcome to men, and their Ministery too. Because they would bring the men beyond the price which they would bid for Christ and Grace; they would willingly have Christ, have faith, have heaven, but they are loath to take so much pains, to bee at so much cost, as they must be at, if they ever have it. Suppose thou give over thy Whoring, thy Swearing, for grace, yet if not thy company keeping, thy lying, thou hast no true desire of Grace, though thou give over all thy gross sins, yet if thou retainest thy deadnesse, thy lukewarmnesse, though thou give over all thy sins save one, though but in a corner or a nook of thy heart, though I say thou come to this price, yet unlesse thou give all thou hast, no true desire of Grace. For the man that truly desires Grace, his desires are vehement, such as will part with all things for it, 2 Cor. 7. 11. *Yea what vehement desire*, the word signifies desire upon desire, one desire upon the back of another, and all for Grace, Gen. 30. *Give me children or else I dye*, saith *Rachel* unto *Jacob*: So the heart cryeth unto the Lord for Grace, as for a thing without

which

which it perisheth; *Augustine* saith, that the desire of Grace is the thirst of the soul, it is a burning and gnawing desire, that will confound a man with desiring. Here therefore the whole world is convinced of their unprofitable desires. For what dead prayer? what dead hearing? what dead receiving? as if men would teach God how to deny them, or as if they would bid the Lord keep his graces. They will come and say prayers, and give an eat, but they have no burning nor thirsting desire.

3 *Mark.* 3 Delight in the means of Grace: though delight be an effect of true desire, yet it is a sign of Grace, because grace in *potentia*, is in the ordinance of God; therefore the man that desires grace, he will delight in the Ordinances of Grace; he that desires learning, delights in reading and studying the means of it: so he that desires mortification, delights in the powerful preaching, whereby he may have all the corruptions of his heart layd open; he that desires Grace, delights in all the means of it, Psal. 37. 4. *Delight thy self in the Lord, and he shall give thee the desire of thine heart*; Doest not thou only pray, but doest thou delight in prayer? Doest not thou onely hear the word, but delightest in hearing the Word? doest thou not onely come to the Sacraments, but delight in the receiving? Then thy desire is true desire, when the heart hath this delight. there is an inward drawing the heart to it: Canst thou finde a forcible tugging and moving of thy heart and soul to all holy duties; that thou canst not but must at them: but if thou art aukward and untoward unto holy duties, to the worship of God, thy desires are counterfeit.

4 *Mark.* 4 The more delayes the greater desire, delayes are as Oyl cast into the fire, which makes the flame the greater. As a stone the further it is from its center, the faster it goes to it: so if thou dost truly desire grace, the longer thy soul is before it can attain it, the more thou art affected after it. The Comick hath a pretty Proverb, When a man is a thirst, it is a miserable thing to go digge a Well to quench it, for every shovelfull will but aggravate his drought: So it is with men that desire grace: Prov. 13. 12. *Hope deferred maketh the heart sick*, when a man desires are held off and still deferred, that yet hee cannot have it, it doth even make the heart sick with grief: a man that wants health is sick because hee cannot get it, hee tumbleth, and tosseth, and turneth from this side to that side, cannot bee at rest, so the soul that truly desireth grace, is even sick for it, it cannot have content in this not in that, it is never where it would be, it is as a stone cast up from its own center, till it have gotten Christ and his graces; every delay, though never so small, seems tedious to a man at such a time. But on the contrary, thou hast been without grace, it may be these 20. 30. 40. 50, or 60. years; what are thy desires? are they more than before? No, but as before, so they are still; as thou didst pray before, so thou prayest still, as thou heardst before so thou hearest still, and as thou was faint in thy desires, so thou art still. and such are thy endeavours, it is an evident argument that thou didst never truly desire Grace; true desire the longer the more earnest. Therefore the Prophet beginnes his prayer, Psal. 13. with a *How long Lord*, shall I have this proud heart, shall I never be humble? *How long Lord* shall I have this unbeleeving and impenitent heart, shall I never have faith to rest upon thee, and repent of my sinnes committed against thee? *How long Lord* shall I have such a dead heart, such earthly affections in thy worship and service, shall my heart never bee quickned, and my affections never drawn to thee, and inclined nearer to thy service? *How long Lord* shall my

heart

heart bee under these corruptions, shall I never get victory over them? how long shall I serve the devil, shall I never serve my God? how long, ere I shall be a fit for for heaven, as I have been for earth? If thy desires bee true, then thou hast gotten some grace: As it is in the veins of a mans body, the more they are opened, the more they are filled with blood: and as the bellows, the more they are opened, the more they are filled with wind: so it is with the heart, the more it is opened with enlarged desires unto God, the more it is filled by God with grace; the *Psalmist* hath a sweet passage, *Psal.* 37. 4. *Thou hast given him his hearts desire*, there is no desire on mans part, but there is a (*hath given*) on Gods part, *Psal.* 145. 16. there is no living thing in the world that can desire, but the hand satisfieth the desire of it. Examine therefore thy self, hast thou desired Faith, and yet doest thou distrust God? hast thou desired repentance, and doest thou live in thy sins, never the humbler, never the lowlyer, for all thy desires but as thou wast yesterday, so thou art to day, as the last week, so this as the last year, so this? certainly thy desires are not true. For then thou shouldest finde God satisfying of them: as thou desirest so thou speedest: little desiring, little speeding; great desire, great speeding: A lamentable thing it is, that the desire of Grace, so great a thing, should bee so little esteemed in the world; men say they have good desires, but they are like wicked Godfathers and Godmothers at the Font: who if the Minister asketh them, Do you forsake the devil and all his works, the vanity and pomp of this world? &c. We forsake them all: Now let the Devil but tempt them to pride, malice, drunkenness, revenge, and the like, presently they yeild to it, they say they forsake them all, but they do but lye. So ask them, Do you desire grace? Yes, that is my desire, saith one, and I desire it saith another, but they desire not to cut off their sins, or if they do, it is as *Saul* cut off the witches, he cut them off with one hand, and required of them with the other, when he was in a straight: So men can bee content to cut off their sins, till a pinch come to draw them to them again, they can lay aside their covetousnesse, till a bait be offered them, to revenge again, to drunkennesse again, and so to gaming, whoredome, and the like: that these men do not desire grace is evident. 5 *Mark.*

They that truly desire Grace, desire the means of Grace: men that desire a crop of corn, they will bee at the cost, charges, and pains, for plowing, harrowing, and sowing of their ground, and all other requisites, but notwithstanding their desire of Grace, they are loth to bee at the cost and pains to hear the Word of God and keep it: *Paul* and *Barnabas* going to *Pisidia*: *Paulus Samius* hearing of it, presently desireth to hear him Preach: no sooner can a faithful man come to a Town, but the godly Christians will bee at him, to preach to them: No sooner did the *Eunuch* espy *Philip*, but he presently calls him into his Chariot to expound the Scriptures to him: But thou mayest hear the word every Sabbath day, but it may be thou wilt sit at home at the Alehouse, or if thou hearest, it is but with a light ear: Christ hath commanded thee to pray for Ministers, how many prayers hast thou put up to God for faithful Ministers, such as may break to every one his portion in due season? I fear there are many thousands amongst us, to whom these things are as Riddles, men do not desire

the breath of Grace. I know there are many talkers, but few doers, talkers by the ell, but doers by the inch, men must first bee doers and then talkers; some are onely great speakers of Religion and holinesse: and now you all sit in your Pews, I know not which is the best Christian among you, you all hear and look up on the Minister, but the trial is anon when the Church doors are shut, and you gone home to your houses, by your meditations, repetition, prayer, and the like duties, to engrave it into your hearts, and that your lives may bee guided by it. Many hearers are like Ale-houses, with fair inscriptions engraven at the entry or walls of the house, as love God, fear God, honour the King, pray continually, be watchfull, and the like; yet there is nothing but drunkennesse, and cursing, swearing, and all hellish ungodlinesse within: So it is with them that make fair motions, fair shews, like *Ezekiels* hearers; they will hear well enough, but they do not; As talking without doing is nothing, so there can bee no doing without talking; a man that hath true Grace, hee desires to bee speaking of it; wee beleeve, and therefore wee speak; if a man have Grace in his inward Soul, it will cast forth a savour into his lips, it will season his speech; the voluptuous man talks of his hounds, and Hawks; the Drunkard of his cuppes; the worldling of his plough and Cart, and Cows; the Trades-man of his wares, and the women of their household-stuffe, this or that matter, but scarce a word of God, or the work of Grace.

Men desire not the companions of Grace; like to like, and as the Proverb is birds of a feather will flye together; Where shall we have the Drunkard, but at the Ale-bench? the whore-master, but at the drabs house? the gamester, but at the gaming-house? the worldling, but with worldly men? They cannot indure the society of the Saints, for they cannot rip up an oath, but some *Paul* will rebuke them saying, *My brethren, swear not at all*; they cannot tell a lye, but some *Jehu* will tell them of hell, *That they shall have their part in the lake that burneth with fire and brimstone*; they cannot drink a pot or two, and bee a little merry, but some *Paul* will tell them that *Drunkards shall not inherit the kingdome of heaven*; they cannot play the wantons, but some one or other that takes Christs part, will check them and tell them that *Hell openeth her mouth wide to receive them*. I never read in any history, sacred or prophane, that ever any of the governours of *Sodome* did visite *Lot*, but when they would have done him mischief.

And again, when they desire not the works of Grace, Grace bids men live in love and amity, and forgive wrongs, now where men conceive malice, and revenge, and receive 6. 10. 20. Sacraments and swallow up wrath and hatred, and spend a thousand shillings in revenge, these desire Grace no more than the Devil: nay, Grace will teach a man to deny his lusts, and sinfull pleasures, and corrupt desires: I know many think they desire grace; O they would have it fain, but they will not have it in Gods sense.

There was a fool sent to fetch wood from the stack, hee would not go up to the top of it, but stood pulling at the bottome, and had got but a few sticks, which if hee had gone to the top, hee might have had a great many more in lesse time, but while hee was pulling at the bottome, at last the whole stack fell upon him, and killed him. Just so it is with all men, all the world hath a stack of sin, lying upon their backs, and consciences; now they must take

take away the whole stack before they can bee converted: True it is, men pray, O Lord convert mee, O Lord give mee thy grace, but they cast not away all their sins, they may be a pulling at this or that, but retain others; they live in their deadnesse and lukewarmnesse in Gods worship, and in carnal performance of Gods duties; at last the whole pile of their sins falls upon them and damns them, body and soul in hell for ever.

And lastly, It is an evident sign that men have not true desire of Grace, for when Grace is offered, then they will not accept of it nor take it. Can a man desire an hundred pound, and yet when it lyeth at his feet, and offered him, will not take it up? God offers thee grace, he calls by his Ministers, *How long will ye love foolishnesse? forsake your wayes yee foolish, and yee shall live, and walk in the way of understanding*, Proy. 8. But now men will not, they cast grace from them. I tell thee hereafter, thou mayest desire Grace when Grace will not be found; *Thou shalt seek mee, but you shall not find me*; saith Christ. Now I bid you repent, *but you will not beleeve and receive the Gospel, but the time shall come, that you shall seek for me*, and that grace which was offered you, *but you shall not finde me*, Ezek. 24. 13. *Because I would have purged you, and thou wast not purged, thou shalt not bee purged from thy filthinesse any more, till I have caused my fury to rest upon thee*: even so the Lord saith to every soul, to whom hee offers the means of Grace, Because I would have converted thee, and plucked thee from thy sinnes, but thou wouldst not, I would have purged thee from thy drunkennesse, and whoredomes, and from the foul filthinesse of your corrupt heart, but yee have neglected and contemned all those means of purging, wherby I would have purged you. Therefore now mark Gods final sentence upon thy destruction, *Thou shalt never bee purged, thou shalt cry and call for mercy, yet thou shalt never have it*;

Mark it now, yee that have Grace preached unto you, and will not take it, now accept it, God will not let you have it hereafter, if you would never so fain, but they that neglect Grace now, grace will neglect them hereafter.

But how shall we get our hearts truly to desire grace?

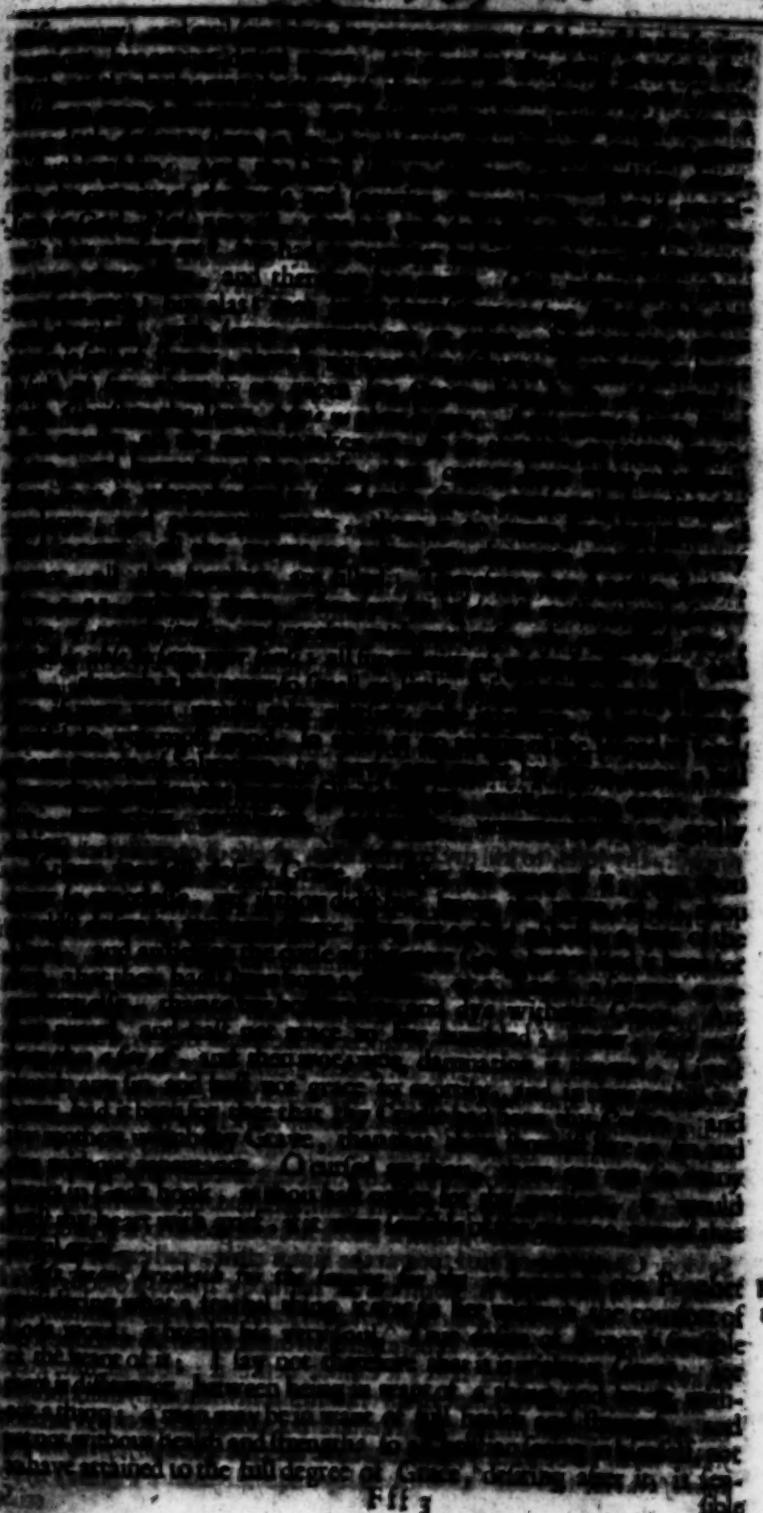
Answer, first, Learn to know it: Grace is such an admirable thing, that if men knew it, they could not but desire it. All men desire good, though it bee but a seeming good; this is the reason that drunkards desire drunkennesse, and angry men revenge, because they conceive a good in it: but if the drunkard did but know and consider, that his drunkennesse would lead him to hell; if the angry man knew that the end of his envy was damnation, they could have but a small (if any) desire to them, or comfort in them, but if you would desire grace, then labour to know it; Teach me the way of thy Statutes, and I shall keep them, saith the Prophet, Psal. 119. 33. Psal. 9. 10. *They that know thy name will put their trust in thee.* That man that knows and is acquainted with God, that knows what it is to be patient, humble, holy, lowly, meek, and despised for Christs sake, that man will put his trust in God, and seek after such excellent ornaments, let come what will come of it, that which all men know to bee good, all men desire, and therefore few men desire the true good, because few men know it; knowledge of salvation in the Scripture is put for salvation; a man cannot have his sinnes pardoned, his heart subdued, and all his corruptions mortified, but hee must know what it is. Luke 1. 7

God never knows any, but they know it themselves, unlesse that by vertue of their knowledge, and yet live in their sin, know not God; they have perhaps an intellectual and carnal knowledge of him, but no saving knowledge of him, 1 *Pet.* 2. 9. Therefore our God, if all the learning in the world were put together in one mans, yet it is not so much as the most ignorant Child of God; though never so rude and weak in apprehension of other things, yet if hee be truly acquainted with Christ, he hath more knowledge than all the Doctors in the world, have by their humane learning.

The taste of Grace is sweet and dainty, that if wee could but once taste it, our hearts would ever water after it, and wee should have little but to the contrary evil; *Luke* 5. 39. Thou that tastest of pride, of covetousnesse, of worldly-mindednesse, thou tastest of very rank poyson; but if once thou tastest of the pure liquor, and of the good things of faith, repentance, holinesse, purity, and the like, things of God, thou wouldst never desire the other again: The Prophet David knew not how to bring men *to trust in God*, but by willing them *to taste how good the Lord is*, Psal. 34. 8. Hath there any man had the least relish of Grace, though now they mock at it, and reproach it, and their consciences tell them as much?

Before the *Israelites* tasted of the Manna, they cryed out, *what manner of meat is this?* Here is stuffe indeed, but when once they had tasted of it, they adventured the breach of the Sabbath to get it. So men cry out at the Preaching of the word, what Preaching is here? thundring indeed, of wrath and revenge, hell and damnation, and the like: what, can we not go to heaven without all this pudder and stirre? Alas, men know not the power of the word, men unfeignedly know God and his ways: like a fool hearing of a Physitian, tastes the pill, and because the pill is bitter, hee casteth away the Physitian: So thou hearest of this and that Commandement, to mortifie thy lusts, to kill thy corruptions, or else of opening hell for all, thy lips stick in these bitter pills, and therefore thou rejectest the living sweetnesse of the word of God. But I have given over my drunkennesse, my swearing, and the like will some say, yet I feel no sweetnesse by it, they say it is a glorious thing to be a professor, to do this and this, but I see no such matter. Thou fool, thou tastest but the paring and the rinde only of Religion, and dost thou therefore conclude that there is no more sweetnesse in the heart of it? Know this whatsoever thou conceivest, yet Gods people that have tasted the sweetnesse of it account it otherwise, so *David*, in the 119. Psalme 103. verse: *How sweet are thy words unto my taste! yea sweeter than honey to my mouth!*

If you would desire Grace, then purge out the ill humours of sin out of thy soul; suppose a man hath attained to some knowledge of Grace, and taste of it, yet if sin be not purged out, it will dead his desires, *Barzillai* refused to sit at the Kings table, and eat of the Kings meat, because of the evil humours of his body: So, so long as the old man is not cast off, though the soul stand in never so much need of Grace, though it feeth and judgeth of it self damned without it, yet sin pres the soul out of taste, it cannot desire it; Sin is like grease to the horses feede, it takes away his stomach, though there bee never so much meat in the rack, he hath no minde to eat: Wherefore when the Apostle exhorts men to desire the *sincere milk of the word*, 1 *Pet.* 2. 2. he first exhorts them to lay aside all malice, guile, hypocrisy,



Pſal. 119.115, 120.

Answ. 3

Mot. 1.

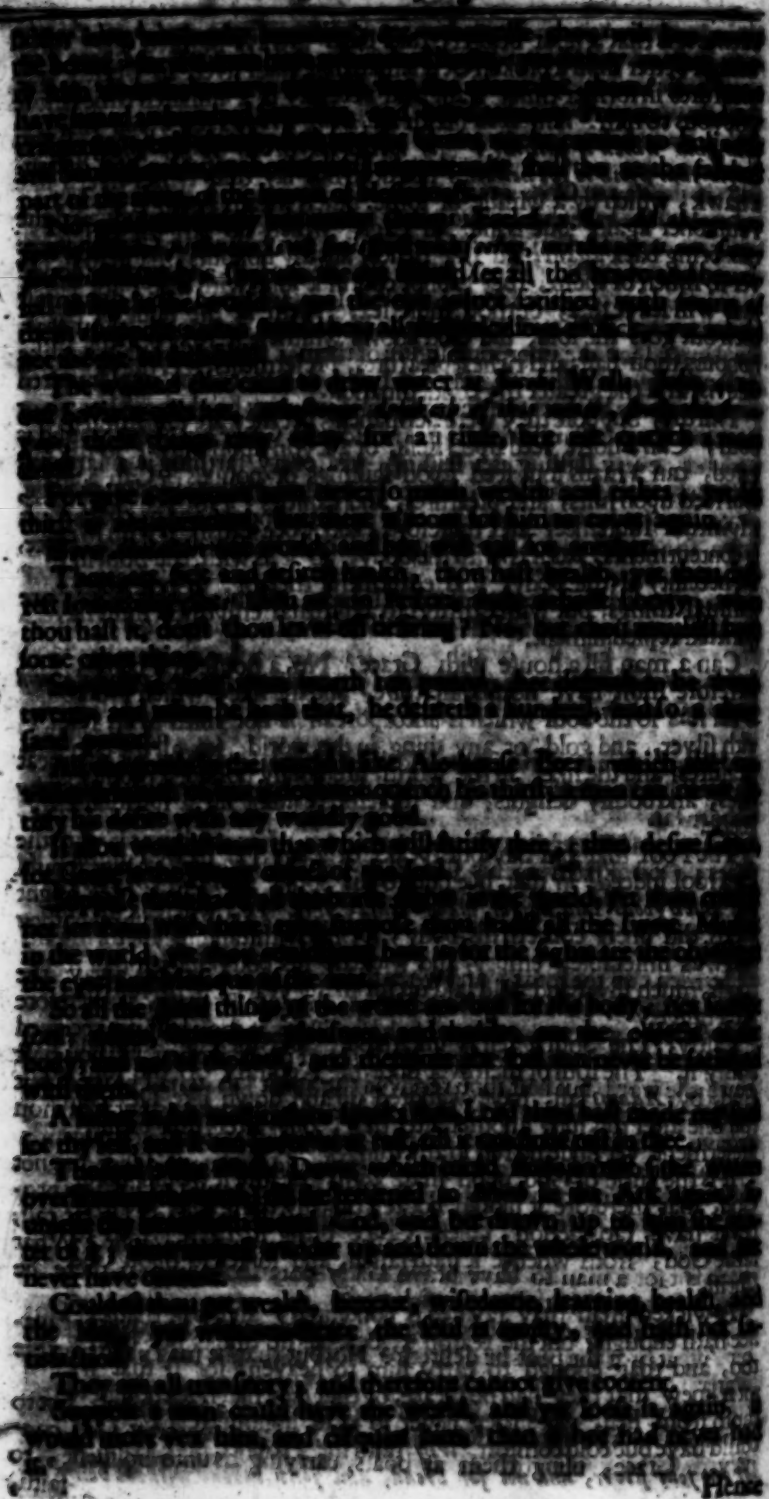
Mot. 2.

Obj.

Answ.

wych Grace, using them as boats, carrying us unto holinesse, to

faith,



whether it be that a poor beggar, that hath always indured want, can take it better than a broken Gentleman that hath lived in wealth and welfare in former time, want and necessity is a hundred times more grievous to him. *Wilt thou* (saith *Salomon Prov.* 23. 5.) *cast thine eye upon that which is nothing? for riches taketh her to her wings, as an eagle that flyeth to the heavens,* hee doth not say that riches flyeth like a hawk, which by a whistle or some other means, will come to the Falkoner again, but is like an Eagle, which no Art under heaven can bring back again; all thy riches, all thy honours, though thou never so much of them, they cannot continue long with thee; for either they will leave thee, or thou must leave them at the hour of death, then out goes the soul, and God knows whither; it may bee the more honours thou hast, and riches, pleasures, preferments, &c. the worse thy case is, and the greater thy condemnation.

Thirdly, Suppose they were permanent, yet they are unnatural to the soul; Can a horse feed upon flesh, or a Lyon upon straw? so my beloved, can a mans soul feed upon shillings or pounds? Can a mans soul feed upon lusts, and pleasures, and vanities? No, the Soul is of a spiritual substance, and therefore cannot bee satisfied with worldly contentments: as it is with the body, so it is with the Soul in this, the necessity of the body, and emptinesse thereof, is not filled with spiritual things, but with earthly, so a spiritual emptinesse must have a spiritual replenishment.

Can a man fill a house with Grace? No, a house is a body, and therefore must have houshold stuffe, and the like, which are bodies to fill it: so the Soul which is incorporeall is not filled with bodies, with silver, and gold, or any thing in the world, for all the honours, pleasures, and the like, in the world, are bodily honours, bodily pleasures, and bodily delights, and therefore cannot fill a spiritual emptinesse.

The Fool that our Saviour speaks of *Luke* 12. shewed himself to bee a fool indeed, in that hee said to his Soul, *Soul take thy ease, thou hast much goods laid up for many years*, vers. 19. whereas all those goods did onely concern his body, for notwithstanding all them, his soul was miserable, empty, and wicked; his body indeed had much goods, much silver and gold laid up for many years, but his soul had never a rag.

Lastly, The Soul it self is unsatiable, and therefore nothing can satisfy it. The soul of men ever since the Apostasy of the soul from God, by *Adams* fall, have wandred up and down like Devils, men run one after this lust, another after that, one after this profit, that preferment, yet finde no rest in any thing.

It is the curse of God upon mans soul, because it would not rest on God, that therefore it should not rest on any thing else, the soul shall never have satisfaction, unlesse Grace bring it back again to the same God, from whence it hath fallen, and to set it upon God and Christ.

A wicked man may say hee is contented, and hee thanks God hee hath enough; but the reason is, because he thinks hee hath grace too, and that enough to carry him to heaven: for if that wicked man knew that they had no Grace, or that they had not enough to free them from hell, were they never so rich, honourable, &c. yet they could have but cold comfort. *Why* saith the Prophet *Esay* 55. 2. *do you lay out your silver, and not for bread, and your labour without being satisfied?*

risfied? Why do you bestow all your thoughts and meditations, all your pains and labours to get the world, to get gain and preferment, to satisfy your lusts? Know this is not bread, it is a Scorpion; it is not fish, but a Serpent; will your feed your bodies with them for a while, and starve your souls for ever?

Suppose thou hast got all that thou canst desire of these goods, and thou commest to lye upon thy death-bed, afflicted with many pains and aches of thy body, and troubled with the stings of an accusing conscience in thy soul, some man would tell thee of thy great honours and preferments, of thy large revenews, and present thy golden coffers, and should say; Sir why do you complain of pains, and aches, and agonies? think of these things: alas; they cannot give ease to the least of thy torments, they cannot shelter thy soul from that fearfull dooms sentence, *Go ye cursed into everlasting fire:* it is not gold nor silver, nor all the wealth in the world, that can deliver a sinner from the wrath of God: wouldst thou have true good? God is onely good; hee is good in the highest perfection, hee is an absolute good without evil, all other good hath its mixture of sorrow, grief, and hatred, with love, delight, and joy. But God is the onely good, Prov. 11. 23. *The desire of the Righteous is only good,* he desires God, and Christ, and the eternal love of God in Christ to be manifested unto him, and therein hee rouls and rests himself, but the hope of the wicked is indignation, hee onely desires the base pelf of the world, but the wrath of heaven is with it, and hee shall bewail his own soul, that for such base things he should refuse the eternal good and neglect it.

Secondly, God is eminent in all goodnesse, all other good hath for the most part but one good in it, or three at the most, meat will not cloath a man, nor cloth will not feed a man, but in God there is all good, infinitely greater than mans soul is or can bee capable of. Dost thou desire riches? go to God, and then thou shalt have all that thou canst desire. Dost thou desire honour, and length of daies, even eternity? go to God.

When a man goes to one place for food, they must go to another place for cloaths; shouldest thou go to the Drapers shop for cloaths, then thou must go to another place for meat. Thou takest an hundred wayes in vain, that seekest after the things of this world if thou wouldst go to God, thou mightst have all thy desires accomplished, and all thy wants supplied at once in him.

Thirdly, God is such a good, that without him nothing is good, when thou desirest Gold, thou desirest not the earth, but the good of it, if thou couldst have the good use of it, thou wouldst not desire the earthen matter of it: the good of gold and silver, of apparrell, and the like, is from God; whatsoever good it bee, if God be not in it, it is not its self, thou hast money in thy purse, if thou hast not God in thy heart, it is not treasure, but Canker; thou that art cloathed with never such costly garments, if withall thou art not cloathed with Christs Righteousnesse, they are not garments to cover thee, but badges of thy loathsomenesse, and nakednesse before God; the gold, of thy gold; the honour, of thy honours; the pleasure and delight, of thy delights; the garment of thy garments is Gods love in them all. In joy God, and thou hast good of them all. Psal. 63. 1. *O God thou art my God, my soul thirsteth after thee, my flesh longeth greatly after thee, in a barren and dry land.*

land without water; a barren good, the Juyce and ſap of the heart, and the roote of all good is from God alone.

Laſtly, if God is ſuch a good, that if thou haſt him not for thy great good, who is of all infinite goodneſſe to his people, who have choſen and preferred for their only good; The ſame God will bee a God of infinite terrour and wrath to all ſuch as have rejected him, and choſen falſe Gods to themſelves. Is God become this evil? juſtly maieſt thou tremble, and fear all, all the Devils in hell, without the wrath of thy God, whom thou haſt rejected, the flames of Hell would not bee terrible, but the Lords wrath as a fire, and a river of Brimſtone doth kindle it. *Our God* (ſaith the Apoſtle) *is a conſuming fire*: the very hell of hell, the fire of fire will God bee to thy ſoul without grace. Wherefore if thou wouldſt deſire any thing to do thy ſoul good, then deſire Grace, grace, or elſe thou periſheſt; grace or elſe thou dyeſt; get grace, or elſe thou art damned in hell for ever.

FINIS.

FINIS.

THE CONTINUATION OF CHRIST'S ALARM TO Drowsie Saints.

WITH

A Treatise of Effectuall Calling.
The Killing power of the Law.
The Spirituall Watch.
The New Birth.
A Christians ingrafting into Christ.
A Treatise on the Sabath.

Which were never before published.

BY
The Reverend and Faithfull Minister of JESUS CHRIST,
Mr. WILLIAM FENNER,
Late Minister of *Rochford* in *Essex*.

LONDON,
Printed for *John Rothwell* at the Fountain in *Cheapside*, and *Tho. Parkhurst* at the three Crowns against the great Conduit at the lower end of *Cheapside*.
MDCLVII.

To the Reader.

Christian Reader,

HE that should speak to the praise of this Authour should commit the same solœcism that he did who writ *De laudibus Herculis*, of the praise of *Hercules*, whom no man ever dispraised. Should all men be silent, *stones would speak* for him, those at least, of whom through Gods mercy he *raised up children to Abraham*. He was a man of great abilities, great experiences, and great industry; which three concurring, must needs make him *a workman that needs not be ashamed*. He was a man well seen in the state of soules, and one who knew with wonderfull prudence and judgement to accommodate himselfe to mens various conditions, which is a chiefe part of a spirituall Physitian. The subject here presented to thee is of great worth, and great difficulty; it is about the best created object, a Saint, *& de corruptione optimi*, the corruption of the best, the eclipses of those Lights; the falls, or rather the tremblings of those pillars: a point wherein, if in any, there is need of great accurateness, lest a man [illegible], whiles he avoyds one extreame runs into another: Need of great wariness, lest a man either harden the hearts and strengthen the hands of evill doers, or sadden the hearts of those whom God would not have made sad. It is one of those points which, it is like, many think fitter to be smothered in perpetuall silence, because of the sad consequences will almost unavoidably follow upon it. But surely there is a great deale of truth in that saying, *To search into those things which God hath thought fit to conceale is boldnesse, and*

Quæ Deus abscondit, ne scrutemur; quæ in apertum protulit ne negligamus; ne aut unâ ex parte nimiæ curiositatis, aut alterâ ingratitudinis damnemur.

and curiosity, to neglect those things which God hath revealed, is grosse ingratitude. And therefore leaving events to God, for our parts we conceive the pains of this Reverend Authour are to good purpose, and such a subject deserved to be handled by such an hand. The former part (setting aside what concerns the Ministers of Christ, &c.) speaks to dead Christians, to the sect of *Nominales*, such as had meerly *a name to live*, *but were dead*; and distinguisheth between the dead child and the living. This second part speaks to the distempers of living Christians, who, though they *shall not die death*, yet may with *Epaphroditus* be brought *nigh unto death*; yea, with *Eutychus* may be taken up for dead, and so judged by the standers by: You have here a Christian in his Autumne, or his winter, wanting not only the blossome of a glorious profession, but also the fruit of a pious conversation for ought that either himself or others conversing with him can discover.

Surely this is one of the sadest and most amazing meditations that a gracious heart can pitch upon: it is one of the *secret things*, the hidden things of God, which we shall never throughly understand the reason of, *donec Elias venerit*, untill the comming of *Elias*: for the prosecution of this point, the Authour takes the course which a prudent Physician doth in the cure of bodily distempers: First, he opens the natures, shews the causes, gives the signes both Diagnostick and Prognostick; and then comes to the Therapeutick part. And all of them handled so substantially, and seriously (*no more so*) that we doubt not, those that feare God will look upon it as a singular providence of God, that hath brought such a Treasure to light. We may well conjecture that it will be a Book wherein the people of God will be seriously conversant, the subject matter thereof being of such constant and necessary concernment.

To this is added a Treatise of *Effectuall Calling*, and

other

other Treatiſes, wherein you vvill meet vvith divers things vvorthy of the Authour. And although all of us vvho have ſubſcribed this Epiſtle have not perused the vvhole, yet vve have good cauſe to hope that it is a book, vvhich if it be read vvith prayer and conſideration vvill adde to thy ſpirituall ſtature and comfort in Chriſt: onely remember that it is not enough to be a formall reader, vvithout perſonall and practicall application. But vve vvill not detain thee by our Preface from this profitable piece, vvhich vvith thy ſelfe vve commend to the rich bleſſing of the Almighty, through our deare adored Saviour, in whom vve are thine in the ſervice of the Goſpel,

London, Octob. 21.
1656.

Simeon Aſhe.

William Taylor.

Matthew Poole.

John Jackson.

John Seabrooke.

Imprimatur

EDMUND CALAMY.

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THE

The Second Part of CRISTS Alarm to DROUSIE SAINTS.

REVEL. 3. 1.

Thou hast a name that thou livest, and art dead.

HAve spoken of the life of the affections, and now I should come to the next thing, namely, to shew how far a child of God may be said to be dead; but before I handle this, there is another point that would be spoken to in a word or two; and that is this, Why a child of God may think himself to be dead when he is not, and think he is grown deader then ever he was, and there is no such matter; and others may think he is grown cold and negligent, and yet the truth is, he is more affected, and more alive towards God then formerly; this is a very needful point, and there be several causes of false liveliness which a child of God may have, and when they go on, he may seem to be deader then he was, whereas indeed he is not so. The first is novelty of Religion and grace, when grace is yet new, and the word comes fresh to a man, and the promises of eternal life look freshly into a mans heart, they will affect him much, and not only raise his sanctified affections, but his unsanctified too; for the unsanctified affections will be at a novelty; a man that hath no grace at all, nor any life, will be moved at a new thing; as when the Apostle preached new doctrine to the Athenians, *Acts* 17. 32. *we will hear thee again of this matter*, say they; they cared not how often they heard this, because it was news to them; so when Christ preached up and down, O what new doctrine is this! say they, *never man spake as this man*, *Joh.* 7. 46. it was a new kind of preaching, new life, this stirred them mightily; so it may be with a true Christian, when the word of God comes first to him, and grace comes first to him, the novelty of grace may affect him; when God first opens his eyes, how strangely will he be moved in prayer? how strangely will he carry himself at a Sermon? his very bowels yearn at a Sermon, and he will cry out, Oh the infinite mercy of God to my soul! what a beast was I before? I was an hell-hound, a child of the Divel; and now the Lord hath made me a child of God; I went on in the high way to perdition, and now God hath brought me into the right way; this is admirable; but do you think these are all good affections? there is a great deal of corruption in these; as new beer, when it is first tunned, it hath a great deal of working then, but when it is staler, it doth not work so much, yet then is the Beer more powerfull, and hath more life; as it is with a mans first entrance into an hot bath, it doth so stir him, as if it did scald him, but after he hath been in a while, he is sensible of little or no heat; the heat is as much as it was at the first, and works upon him as much, but he feels it not so much; so a good Christian doth not seem to be so much affected afterwards as formerly; are his true affections therefore down? no, but his unsanctified ones are down; may be a man hath not lost a jot of his true, and sound, and sanctified affections, but only his unsanctified ones; for when grace comes first into the soul of a new convert, there is a greater Army raised up for God then

1. Point why a child of God may think he is dead, or deader then ever, when there is no such matter.

Seven cases of false liveliness.

1. Novelty of Religion and grace.

then is likely to continue; there are a company of mercenary Souldiers stepping in and seem to go out and to fight for God, as well as the rest; you shall have more fears in these men, then are true; and more desires then grace then are true; carnal desires, and joys, and delights, these will be all up at the first, and will go out, though they never go to the journeys end; it is with a new convert, at his setting out towards heaven, as it was with the children of Israel, when they came out of *Egypt*, *there went a mixt multitude went up with them*, *Exod.* 12. 38. (viz.) the plagues of God had wrought upon many of the Egyptians, and they would go up with them, but they would not go into the land of *Canaan*, but returned back again; the true Israelites, that were affected truly, they only went into the Land of *Canaan*, but others company went up with them; so when a man sets forth towards heaven, there is a mixed company in that mans bosome, goeth along with him, mixed joy, and fear, and hope, and even corrupt nature is raised up at first; for you must think the fears of God lying upon the soul, and the newness of Religion, (he was in hell before, now he is in heaven) that will raise up even corrupt nature, for a time a man will seem to be so affected and so lively; now after a while these mercenary Souldiers, this mixed company go back again, and leave nothing but the bare sanctified affections; and now the man seems to be deader then he was; as if he had lost all; and may be he complains he is not the man he was, he was thus, and thus moved before, and enlarged to good duties, now he is down the wind; I say this doth not follow, it is even as if a man that hath bought a bushel of peaſe at the Market, when they are shell'd, and the pods are off, and none but the bare peaſe left, should complain he hath less then he had at first; so it is here, there is nothing gone but the meer trash and husks; when a man is first converted, there is a great deal of trash with a great deal of corrupt nature that will leave a man in the lurch afterward, yet it follows not, but the man hath the same sanctified affections he had formerly.

2. Violent Commotions.

Secondly, Violent commotions may stir a man, and make him seem to be more affected then he is; there are many seem to be full of life, when if they were searched to the bottome, there is nothing but violent commotions, that will come to nothing; a child of God at first setting out, may be marvellously quickned & stirred, and seem to be mighty zealous and fervent, when in truth the greatest part of this, is nothing but violent commotions; a little grace will seem a great deal when there are these violent stirrings; this man will make a greater shew, then the same godly man afterward, when he hath more grace a great deal; as *James* and *John* seemed to be very zealous, *Luke* 9. 54. as zealous as *Elias*; you will say were they not affected? when they saw the *Samaritans* would not receive Christ, they thought they, they deserve to be burnt down to the ground; *Wilt thou that we command fire to come down from heaven to consume them*, as Elias did they could have been content to have fired whole Towns that would not receive Christ; you will say this is admirable; but these were nothing but violent commotions; now when Christ had stilled these violent commotions, will you say they were grown cold and dead, and not so lively as formerly? you know the torrent, though it run not so violently as in a great flood, yet still it runs; so it is here, may be a godly Minister at his first entrance puts forth himself more, and preaches as if he would fly in the face of the ungodly; afterwards he preacheth more gently and evenly; shall we say he is grown more dull and dead, and not so well affected as before? no, he may be more affected; so for a private Christian, it may be so soon as ever God turned his heart and inclined him towards his heavenly Kingdom, and made him look out for the good of his soul we

we shall have him pray with such violence and such extended affairs, he will breath forth himself in the confession of sin, as if he would trample upon himself, and in his petitioning for grace, as if he would wrastle with God, and in his acknowledging of Gods goodness, as if he were affected more then a thousand Christians besides: but afterwards when he comes to have his spirit better enlightned, to see what a deal of froth was in these things, and how dead he is in regard of true saving life, now he begins to be ashamed of himself, he doth not say them over, but he should have them in more mode. Now shall we say this man is more dead and lesse affected then he was before? no, but this man hath lesse violent commotions.

Thirdly, Indiscretion will make a man seem to be more affected then he 3. Indiscretion.
is: as a good man than that is rash and indiscreet, he thinks of a thing, he will be so zealous and earnest, nay, he will be so cholerick, that if men do not yeild presently, he is in a combustion: afterwards, when God gives him more knowledge of his wales, and more discretion to reprove, he will not be so cholerick, and in such a passion: hath this man lost affections now? no, this doth not follow, he may keep his affections still, and it may be hates sin a thousand times more then he did before, but he goes another way to work, and deals more composedly, and gravely, and prudently, for the good of the mans soul, as when *Paul* saw the *Philippians* so loving in the midst of all his afflictions, and suffering for the Gods sake, sending him so many hundred miles a great present, as called for his necessity, what doth he do? doth he bid them abound in love? *encrease in it more and more* saith he, but let it be *with knowledge and judgement*. *Phil.* 1. 9. a thing that is not a loving nature, when he hath parted off with charity, and all vain and proud charity, whereby he doth things out of pride, ostentation, and vanity, as he will do when he comes to more understanding; if he do not discern and compare himself with the mind of God, he may seem to abate in his love, but he is not less loving, but more judicious. So *Samuel* at first, he was so zealous against *Saul*, when he had sinned against Gods commandment, that he would not stay with him by any means, no, saith he, *you have rejected the word of the Lord*, when he confessed his sins, and entreated him to stay, and was very earnest, by no means: *what, stay with a wretch that hath rejected the word of the Lord?* 1 *Sam.* 15. 26. yet afterwards he did stay, will you say now *Samuel* was grown cold, and less affected against sin? no, but he was more judicious, he began to consider, certainly if I do not stay, it will be a disparagement to the Lords anointed, I may disparage the Lords ordinance, and disparage the Kings Authority, and cause the people to scorn him: he began to see that *Saul* spake with sense, *honour me before the people*; and he did stay then: so he was not less affected, but more judicious.

Fourthly, Presumption may make a man seem to be more affected and 4. Presumption.
concerned a great deal then indeed he is: as *Peter* seemed to be so mightily converted and enlarged towards Christ, and so full of zeal for him, *though all men forsake thee, yet will not I*: he thought he was so affected, that he could compare with all the Apostles and Disciples of Jesus Christ, and go beyond them all: but afterwards when Christ asked him, *Peter, lovest thou me?* for his infirmity, *Joh.* 21. 15. his answer was nakedly, *Lord thou knowest that I love thee*: he would make no more comparisons, though Christ put him upon it there, but he would not be induced to compare any more. Now was he less affected towards Christ? no, but he was less presumptuous.

Fifthly, Activeness of natural disposition may make a man seem to be 5. Activeness of natural disposition.
more affected then indeed he is, for a man the more active his nature is, and the more spirit he hath, the more stirring he hath: a man that hath such a disposition, will go further then another of a slower spirit, there is a great

great deal more grace required to make an heavy dull natured man to speak a word for God, then to make a cholerick man strike a blow for God: naturall temper, some men are more active naturally; may be one man is full of activity and stirring, another man is of a dull disposition; will you say this man is dearer then he? no, this man may have more life of grace then he; it is all one as if one man should swim with the stream, and another against the stream: he that swims with the stream, will more easily swim a mile, then he that swims against the stream, will swim half a mile; will you say that this man cannot swim so well as the other? no, he may be a better swimmer of the two; for this is the thing, we are not to judge of the life of our grace, by what we do, but by what labour we take in doing, as the Apostle saith, *remembring without ceasing, your work of faith, and labour of love*, 1 Thes. 1. 3. may be another man is of a more loving nature then this man, but the man that is more unkinde naturally, and harsh-natured, if he labours a thousand times more abundantly then the other; who hath most grace of love now? the other hath most natural love, but this man hath most grace of love, as Paul proves he had the life of grace in him, because *he laboured more abundantly then they all*; it is not what thou doest, but what thou labourest to do, he that swims down the stream, doth not labour, if he should do nothing but stir his hands and feet without any labour, the stream will carry him, so when a man hath nature to help him, he need not labour much, but when a man must fetch all out of the hard flint, how is he fain to labour then? thou tryest by the life of thy affections, not by what thou prayest, but by what thou labourest in prayer, not by what thou remembrest at a Sermon, but though thou hast a blockish memory, how dost thou labour to remember? so it is not the not doing of sin, but the labouring against sin, hereby thou mayst know whether thy zeal and affection be abated in thee: So again, a man feels, may be he was more active heretofore, had a more nimble wit and temper of body, now he is grown more sad and melancholy, his wit is distempered and grown more weak, his memory fails, and his understanding decayes, that quick disposition of his body is taken down, and he cannot do as he did before, is the man therefore not so quickned as he was before? is he grown more dead? may be the man complains, certainly he hath cause to suspect himself, and he doth not think he is right, for when he could remember a Sermon, he fixed in meditation, be attentive at the word, be fervent in prayer, and put forth himself in this fashion as he cannot, he was so lively before, now he hath not the same affection, and therefore begins to call all into question, certainly all is not right: I answer, this doth not follow, it is true, in many a man it is the deadness of his heart, and the decayedness of his spiritual estate that causeth this, but it doth not follow that it is so with thee, but the cause is this, may be thou hast worn out thy tools, therefore no marvel thou canst not work so well as formerly; take a skilful Musitian, whose instrument is cracks and rusty, he cannot make so good musick upon this instrument, as he could when it was sound, doth it follow, he hath lost his skill? no, give this man a sound instrument, as he had before, and he will play as well as ever: all our operations, not only external, but also internal, do much depend upon the disposition of the body; as for meditation, may be when the body was lively and active, a man could fix his meditations upon a thing, now it is weakned he cannot, may be he hath the same desire and delight as he had before, but he cannot do it; so may be he hath as great a desire as ever to remember the word, but his memory is gone; so may be he hath as great a desire to put forth himself in any ordinance of God as ever in all his life, but his body will not bear it, I say, the spirits depend much upon the body, you may see this in natural operations; let a mans eyes fall, will any man say,

say, that the soul of that man is less able to see then it was? no, the soul is as able to see in a blind man, as in a seeing man; in an old man whose eyes fail him, as in a young man that hath the quickest sight: if this man had an excellent eye given him, he would see as well as any body else; the soul is able to do it, but it wants a tool: so many Saints of God cannot do many duties as they were wont, not for want of love and zeal, and affections, but for want of tools: it is said of Saul, that *when* David *was old, they would not let him go out into the field*. did they look upon David now as less worthy then before? no, they looked upon him as more worthy then before; the text saith, they looked upon him as the *very light of Israel*, though he could not fight for Israel so well as he did before; so you shall see many a godly man, and reverend father upon his death bed, [illegible] no great matter in his dying what he is, and is not the man he was? no, but because he hath worn out his tools, he is not the man in point of operation, though he hath the same affections he had formerly.

6. Extraordinary assistance

Sixthly, Extraordinary assistance may make a soul strive more lively and quickned then indeed he is; for God doth assist his people extraordinarily in their beginning, 'tis true some of his people he doth extraordinarily assist all their life long, but he doth not usually do it, he doth choose rather extraordinarily to strive and help his people at the first, and afterwards he leaves them only ordinarily, leaving them to fight with their own corruptions; why? because it is an extraordinary case when a child is young, parents will extraordinarily help him to go, and will not lay the weight of his body lie upon any one step, but help him in every step; afterwards they help the child, but more ordinarily they look the child should go alone, as may be now he gets more knocks then he did before, and falls oftner; will you say the child is now grown weaker? no, he is stronger then he was, there is a difference, he had extraordinary assistance before, now he is left to himself and to his own legs: so it is with God towards his children, when they are new beginners, when they are newly born again, he has compassion upon them extraordinarily, helps them in prayer, and against their corrupt lusts: and if the Lord should not do thus, it is impossible they should stand; as the Lord saith of *Ephraim, when he was a child I loved him, and taught him to go, Hos.* 11. 1, 3. he carried him in his arms as a child, when he was young, afterwards he looks he should go along; not as if any of Gods children could go alone, they have need of his help every day; but they must go alone in respect of extraordinary help, for God hath given them access to the throne of grace, and hath given them understanding, and some strength; and he looks they should use these things not although they could use them without his assistance, but without extraordinary assistance; now when God leaves his child to walk by himself, he will fall oftner then before; you shall have many grown Christians fall oftner then young beginners; why? because they are weaker and less quickned? no, but because they have not such extraordinary assistance; they can go alone. I speak not as though it were without the assistance of God, but without extraordinary assistance; and though for want of care and watch they get a fall, yet they are not weaker; few new beginners ever fell as *David* and *Peter* fell afterwards; no, the Lord bears them in his arms, but afterwards he lets them go alone; now when the Saints of God feel duties become so heavy, extraordinary assistance being gone, they think they are grown dead and lumpish, why? the load lies heavier upon them then ever it did before; yet it doth not follow they are more dead; A child whom his father bears in his arms, may be carried along from one end of the house to the other, sooner then another child that goes alone, and yet is in thrice as much time; will you say this child is weaker then the other?

better? no, this child goes alone, and the other is extraordinarily helped by the people of God, when they are first converted, they must know they are extraordinarily assisted, and they must take heed lest they be proud and conceited, lest they think they have gotten such a deal of grace and life already; no, no, else you shall see what you have when you come there.

7 Freedom from temptations.

Seventhly, Freedom from temptations may make a man seem to be more quickned then he is: as a heavy dull tempered man, may go faster a great deal having no clog, then the nimblest man in the Country with a clog at his heels; a man at his first conversion, God will not let him be tempted, he is but in his nonage, in his entrance into the Kingdom of God, and if God should let temptations presently fly upon him, before he hath more grace and judgement, and more experience of the vileness of his own heart, and the goodness of God, he would break his neck; now God will never suffer a man to be tempted above what he is able; therefore when his people are first converted, he frees them from temptations a while, and then they go roundly on; afterwards when they have been ten or twenty or thirty years in grace, may be they are fouly overtaken, and go heavily on; but they therefore complain they are deader then they were? as an horse, when he carries single may go roundly; afterwards, the same horse being put to carry double, he goes more heavily: will a man say the mettal of the horse is grown worse? no, but he carries double; so it is with the Saints of God; may be formerly they carried single, now they carry double, the Lord lets more temptations fall upon them then he did before; will you say that *Joseph* was grown cold, because he had gotten that vile custome of swearing in *Pharaohs* Court? he never sware at home, alas he had no temptation at home; if he had had those temptations at home, and had had no more grace then he had then, it would have been the bane of his soul; no wonder he goeth on more heavily, because he hath more temptations; you may see how heavily *David* drew on, 1 *Sam.* 27. 1. *I shall one day perish by the hand of Saul*; formerly he could believe admirably, and trust in Gods providence wonderfully, he fought against the Lyon and the Bear, and was mightily affected with God; but now he goeth heavily on; what hath he lost his faith? no, but he is more tempted then he was before; may be the man hath more grace of life in him then before, but he was more tempted, and carried double.

How far forth a child of God may be dead.

We come now to the next thing, to shew you how far forth a child of God may be dead and lose his quickning, not only seem deader, but be deader indeed then he was; and this point we will shew you in these particulars.

1. That every man by nature is dead to all goodness. 2ly, That the liveliest of Gods servants have some of this deadness still remaining in them. 3ly, The meanest of Gods servants that have least grace, have some life, and cannot be quite dead. 4ly, We will shew you this is a very tickliſh point, and very dangerous, a world of mischief may come of it by reason of the corruption of mens hearts. Yet 5ly, It is a very necessary point. 6ly, The particulars wherein he may be dead. 7ly, The uses of the point.

1: All by nature dead.

First, We are all by nature dead, we have no heart to seek reconciliation with God, no heart to get his Image in our hearts, and to have communion with him, and approve our selves unto him; we see naturally, how the world lights these things; they seek how they may live, and do as others do; but to look after righteousness, and holiness, and pleasing of God, they have no heart to these things; and though God afford them good motives, and helps of conſtitution, and all helps, yet people have no life at all to these things; Eph. 4. 18. they are as Paul speaks there, *alienated from the*

life

life of God; and as he father speaks of his prodigal son, *this my son was dead*, quite dead; by nature we have not the son of God, and therefore have no life; as Christ saith, *the dead shall hear the voice of the son of God, and live*; he speaks of the elect people that naturally are dead to all good, so though a man be alive to many of the acts which the Saints of God do naturally, yet to those works that a Saint doth as he is a Saint, he is altogether dead; as a beast, though it hath a life of its own, yet he is dead to the life of a man; Indeed it can do many things a man doth, it can hear, see, and hear, and goe up and down as well as a man doth, but for those acts a man doth as he is a man, there it altogether dead; for those acts it cannot discourse, how many things are in a man which a beast looks not after? it is altogether dead to them; so a natural man is alive to all what the Saints of God doe as they are them, because he is such himself; as they are Saints of God, and have the life of God in them, he is altogether dead to that; he cannot carry himself as the Saints do, he cannot cast himself of all his lusts as the Saints of God do; you cannot if you would never so fain bring a natural man to those things, you may as well bring a dead man to walk up and down among men, as to make a natural man to be so strict and precise as a Saint.

4. Difference of the acts of the point

Secondly, the liveliest of all Gods Saints have some of this deadness remaining in them, the child of God, though in one part, *sc.* the spirit, he be alive, yet in the flesh he is dead, *Paul* himself tells us, *I am not perfect, neither have I yet attained, Phil.* 3. 13. *David* was as lively a man as any in the Old Testament, yet he cries out *Psal.* 143. 11. *quicken me O Lord for thy names sake*; the Saints are like to a man sick of the numbe palsey, he is dead on one side, the Saints are dead on one side, like the Moon, that side the Sun shines upon is light, but the other side is dark; so when God shines upon his Saints by his Spirit, there is light: but they are dark on one side, for though sanctification be perfect in this life, yet sanctification is still but imperfect, the guilt of sin may be fully forgiven here, but the power of sin is never here fully destroyed; none of the Saints of God but find some clog, they go not so quick as they should or would do: *Paul* himself groans under this burden, *Rom.* 7. 24. and Christ doth not quicken his servants all at once, *Job.* 10. 10. Christ doth put life into his people, yet so as that it goeth gradually on, he gives them more and more, he makes them more and more agile and quick in good duties; the best of Gods Saints are like to a goodly tree, that may be hath a hundred dead boughs upon it, though the root and body be alive; may be a young tree hath fewer dead boughs, yet it is weak, and there is less strength a great deal in it then in the other, and less fruit; so I say for a Saint of God, though he be consolidated and settled, and grown substantial, yet there may be abundance of dead boughs.

2. Liveliest of Saints have some deadness.

Thirdly, The meanest of Gods Saints, the deadest of them all have some life, they cannot lose all their life, they have an eternal life, *Joh.* 1. 36. *he that believes on the son hath everlasting life*, a child of God, though he may lose all his liveliness yet he cannot lose his life, there is a difference between liveliness and being alive, as *Exod.* 1. 19. the Hebrew women there are said to be *lively*; any woman is *alive*, but not *lively*: so all the children of God are alive, they may lose their liveliness but not their life; as the wise Virgins all slumbred and slept, but yet their oyl was not gone out; though old Eli was grown marvelous dull, and heavy, and lumpish, and had no zeal for God and liveliness in him, yet he was not altogether dead, as appears by his answer to *Samuel*, and his care of the Ark of the Covenant; for the life of a Saint of God, is like a vessel of Canary that cannot be quite drawn up; a child of God, though he be never so cold and frozen, yet he

3. Deadest of Saints have some life.

shall

shall not be altogether frozen up, he shall have some life still, *the seed of God remaineth in him*, 1 *Joh.* 3. 9.

4. Dangerousness of the point.

Fourthly, This is a ticklish point, and marvellous dangerous, unless great heed be taken: those that hear it, that hear how far a child of God may grow dead, may recieve much mischief by it; and I was once of the mind not to have spoken of it, in regard of the evil consequents that may grow upon it.

Fourthly, This may greatly embolden the adversaries of the Church of God. In some sense it were well that the adversaries of the Church did think the Church were more lively then they are; it might be a great means to curb them of doing that they do; as it is noted of the Scribes and Pharisees, that conceiving that the people were more lively then they were, it did withhold them from what they otherwise would have done; as when Christ spake of *Johns* baptisme, they would have vilified it, but that they thought the people were so affected to his ministry, that they would stone them: I do not think they were so affected and wrought upon; I do not think there would have been such a stir in the Country, but this was well they thought so, for it saved a great deal of mischief, *Mat.* 13. 25. *when the good men servants were asleep, then the enemies sowed tares*; so when the enemies of the Church shall see thee grown dull and careless, and sleepy, the Sabbaths are little sanctified, and the holy ordinances of God, and powerful preaching little looked after, nay even such as were strict people are grown cold; this doth imbolden them to bring in errors, and broach what they list, what they durst not do if the Church were lively; so that it is something dangerous to tell this in *Gath*, and publish it in the streets of *Askalon*.

Secondly, This may hearten abundance that are standers by, that are dead in sins and trespasses, to be hardned under their deadness, and to be secure; for when a Minister shall shew how that the children of God may be marvellously dead, and may be quite off the hooks, and their zeal be quite gone, the life and liveliness that hath been formerly is not seen; when they hear this, this may help them to hope, 'tis true I am dead, and my heart is like a stone in prayer, and like a block at the hearing of the word of God; I have no spirit, nor heat, nor affections in the ordinances of God; yet Gods blessing on the Ministers heart; I heard him say a child of God might be dead like a dead tree, and I hope I may be a child of God in all this: no question when a carnal heart shall read how Christ upbraided his own Disciples with unbelief and hardness of heart, no question when they read such passages, but they have a great deal of succour to their own consciences; for when their consciences flie in their faces for their untowardness and heartlessness in any thing that is good, they think the Saints of God have a great deal of heartlessness, and so reckon themselves to be Saints of God; and so the Church of God when it was grown to be marvellous remiss, and prophane, and loose (*Jer.* 7.) though God had told the ten Tribes that he would cut them off, yet they comforted themselves; how did they comfort themselves? they comforted themselves in this, they thought verily they were a Church; so people, if they can get any word that falls out of the Ministers mouth that may make for themselves, they catch at it; if any word drop out from a Ministers mouth, or if any miscarriage or distemper be seen in a godly mans life, they lie at catch for these things; therefore it is dangerous.

Thirdly, It is dangerous because it may teach people how to be dead: many people that were stirred at their deadness, and saw an infinite need of laying it aside, and took pains to do it, yet when they hear this Doctrine, through the corruption of their own hearts, they may grow careless, and think,

what

what need I keep ſuch a pudder? I am a child of God ſtill, though I am ſo dead and heartleſs, and have no more feeling under Gods word, yet I may be a child of God; I heard a Miniſter make an excellent Sermon upon that point, that a child of God may be very dead: but let me tell you, if any of you came to Church this day with a kind of joy and delight, oh, this day we ſhall hear how a child of God may be dead; if it be thus, you may juſtly ſay that you have a rotten heart; for what is this a ſign of? but that your hearts lie at catch, and if you have but any argument to make you think you are a child of God, this is enough; I know this may be a comfort to the children of God, but they are ſuch as are abſolutely dejected and caſt down, and wrought upon; and whatſoever they hear out of the word of God, they uſe it for their help, that they may be recovered out of their dadneſs; but if any of you hear this to the end you may be ſecure, this will be your bane.

Fifthly, Though it be dangerous, yet it is a neceſſary point to be inſiſted upon, the people of God may have need of it; but you will ſay, it is pitty ſuch a Sermon ſhould be preached to ſhew how far a child of God may be dead, there be ſo many ſtumbling blocks, and ſuch a deal of miſchief; I anſwer, whatſoever truth may tend to the eſtabliſhing of the people of God, and the building of faith, is not to be omitted, though thouſands of reprobates break their necks at it; as Chriſt, when the Phariſees ſtumbled at his doctrine, *Mat.* 15.12. ſee how he anſwers, *ver.* 13. *Every plant which my heavenly father hath not planted, ſhall be rooted up*; ſo I ſay we muſt hazard that; we muſt tell people what danger they may catch if they take not heed; and we muſt deliver the truth, for it is helpful to the people of God; we know that the credit of his ſervants is precious in his ſight; and he hath diſgraced his ſervants in the Scriptures as it were, and hath left their dulneſs and untowardneſs upon record, that the world may know it, who ſhould ſay, it is of ſuch uſe to all generations to know this, that it may not be concealed from the world; you may ſee thoſe horrible ſins of *David*, and fowl offences, that one would think the ſpirit of God would caſt a vail over; yet he is ſo far from hiding of that his murther and adultery, and making *Uriah* drunk, that he doth not only record his murther and adultery once, 1 *Sam.* 11. but again, *Pſal.* 51. and committed the Pſalm to the Muſitian, to be ſung in the Church to the end of the world; ſo *Peters* denial of his Maſter, one would have thought the Scripture would have ſaid nothing of that; what a Diſciple of Chriſt to deny his maſter, and curſe and ban himſelf? yet the ſpirit of God is ſo earneſt to have this known, that he will have all the Evangeliſts ſet it down; you have things of great importance, that our eternal life depends upon, yet there is but one Evangeliſt toucheth them; but every one tells us of *Peters* fault; how ſhamefully he did forget himſelf, and how he was carried away with his luſts, ſo that it is very needful to be known: now then to come to the ſixth thing, how far a child of God may be dead; for this we will ſhew you theſe particulars.

5. Needfulneſs of the point.

6. How far forth a child of God may be dead.

Firſt, he may loſe all his zeal; you know zeal is a thing that God baptizeth his people with, not only with the holy Ghoſt, but with fire; yet a child of God if he ſtand not upon his guard, and looks to himſelf, if he grow ſecure and drowſie and give way to ſin, he may come to this, to loſe his zeal; it was the caſe of many of Gods people in *Laodicea*, though the chiefeſt bulke in the Town were lukewarm; yet it is plain that many of thoſe that were neither hot nor cold, were Gods own children; for he ſaith, *Rev.* 3. 19. *as many as I love, I rebuke and chaſten*: ſo in the daies of *Saul*, when Religion went down the wind, and the Ordinances of God were ſlacked, every thing went to wrack during his government, you ſhall

see how the Church of God had lost their zeal, 1 *Sam.* 17. 16. it is said there, that when *Goliah* of *Gath* came into the host, and all Israel were there, and the main bulke of the Church of God were looking on, and hearing what this fowlmouth said, there he stood defying and blaspheming the Army of God, and he shewed himself so forty dales together, and all Israel heard him, and they were all dull and blockish, and not a man stepped out to hasard his life to appear in Gods cause, until it pleased God to make a little child take up a weapon, and fight against him; so our Saviour Christ shews us in the last times (which is strange) for in the last times knowledge shall abound, *the love of many shall wax cold*, *Mat.* 24. 12. you know what zeal is. It is when a man doth not only walk in Gods commandements and do them, but useth Gods arguments, and useth them with all his heart, and stirreth up himself to take hold on God; he presseth hard after the mark; he is a man that stands upon his guard; a man that will be precise and strict in every thing; he will eschue every evil; if he find any sinful thing, he is never at quiet till he get it down again; if this man be in company, he will not stand upon curtesie to see who will begin to speak, but if others will not, he will; and he will not stand upon terms and difficulties, but come what can come, he will stand for God; now 'tis strange how this zeal may be taken off, in a man that is otherwise a good man.

Secondly, He may lose all his affections, which is a strange thing; you know what the affections are, they are the wings of the soul; if the wings be cut, the bird cannot flie; now a child of God may lose all his affections as it was with *Saints*, they had not only lost all their zeal, but their affections, *Rev.* 3. 2. *strengthen the things which remain, that are ready to die*; they had lost all, and but a little remained, and that little was ready to die; what a poor heartless, lifeless creature was *Asa*? he was grown to that pass, that though God sent his Prophets to him, yet his affections were not stirred, nay, they were stirred the clean contrary way; he was angry with him; and when God laid afflictions upon him, he was so little affected with his sins, that he sought not to the Lord, but to the Physitians; a child of God may lose his sorrow and grief for sin; though he be prone to a world of corruption and distempers, and dulness, and blockishness, yet he is not able to relent and grieve for them, there is no sorrow in his heart; as *David*, when he had committed those horrible sins, there were no affections in him; when *Joab* sent him word that *Uriah* was dead, which he had laid hand in, one would have thought it should have made him cry and roar, and made his heart to burst; but he was so far from being affected with the matter, at that he made nothing of it; oh saith he, tell *Joab*, *the sword devoureth one as well as another*, 2 *Sam.* 11. 25. so a child of God may lose all the affection of shame. It is one of the duties we owe to God, that all the corruptions and untowardness that is in us, we should be ashamed of them; but a child of God may lose this shame; *David* when he had committed adultery, he was not ashamed of it, he did not blush, nay he was impudent, he durst let his servants know it, and be privy to his villany; he could send them, *go and seek me the woman*, 2 *Sam.* 11. Again, he may lose all his delight in good duties, and the ordinances of God; he may go to them, but with poor delight; what poor delight do you think *David* had in good duties for the space of ten months, till *Nathan* came unto him? we may well think what a blockish and seared heart he had; again, he may lose all his desires and yearnings; he may pray, and have no heart to lift up his soul to God, or be earnest for the having of those graces he stands in need of, but pray coldly, as if indeed he would teach God to deny him; again, he may lose all his fear, he may grow to be so marvellous venterous and bold, he may

2 Chro. 16.

grow

grow to be familiar with sins, he may grow to come neer the occasions of sin, and thrust himself upon temptation; again, he may lose his affections of love, and have hardly any love at all to God, as Christ complains of *Simon*, who otherwise was a good man; he *forgave his sins*, and yet he complains *he loved him but a little, Luke 7. 44 &c.* in one word, a child of God may lose all his affections.

Thirdly, He may grow to be even senseless of sin, and of the grace of God; I may shew this in divers examples; to instance in the Patriarchs, they conspired the death of *Joseph*, afterwards flung him into a ditch, which was a most horrible and unnatural thing; one would think this should have been as an arrow unto their hearts, and they should have been ashamed of themselves; but were they sensible of this, or moved at it? no, but *they sate down to eat and drink* when they had done, *Gen.* 37. so for the children of Israel in the wilderness, when they had committed that horrible sin, of making a golden calf, and the Text shews that many of the children of God were guilty of it; when they had done, did their hearts smite them? were they affected with the sin? did it work any impression upon their hearts? no, *they sate down to eat and drink, and rose up to play, Exod.* 32. 6. so *David*, when he had committed those horrible hainous sins of murther and adultery, for which deserved death by the Law, his fault was aggravated by many circumstances; he had wives of his own, he was not a young man, but well grown in years, he was no novice, he was not ignorant of God, but an old disciple, and one that had had a great deal of experience of Gods goodness, one that was the most noted man in all Israel for forwardness for God, one (as himself confesseth) had more understanding then any one in the world, more then his teachers; these do aggravate his sin, but when he had done, was he sensible of this? no, he was so far from it, that he laboured to father his bastard upon *Uriah*; *Uriah* had been a great while from his Wife, and must have known it to have been a bastard, if he had not sent him down to his house; now thought he, if I can but get him to go down to his house, and lie with his Wife, the child may be thought to be his child, and not mine; nay, when *Uriah* spake words that might have burst his bowels, when he bade him go to his house, you may see what a gracious answer he gave him, *2 Sam.* 11. 11. *The Ark and Israel, &c.* as who should say, I had more need to be at prayer, and keep a fast; all Israel is in the field against their enemies, therefore I had more need to seek God, then look after my pleasures, and respecting my body; now one would think this should have been as a dagger to *Davids* heart, and made him ashamed; yet he was so senseless that he laboured to do it more and more, and was never at quiet till he had made him drunk, thinking he would go home; thus we see that a child of God may be senseless of his sins.

Fourthly, A child of God may grow to be notoriously vain, and notoriously worldly, and to be notoriously guilty of sin. I do not say to live in sin, but to sin notoriously, that a man that hath but half an eye may say, Yonder man is notoriously proud and conceited of himself, he is marvelous forward and given to his passions; yonder man is marvelous remiss in his place and calling, marvelous dull and idle, and sluggish; and even those that are without may see this, much more the children of God; thus it was with many of *Pauls* brethren and companions he had at *Rome*; though he did conceive these were the children of God, yet they were grown notoriously and grossely worldly; when *Paul* had occasion to send some Minister or other to fight against the false Apostles, he spake it seems to all his brethren and acquaintance, to intreat them to go to *Philippi*, but he could not get one of them to go; what excuse they made we know not, whither they were loth to be at that charge, or whither they loved their own ease, but

Phil. 2. 21. he breaks out into this ſpeech, *they all ſeek their own, and none the things that are Chriſts*: Not as *Calvin* notes upon the place, as though they had no grace or life in them, but they were grown marvelous worldly and earthly, and carried away with their luſts, marvelouſly tender of their profits, ſeeking their own, and not the things of Chriſt; though *Paul* told them, it was the cauſe of Chriſt required it, yet it was againſt their profits and eaſe, he could get none of them to go; ſo *David*, that ſin of numbring the people, it lay upon his heart nine months, and he came not to repentance; yet *Joab* ſaw this thing, and he uſed gracious arguments to divert him; he ſaw plainly that he was tranſported with ſome luſt or other.

Fifthly, The child of God may grow to that paſs, that the ſervice of God may be a burthen; 'tis true, it cannot be abſolutely a burthen to any child of God; ſo the wicked only are abſolutely without zeal and affection, they are abſolutely wicked and worldly; therefore this cannot be abſolutely in a child of God; yet it may be horribly and groſſely, even to be tired and jaded under Gods ſervice, even to count it a burthen, to cry out with thoſe *Mal.* 1. *what a wearineſs is it Lord!* even to be loth to go to prayer, to go to it dully, as a trewant goes to his book; and when they are at it, to be blockiſh and without any ſpirit in it, and have no life, not ſo much as to heave up their hearts to the Throne of grace; nay, they may think it too long, and wiſh it were done; and they may think the opportunities to hear and receive good come too often; this is an horrible thing, yet thus it may be; what was the reaſon that the *Galatians* were ſo open-eared to the falſe Apoſtles that came with another Goſpel, that ſeparated from the Goſpel of Chriſt? what is the reaſon that they opened the ear to them, and were even poyſoned by it? O ſaith the Apoſtle, *be not weary of well doing*, Gal. 6. 9. as who ſhould ſay, you are weary of well doing; you were once affected with the word, and would have plucked out your eyes to do me good; you were wonderfully wrought upon, and went on in a right manner in ſome meaſure; Oh be not weary of well doing; as who ſhould ſay, the cauſe of your yielding is becauſe you were weary of well doing; you ſeek out for new opinions, and errours, and are ready to receive falſe doctrines, contrary to the doctrine of Chriſt; therefore, take heed that you be not weary of well doing.

Laſtly, A child of God may be ſo dead that nothing can quicken him; nay, the whole Church of God may be ſo dead, that the Goſpel may be going away, and God may be ready to depart, and ſhew ſigns of his going away from them, and yet they may have no heart to humble themſelves, and ſeek the Lord, to be moved and ſtirred to get more life, and intreat God to turn away the plague, as God ſaith, *Iſa.* 59. 16. *I wondred there was no Interceſſor*; he ſent Prophet after Prophet to tell them that he would take away his Kingdom from them, and ſcatter them among the Nations, but though he had told them of theſe things, over and over again, yet there was none to ſtand in the gap; he ſpeaks in the general, there was not a man (though otherwiſe good) that could cry to God in this diſtreſs; ſo that I ſay, a man may grow to this paſs, that nothing can quicken him; all the ordinances of God cannot, nay, though he have many judgements of God upon him, and his conſcience lies digging in his ſide from day to day, yet nothing may work upon him, unleſs the Lord be more ſtrangely merciful to his ſoul; till a whale was provided to ſwallow up *Jonah*, there was no bringing of his heart to relent.

Qu. *But you will ſay, Where is the ſign of Gods grace all this while? may a child of God be thus dead? certainly the life of the children of God is eternal; and when God gives his children grace, it continues for ever, it is ſpringing up*

to eternal life; now if a Saint may be thus dead, where is grace? is he unchilded again?

Anſ. I anſwer, the grace of a child of God can never be taken away, not for any goodneſs in himſelf, but through the goodneſs of God.

For firſt, there is the ſeed of God remaining ſtill in him, 1 *John* 3. 9. *a godly man cannot commit ſin*, ſaith the Apoſtle, *for the ſeed of God remaineth in him*; that is, he cannot commit ſin as the wicked commit it, he can never grow to be a wicked man again, to do as the wicked do; why? the ſeed of God remaineth in him; you know ſeed is a little thing, there is a little thing left ſtill in that man, that ſhall ſtill difference him from ungodly men, that he cannot commit ſin with that fulneſs of ſway as the wicked do; now by this ſeed the Scripture means regeneration; regeneration is immortal, it is *that ſeed which remaineth for ever*, 1 *Pet.* 1. the laſt.

Secondly, As there is a ſeed of God remaining in him, ſo there be ſupernatural habits; and the difference between this ſeed, and theſe ſupernatural habits is this; this ſeed is immediately in the ſoul, though it runs through all the powers of it; but theſe ſupernatural habits are immediately in the powers and faculties of the ſoul; now theſe habits are ſuch, whereby they have heavenly inclinations to good, and inclinations againſt evil; and theſe ſhall never be quite extinguiſhed, though they be not like to moral and natural habits; for they do actually incline but ſupernatural habits do never actually incline that way, but upon concurrence of ſpecial grace; though they be in the ſoul yet they do not actually incline but upon concurrence of grace; now theſe habits can never be taken from a child of God, as *David* ſaith, *Pſal.* 37. 24. *though the righteous fall, yet he ſhall not utterly be caſt down*; he may fall upon his hands and knees, but he ſhall not quite fall; he ſhall have ſomething or other to moderate and break the fall.

Thirdly, A child of God ever hath *an anointing*, 1 *John* 2. 27. that is, a gift and grace of God, whereby he doth enlighten his eyes by the ſpirit of revelation, whereby he looks upon God, and all ſin and iniquity, and the ordinances of God, with an heavenly eye; now I ſay, this eye can never be taken away; let a child of God be at the loweſt ebbe, he looks upon ſin, and Gods wayes after another faſhion then other men; he looks upon corruption after another manner then any other man; ſo he looks upon Gods holineſs, and righteouſneſs, and graciouſneſs, he looks upon theſe ſo as no natural man does; if a man do but talk with him, he will ſee that he hath anointing at the loweſt ebbe; he will not talk of the wayes of God as a natural man; he will diſcover that he hath ſomething of God, ſomething of this oyntment left in him ſtill.

Fourthly, There is a *little ſtrength* in his heart, as the Lord ſaith, *Rev.* 3. 8. A child of God, take him at the loweſt ebbe, yet he hath a little ſtrength; I ſpeak not here of actual grace, for a child of God may have no actual grace ſtirring, it may be quite in a ſwound; as *David*; I hardly think there was any grace ſtirring in his heart when he lay with *Bathſheba*; but I ſpeak of the frame of a child of God; when he is grown dead in his general bent, frame and inclination, he hath yet a little ſtrength; he doth a little fear God, though it be much born down; he hath ſome good deſires, though but weak and in a great meaſure ineffectual; he hath a little endeavour to pleaſe God, though the pleaſing of his fleſh and corruptions be ſo much, that his grace doth ſcarcely appear.

The firſt uſe is this; Is it ſo, that a child of God may thus far grow dead? Uſe. let it know, this is not to encourage any man in ſin, that any man ſhould conclude, well then it is no great matter though I ſin now and then, and

lie and ſwear now and then; in many things we offend all, and we are all ſinners; the Miniſter told us to day how dead a man may be, and yet be a child of God for all this; this is a damned uſe of this doctrine, there is no doctrine, no example recorded in all the whole Bible, to encourage men to ſin; therefore when we look into the lives of *Noah*, of *Abraham*, of *Lot*, &c. and read of their great falls, this is not to encourage any man to ſin, but rather to ſtir up a man ſo much the more to labour againſt ſin; for if the children of God that have his favour, and have got into his covenant, and have got power in grace, and have traded in Religion, and have waded far in mortification and newneſs of life, and have gone many degrees towards Gods Kingdom; if theſe men give way never ſo little, may be dead if ſin may get dominion over theſe; how ſhould others quake and tremble, and reaſon thus, Did *David* and *Peter* fall? how then ſhall I ſtand? how careful ſhould I be? *David* had a thouſand times more grace then I, and was more mortified then I, and had a better heart then I; if he were ſo weak to overcome ſin, when he had given way to it; if he could not preſerve his affections from being deaded; and if he could not preſerve his ſoul from being a block in Gods ſervice; if he had ſo many advantages beyond me, and yet giving way to idleneſs and drowſineſs, were born down in the faſhion; oh how ſhould I take heed then?

Uſe. 2. Secondly, If a child of God may be thus dead, then let the beſt of Gods Saints and children that are now moſt zealous and lively, take heed; let them follow hard after the mark, let them ſtand upon their guard, let them fight againſt idleneſs and drowſineſs of ſpirit, let them not be carnally confident to truſt in their own hearts; take heed, thou knoweſt not how thy heavenly father may deal with thee; for this is certain, no child of God can get up again (though he had the moſt grace that ever man had, beſides the Lord Jeſus Chriſt, if he give way to ſin) except the Lord help him; we are like to a little babe, if it falls, there it lies till the parent help it up; ſo when a child of God falls, there he lieth in woful diſtreſs all this while, and cannot get up for his life; and if he had a thouſand ſouls, and they were all to be damned, he could not ſave one of them, unleſs God aſſiſt him, *Lam.* 5. 21. turn us O Lord, and we ſhall be turned; therefore art thou never ſo full of life? take heed, deſpiſe not prophecying, deſpiſe not preaching, deſpiſe not prayer, deſpiſe not any ordinance of God, deſpiſe none of theſe things, never grow ſecure; if thou doſt, woe unto thee; may be God will help thee up again, but who can tell? the covenant of grace is certain for nothing but for eternal life; if a man take heed, and ſtand upon his watch, he may the better build upon God, that he ſhall not fall, *Pro.* 28. 4. therefore take heed that you paſs the time of your ſojourning here in fear, 1 *Pet.* 1. 17. and having theſe promiſes, let us cleanſe our ſelves from all filthineſs of fleſh and ſpirit, &c. 2 *Cor.* 7. 1. as who ſhould ſay, let us labour to have this holy fear in our heart, ever to conſider how weak and impotent we are; if we grow drowſie and careleſs at any time, we give advantage to the Devil, we let him in, and God knows when we ſhall get him out again; therefore let this work fear and trembling.

Uſe. 3. Thirdly, This may be for comfort to thoſe people of God, that have been fooliſh, and have deceived their own ſouls, and have given way to Satan, and let in this cruel and damned enemy that hath done a world of miſchief, that they are now come to deſpair almoſt; they are afraid they ſhall never get up again; never were any of Gods ſervants ſo dead and dull as I am; Gods children can never be thus; I ſay, is there ſuch a one among you? let this doctrine be a thred let down from heaven ro help him up again; as the Apoſtle ſaith, all things are written for our learning, *Rom.* 15. 4. ſo theſe Scriptures that ſpeak of the falls of Gods Saints, are written

for

for such peoples learning, that they may take comfort in the Scriptures, that they may not be altogether out of heart, but have something to lay hold on; as *Paul* speaks of his sins of being a persecutor, and a blasphemer, he saith, it is recorded, that I afterwards may be an help to them that shall believe, and as the sins of Gods elect before conversion are recorded; that this may be a means to perswade Gods elected (not yet converted) that they may find grace; though they be never so vile sinners; for God hath left a pattern and pledge, he hath been merciful to hainous sinners; so the fall of Gods Saints and children after conversion, are recorded to this end; and I can tell you in time of temptation, when conscience shall be awakned, and the wrath of God shall stick in a mans soul, a man cannot spare any one sweet proposition in Scripture, nor any one example in Scripture, nor any tittle of comfort, it will be little enough to bear up the soul from despair and from being overwhelmed; all will be little enough to assure the soul of Gods favour, and that he can and will pardon such transgressors; therefore I say look upon this doctrine, it is for those that are dejected with their dead hearts, that they may yet receive some comfort to their souls. 1 Tim. 1.

The last day I shewed you how far forth a child of God might be dead; some may say, I cannot believe a child of God may come to this; and you are confident thou shalt not come to this; therefore I will speak a little further of it. The deadness of a child of God amplified.

And first, Let me tell you, there is not the fowlest, haynousest, abominablest, the most notorious, scandalous sin in the world, but the most dear, godly mortified man upon the face of the earth may fall into it, if he take not heed, (except the sin against the holy Ghost) I will instance in some particulars. A child of God may fall into very foul sins.

First, For Idolatry, gross Idolatry, will you think that ever a child of God, that believes in his name, and is acquainted with his word, and his goodness and mercy, and his jealousie against this sin and iniquity, should fall into it, should fall down and worship a stock, a stone, a creature? you will never believe it; yet you shall see the wisest man that ever was, and one that was beloved of God, did fall into this sin in a great degree, 1 *Kings* 11. 4. Solomons *wives drew his heart away from God*; they drew away his heart from God in an high degree; and they did not nakedly draw away his heart from God, but *they drew his heart after other gods*. If a man should say, I hope I shall never fall into this sin; I say let us hope so still, and go on using the means; if we be so confident, let us take heed that none of us come to bowe to the creature; let our own hating and abominating of it, be a watch-word to us to take heed.

Secondly, What say you to apostacy? nay, almost totall apostacy, that a child of God should grow to be an apostate, which of you would think it; that he should come to curse and bann himself, if ever he knew Jesus Christ, or loved him, or ever did countenance him? yet you may see a child of God, and a notable one too, fell in this fashion; *Peter*, he *did curse and ban himself, that he never knew the man*; *Mark* 14. 71. this is very fearful.

Thirdly, What say you to persecution? to persecute a man that is godly; can you think that a man that hath the image of God in him, that hath the knowledge of the Scripture, that hath the fear of God before his eyes, and sympathy with all the Saints of God in the world, that this man should ever persecute one that is godly, and for his godliness too? would you think this? yet directly thus it is; *Asa*, a godly man, for a fit, as long as the time lasted, when the Prophet reproved him for his sins, and dealt roundly with him, what was this but gracious dealing? yet the man did not only not submit to the Prophets reproof, but his very heart rose up against

againſt him, and he caſt him into priſon, he was a perſecutor of him 2 *Chro.* 16. 10. in one word, what enormous flagitious ſin in the world is there, but a child of God (if he look not to himſelf) may actually fall into (but the ſin unto death?) *Noah* a Preacher of righteouſneſs, the holieſt man upon the earth, the world had not his fellow, yet he fell to be once drunk; *David* a man after Gods own heart, a man of admirable experience, a man that traded as far in mortification, in holineſs and righteouſneſs, and walking with God, and acquaintance with him and his Laws and promiſes as ever any Saint in the Old Teſtament; yet he fell into the ſin of murther and adultery, yea, to make a man drunk, and that otherwiſe a good man too, one of the worthieſt of all the Kingdom; you ſee this is clear, there is no ſin ſo deſperate (the ſin againſt the holy Ghoſt excepted) but a child of God may fall into it; therefore he had not need to be carnally confident.

2. A child of God may be hardned in ſin.

Secondly, When a child of God hath fallen thus into ſome fowl ſin, he may be much hardened, wofully deaded and benummed, and grow blockiſh and untoward to call upon God, and go on in any of his waies, become marvelouſly unfitted and indiſpoſed to the uſe of Gods ordinances; nay, he may be grown to that paſs that he ſhould never riſe up more, but that for the infinite goodneſs of God that doth bring him again home, and lift him up again by renewing his faith, and his repentance; you may ſee what 2 Chro. 19. *Jehoſhaphat* had ſtruck with *Ahab*, and helped the ungodly, and loved him that hated the Lord, though he were ſmitten in the field, and were like to have loſt his life, and ſaw what danger he was in for joyning with *Ahab*, yet all this did not humble him; the Lord ſent after him by hue and cry, rouſing up his conſcience by his Prophets; if he had not done thus, God knows how long he might have lain thus; ſo *David* he found a deadneſs in all goodneſs, when he had committed thoſe foul ſins, he found no working of Gods bleſſed ſpirit, his own ſpirit grew dull, his own heart grew dead, he was as if he had never known what grace meant; *create in me O Lord new heart, Pſal.* 51. 10. his ſin was like to a ſweeping rain that leaves nothing like to a conſumption that waſtes all; it was even like a Thief, that breaks into a mans ware-houſe in the night, and a man knows not what he hath loſt, till he caſts up his accounts, and then he ſeeth he hath loſt almoſt all his eſtate; ſo it is with the beſt of Gods ſervants; if they give way to ſin contrary to evangelical obedience, God knows what a Thief they let into their ſoul; they know not what they have loſt, till God give them an heart to caſt up their accounts, and then they may ſee that they have loſt almoſt all that they have; who knows what God may do? it is a fearful thing; you ſee a child of God may not only fall into foul and fearful ſins, but he may lie in them.

3. A child of God may be long in ſin.

Then Thirdly, To go further, when a child of God is come hither, then you will ſay, certainly this man muſt riſe up again quickly, grace will not let him lie dead; 'tis true, God will not for ever let him lie dead; but for how long he ſhall lie dead, no man nor Angel can tell; as the Church ſpeaks concerning her miſery, *there is never a Prophet*, never an ordinance of God, all is gone to wrack, *and there is none among us can tell us how long, Pſal.* 74. 9. ſo when a man hath fallen into ſin, and hath pulled diſtempers into his ſoul, there is none among us can tell us how long; 'tis true, *Peter* got up again within a few houres; but *David* got not up again till after ten months; and may be another not till after ten years, may be twenty, forty, nay, who can tell how long? grace is free; therefore no man can preſcribe any time, John 3. *the wind blows where it liſteth*, and how long it liſteth, and how long it will be ere it blow again who knoweth?

Reaſons of the point.

1. Reaſ.

The Reaſons of this are firſt in regard of Satan, he fights moſt of all againſt the

the children of God, his fingers itch to be at them, and at them moſt; his greateſt ſpight is againſt them, the very bowels of the enmity is between him and them; the children of God come to take his place that he once had in heaven; the children of God are ſet up againſt Satan, as *David* was put in the room of *Saul*; therefore I ſay, all the ſtrength of hell is ſtill a working againſt the Church of God, and the Saints of God, and every one of them, from that very moment that the woman was delivered of a man child, he ſought to deſtroy it: *Simon, Simon,* (ſaith Chriſt) *Satan deſires to winnow thee, &c. Luke* 22. 31. he is the god of this world, and his temptations are welcome enough with any body but the children of God; none reſiſt his dominion but they; he is the Gaoler, and hath all the world in cloſe priſon, but only them; they are the only ones that have broken looſe, that have gotten away out of the power of Satan; therefore all his malice, and all the gates of hell, they are up to ſend hue and cry after them, to book them in again if they can; he is juſt like a Pyrate; a Pyrate will rather ſet upon one rich ſhip, then upon a thouſand beggarly barks, becauſe there he may have a rich prize; ſo the Divel knows he can advantage his Kingdom, if but one fall that is a Saint, more then by the falls and the notoriouſeſt falls of millions of others; therefore no wonder that a child of God ſhould grow remiſs and careleſs at any time, that he may have a miſchief; for it is all the Divels buſineſs, he hath nothing elſe to do but do miſchief, to be buſie to get a child of God down, and if he have him down, to hold him down if he can. Rev. 12. 13.

Secondly, Another reaſon is, in regard of the children of God themſelves; they carry fleſh about them as well as other men, they have a Traitor in their own boſomes, that lies in ſcout every moment to work them woe; as *Paul* ſaith, *I find another law in my members, &c. Rom.* 7. 23. though a child of God hath wounded all his luſts, nay, though he hath given them their deaths wound, yet there is never a one but may revive and make head again, if he take not heed, and that in a woful degree; as the Lord ſaith of the *Caldeans, Jer.* 37. (I quote it only for a ſimilitude) *ver.* 10. *though you had ſmitten all the whole army of the* Caldeans, *yet they ſhall come and fire the City*; when *Judah* had provoked God, though they had wounded all the *Caldeans*, yet thoſe wounded men ſhould come and fire the City; ſo let a man take heed he doth not give way to ſin; for though his luſts be mortified, and he hath given them their deaths wound, yet theſe wounded *Caldeans* may come and fire all his ſoul, if he take not heed. 2. Reaſ.

Thirdly, In regard of God himſelf; God is pleaſed to try his people, to withdraw himſelf now and then from them, to leave them to themſelves, and the grace they have received; to let them alone with that; and when he doth thus, no wonder though they fall; for every man hath ſome vileneſs and rottenneſs in his heart; the wholeſt ſimpleſt heart in the world hath a deal of rottenneſs in it; I ſay, the Lord doth ſometimes leave his children to themſelves, as he did *Hezekiah* in the buſineſs of the Ambaſſadors, 2 *Chro.* 32. 31. as the Church ſaith, *Cant.* 5. 6. *my beloved had withdrawn himſelf*; the lovingeſt mothers may ſometimes let their little child go alone, though they know he will fall; they provide may be a rouler about his head that whither they fall backward or forward, or any way, they may not break their ſkull, and do themſelves a miſchief, to undo themſelves; but when they have done thus, they will ſometimes leave them to themſelves to go, though they know they will fall; ſo the Lord doth put a rouler upon his people, that when they fall, they may not fall totally and finally, as the wicked men do; they ſhall never ſtrike into a wicked courſe, as the ungodly of the earth do; that he takes order for; but he doth many times leave them, not out of any ill will to them, but he leaves them 3. Reaſ.

to themselves, though he knows they will fall; and that for divers reasons.

First, That they might be patterns to others of Gods people, that if they should fall (as they may do) when they are down, they may have wherewithal to get up again; I say, the Lord leaves the eminentest of his people to themselves, to fall into lamentable miscarriages, that they may help inferiour people, and they may have something to encourage them that God will recover them, and relieve them again, and that God will not cast them off for ever; as *Paul* shews *1 Tim.* 1. 16. saith he, *for this cause I obtained mercy, that in me first, Jesus Christ might shew forth all long suffering, for a pattern to them who shall hereafter believe*; as who should say, there may be a persecutor, a blasphemer smitten, a vile wretch, a fighter against God and Jesus Christ, such a one may be smitten, and come to see his damned estate; a thousand to one, but this man will be overwhelmed and drowned in despair; but saith he, The Lord, though I was one of his elect, yet he let me fall to this pass, that I might be a pattern to them which shall afterwards believe; so we may say of Gods children after conversion; *David* may say, For this cause among the rest the Lord left me to my self, the Lord let me fall so foully, and lifted me up again, that I might be a pattern to many poor people to the end of the world, that they may see the loving kindness of the Lord, and the infinite compassions, and bowels of mercy that is in the father of mercy towards them that trust in his name; we should never believe the mercy of God, the freeness of his grace, the goodness of his nature towards his beloved, towards those whom he has effectually called, were it not for such examples.

Secondly, The Lord doth this for to punish the carelessness of his people, and their security many times; what sin is there that is more apt to grow upon them then security? it is a stealing sin, it is a secret and cunning sin that comes closely and slightly upon a man, before he is aware, if he look not to himself; now when a man grows to be secure, the Lord takes this course many times to eat it out, to punish the security of his people; *Peter* when he had gotten faith in Christ, and affection to Christ, when he felt that his bowels did yearn after Christ, and his heart was enlarged towards
Mat. 26. him, he grew secure upon it; *though all forsake thee, yet will not I*; he was confident, but it was carnal confidence; for though the thing a man trusts in be the grace of God, yet as long as it is grace received, it is trusting in mans self; he therefore was carnally confident; now he would venture himself into the high Priests hall; thought he thus, affections will never be drowned; he might go any whither; well, he comes into the high Priests hall, and there comes into the very mouth of temptations and dangers; he doth not dream how easily his heart may be caused to deny Christ, he did not dream what a fleshlish heart he carried in his bosome, he grew to be bold and venturous; now the Lord to heal this security, let him fall in a desperate manner; he let him get a knock almost to beat out his brains, even
Mat. 26. 74. to curse and ban himself; not only to deny Christ, but with abjuration; the Lord seeth it is needful to do this when people grow secure; we ought alwaies to carry a covenant about our eyes, to take heed where we look; and when we are in company, to have a bridle in our mouth, to take heed what we speak; now if we grow careless and negligent, and this bridle is gone, and this covenant is gone, and our watch is taken away, no marvel though the Lord be provoked against us, to punish us, and that soundly, and let many of his people get a knock; and who knows how great a one, and how hard to heal again?

Thirdly, the Lord sometimes leaves his people to themselves, that so they may see they stand meerly by grace; I doe not mean by grace reve-

ved, though they had all faith, though they had never ſo much knowledge, never ſo much experience and intereſt in God, never ſo much ſenſe and feeling of him, never ſo much life, and zeal, and quickening, whatſoever it be, all the enlargements that ever any man had, I doe not mean this; for a man never ſtands by this, but by the free favour of God, that is the grace a man ſtands by, the free good will and love that God doth bear unto him. Now when a childe of God ſhall have received a great deal of grace, a great deal of knowledge and faith, &c. he is apt to be remiſſe in ſeeking of God to direct him in that thing he knowes; he thinks he can direct himſelfe: we ſee, let a man have very good parts and knowledge, and be able to preach, how apt is he to be the leſſe in prayer to God to help him to Preach, and guide him to deliver the Word? So let another man have a great deal of knowledge, may be the man will be the leſſe ſenſible of his own wretchedneſſe and ignorance, and aptneſs to miſtake and erre, and goe aſide, and ſo to be leſſe eager and earneſt with God for his continual aid, and teaching, and aſſiſting of him every moment: So let a man have a great deal of zeal, and life, and quickening, he is apt to diſcern the leſſe proneneſſe to coole again: And ſuppoſe a man hath mortified a luſt, nay, all his luſts, he can hardly feel he hath any deſire after ſuch a ſin; hardly any motions or ſtirrings in his heart; I tell you this man, if he takes not heed, will be a venturing; oh he thinks he is cock-ſure! he is ſo taken off from the luſts of the fleſh, that he can never catch hurt, and he may be ſometimes will admit of occaſions, and admit of drawing ſomething neer the pits brink; he is ſo mortified, he fears nothing. Now the Lord in his infinite goodneſſe to his people, leaves them to themſelves; are you ſo mortified? come, let us ſee how mortified you are, and leave him to himſelfe, to ſee what the man can doe with all his knowledge, and zeal, and mortification; and now this man falls: Look how far God leaves a man, ſo far he falls; he will have his people ſee that they ſtand not by grace received, but by the free grace and favour of God: *It is not in him that willeth, nor in him that runneth, but in God that ſheweth mer-* Rom. 9. *cy.* No, though a man have never ſo many gracious endowments, and heavenly vertues, it is not in him that willeth, but in God that ſheweth mercy; it is in the fountain of mercy and loving kindneſſe in God. Let a man keep cloſe to God, let a man ſtill obſerve the pleaſing of God, that there may be a continual fountain open, running down upon him from day to day; for if he grow ſecure, and look not to himſelfe, he expoſeth himſelf to woful dangers.

Fourthly, The Lord leaves his people ſometimes thus fearfully to themſelves, that he might teach us to be ſenſible towards our brethren, to be mild, and meek, and pitious, and full of bowels and compaſſion towards the weakeſt and meaneſt of all the Saints of God; if we ſee but any thing of God, nay, but any likelihood that a man is of God, to be tender, for fear we ſhould wrong a childe of God; the Lord doth this of purpoſe to breed bowels, and meekneſſe, and gentleneſſe towards his people: As God lets men fall horribly before converſion, that they may carry themſelves meekly towards thoſe that are unconverted, for fear any of them ſhould be of the Elect of God; ſo he lets them fall after converſion, that they may carry themſelves ſo towards them that are converted; I ſay the Lord lets his people fall horribly into woful evils, that though they ſee a man fall never ſo much, yet they may not want any thing to doe him good, that they may not be taken off from their bowels and compaſſion; who knowes but this man may be of God? for I was as wretched as he once, as *Paul* would have the *Cretians* take notice of this, they were horrible ſinners before converſion, lyars, ſlow-bellies; now ſaith he, *Tit.* 3. 2. *Speak to them that they ſhew all meekneſſe to all men.* Mark, his

his reaſon, *ver.* 3. *We our ſelves alſo were ſometimes fooliſh, diſobedient, &c.* We our ſelves were thus, therefore let us ſhew meekneſſe to all whatſoever, and let us be kinde, and full of bowels and compaſſion towards them, ſtudying how to doe them good, and prevent all manner of evil, and labour to win them, if it be poſſible, with all meekneſſe and condiſcending; who knows but they may be of God? for we our ſelves have been malicious and ſpightful, ignorant, haters, and have ſerved divers luſts and pleaſures: ſo it is with people after converſion; the Lord lets them fall into horrible ſinnes, and diſtempers, that ſo they may be gentle, and that they may have the ſpirit of meekneſſe towards all men; a man is apt to be ſevere, and rude, and rigid towards others, if he hath gotten any thing himſelfe; if he hath gotten a little knowledge, a little zeal, a little faith, a little humility, a little ability to pleaſe God, he is apt to think it ſuch a deal, and he is apt to cry down every one that is not as he is, You are ſo proud, and ſo thus and thus; and to take off his heart from doing thoſe duties which he owes towards him; a man is apt to be very inſolent in the Church of God; many are thus, till God doth take them down; therefore the Lord by this means doth teach his people gentleneſſe and meekneſſe; indeed God teacheth people many wayes beſides this; if they will take warning by his Word, or ſome other courſe, they ſave him a labour; but if that will not doe, God takes this courſe with a man, to make him ſee his pride, and conceitedneſſe, and his want of mercy, and unlikeneſſe to Chriſt, in bowels, and pity, and compaſſion towards his brethren.

Thirdly, The Lord leaves his own children to themſelves ſometimes to fall ſo foulely, that he may humble them, and bring them down low, that he may make them ſee yet further into the corruptions of their own hearts, that ſo he may make them capable of more grace; for *he gives grace to the* James 4. *humble*. Now when he would give more grace to a man, may be he lets him fall into ſome horrible ſinne, that he may be the more humbled, and ſee the naughtineſſe of his own heart, that he may be driven to God, and may be deeper in mortification; may be he thought he could goe no further; he did pleaſe himſelfe in his prayers; as I have heard of one that ſaid, when he had prayed, he could hardly ſee any ſinne in his prayer. Now when the Lord is pleaſed to beſtow upon them more grace, he doth ſhew them their corruptions. You know how often God let his people fall in the Wilderneſſe, and that horribly, by murmuring, and repining, and infidelity, though they were his own choſen, yet he let them fall at the waters of ſtrife, and at the red Sea he let them fall; he let them fall concerning Manna: under what was this? the text ſaith, *The Lord thy God he proved thee, he led thee all theſe forty years in the wilderneſſe, wherein were Scorpions and fiery Serpents, that he might humble thee, and doe thee good in thy latter end*, Deut. 8. 15, 16. Meaning, the Lord let them fall into thoſe horrible evils, that he might humble them, that they might ſee the wickedneſſe of their own hearts, and the infinite need they had of grace, and the fear of God, and ſtanding upon their guard; this did [illegible] to humble them, and do them good in the latter end.

Uſe. The firſt Uſe may ſeem to condemn thoſe ſpeeches that commonly goe up and down in Chriſtians mouths, let me tell you they are wicked ſpeeches; O, ſay they, grace will not let a man have ſuch pride and vanity in him; grace will not let a man do thus and thus: I ſay theſe ſpeeches are not good: they ſavour of a world of Ignorance of the grace of God: Indeed in three caſes theſe are admirable ſpeeches.

1. Firſt, Certainly grace will bring a man home to God that belongs to him; it will put him into Jeſus Chriſt; it will certainly make him a new creature, and bring him out of the eſtate of ſinne; he ſhall not live in the

eſtate

eſtate of ſin; grace will do that, and God in the covenant of grace doth ſet down that it is a fundamental promiſe, he will do this *for every one*; as the Apoſtle ſaith, *Eph.* 4. 7. this grace will ſurely undertake that a man ſhall be a believer (if he belong to God) and he ſhall be juſtified and ſanctified in ſome meaſure, he ſhall hate ſin, and love goodneſs in ſome meaſure, and delight in Gods ordinances in ſome meaſure; he ſhall be in the eſtate of grace, and not in the eſtate of ſin; grace will do this; this we may boldly ſay, if a man have grace he, muſt do this, for God will teach him to do it.

Secondly, Grace will undertake that a man ſhall not fall finally away; that is certain, that we may boldly ſay, if a man be of God, grace will teach him that he ſhall not fall away finally, grace will uphold a man and maintain him; when we ſee a man fall away finally, we may conclude he had no true grace; Gods children ſhall never fall finally away, God will preſerve and keep them; *whom he loves he loves, to the end: of all thoſe that my father hath given me I have loſt none*, ſaith Chriſt, *Joh.* 17. *neither life, nor death, things preſent, nor things to come, ſhall ever be able to ſeparate us from* Joh. 13. 1. *the love of God in Chriſt Jeſus*, ſaith *Paul*, *Rom.* 8. *ult.* that is moſt certain, *bleſſed and happy is he that hath his part in the firſt reſurrection, for over ſuch the ſecond death hath no power*, *Rev.* 2 26. that is, ſuch a man can never come to be damned, he can never fall finally away, or periſh everlaſtingly; *there is no condemnation to them that are in Chriſt, that walk not after the fleſh, but after the ſpirit*, *Rom.* 8. 1. & *v.* 30. *whom God hath predeſtinated, them he hath alſo called, &c.* there is an individual nexture of all the links of the chain of predeſtination; in all the ſeveral buckles of it, there is an indiviſible connexion; if a man be called, he ſhall be juſtified, and if he be juſtified, he ſhall be ſanctified; and if he be ſanctified, he ſhall be glorified; ſo that grace will undertake this, that a man ſhall not fall finally away.

Thirdly, We may ſay that grace will not ſuffer any man that is of God to fall totally away; as not finally for ever, ſo not totally; he ſhall not be altogether without grace, from that moment he began to have it for ever and ever; *he that drinketh of the water ſhall never thirſt, &c. Joh.* 4. 14. that is, he ſhall never thirſt with total indigency again, he ſhall never thirſt with total want; he ſhall ever have ſome grace, and ſome of the image of God, and ſome of the fear of God, and ſome of the love of his truth, and ſome deſire to his name, and ſome hatred of ſin, though in a poor degree, yet he ſhall have ſomething of God in him; there *ſhall be the ſeed of God remaining in him at all times*, 1 *Joh.* 3. 9. *my feet were almoſt gone* (ſaith *David*) *Pſal.* 73. 2. they were but almoſt gone, they were not quite gone; as it is ſaid of the Church of *Philadelphia*, *ſhe had a little ſtrength*; ſo let a child of God be at the loweſt ebbe, yet there ſhall be a little water of life, it ſhall Rev. 3. 8. not be quite exhauſt; *though he fall he ſhall not be utterly caſt down, for the Lord will uphold him*, *Pſal.* 37. 24. ſo that all this you may boldly ſay, for in theſe things it is not conditionally Gods covenant, but abſolutely for God will give thee ſtrength and power, and faith, and direction, and aſſiſtance; he will not only give thee the thing, but the condition alſo here, that a man ſhall be a believer, and a new creature; and if a man be once a new creature, he ſhall never be an old creature again altogether; the covenant of grace is ſo, which is an everlaſting covenant; God will forgive their ſins, and remember them no more: but now for particular paſſages; for a man to ſay that a man cannot be proud and diſtempred, but grace will heal him; a man cannot have an hard heart, but grace will ſoften it; theſe are ill ſpeeches, men know not what they ſay when they ſay thus; for in particular paſſages the children of God have no promiſe, but only upon condition that they ſtand

ſtand upon their guard; but to be defended from particular evils, and to be ſaved from particular diſtempers, and horrible diſtempers, without ſtanding upon their guard, and taking heed, and cleaving unto God, without carefulneſs, and watchfulneſs, and having a diligent eye to their wayes, they have no promiſe for this; as the Prophet told *Aſa*; you know *Aſa* was a good man, it ſeems he was of this mind, grace will teach a man and ſo forth; but ſee what the Prophet told him, 2 *Chron.* 15. 2. *the Lord is with you, while you are with him, &c.* he doth not mean that the Lord would forſake *Aſa* and all his people in regard of eternal life, that they ſhould not have eternal life that forſake him, that they ſhould be altogether without grace, but he ſpeaks here of particular paſſages of this or that ſin, or this or that danger, this or that miſchief either in ſoul or body; ſaith he, *the Lord is with you, as long as you are with him; and if you ſeek him, he will be found of you; but if you forſake him, he will forſake you*: this is moſt certain; 'tis true, God doth not do thus alwayes, but when he doth not do thus, it is more then we can expect; for if we be careleſs and negligent, we can look for nothing at Gods hand; we may look up to him that he would not undo us, and caſt us off for ever, but we cannot look that he ſhould free us from this ſin, or this diſtemper, from this dulneſs and untowardneſs in going on; we cannot look that God ſhould free us from theſe ſins, unleſs we draw neer to him, and cleave to him, and keep by him; if we forſake him, he will forſake us; as for inſtance, ſuppoſe the Sacrament of the Lords Supper were to be adminiſtred; now a true believer may comfortably look to have peace and comfort, to have the promiſe ſealed to his ſoul, and to have his faith ſtrengthned, and his ſpirit revived, and his graces enlarged by the Sacrament, for there be promiſes made to him for this purpoſe; but how are they made? not ſimply and abſolutely, that howſoever he comes it ſhall be ſo, but let him prepare himſelf for the Sacrament, let him examine himſelf, let him whet his heart, and be ſenſible of his wants and neceſſities, let him be earneſt with God to be with him in his ordinance; but if a man do neglect this, when he hath been at the Sacrament, he ſhall not have peace and comfort, nor the promiſe of God ſealed to him, but he ſhall be more doubting then he was before, and more with the wrath of God in his ſoul, and ſhall have more diſtempers and overwhelmings then he had formerly; ſaith the Apoſtle, 1 *Cor.* 11. 31. ſpeaking of the Sacrament of the Lords Supper, *we muſt judge our ſelves, and then we ſhall not be judged of the Lord*; the Lord will bleſs us, we ſhall eat and drink ſalvation to our ſelves, we ſhall eat and drink to our own peace and comfort, and glory, and to our increaſe in grace; but if we do not judge our ſelves, we ſhall be judged of the Lord; here is a condition; ſo for the preaching of the word, we have the miniſtry of the word among us up and down; we hear it day after day, line upon line, precept upon precept; this is very good, there is a promiſe for the children of God to grow up in knowledge, and that they ſhall thrive under theſe bleſſed ordinances, and be ſtrengthned by them, for temptations, miſeries, and woful times, they ſhall be well ſtored with a great deal of knowledge and experience; 'tis true, if you be careful while you have the word, and receive it with thankfulneſs and good affections, and ſtir up your ſelves to prize the word of God, and ſtir up in your ſelves an eager and earneſt hunger and thirſting after it, and will not ſuffer in your ſouls *awkneſs*, and untowardneſs, and formality to creep upon you; but if you hear Gods word, and do not apply it aright, God knows what woful miſeries you may fall into, if you look not to theſe things; in all theſe things the Lord looks his people ſhould ſtand upon their guard.

Why Gods people are to ſtand upon their guard: 1 Reaſ.

The firſt reaſon is, becauſe grace looks for this; 'tis true, Gods covenant

is everlasting; but for particulars, grace must be stirred up; if thou hast any faith, thou must provoke thy faith; if thou hast any promise belonging to thee, thou must make use of that promise; if thou hast any fear of God, thou must look to cherish it, and nourish it, and look that it doth not die and decay; for grace is of that nature, it must be stirred up, 2 *Tim.* 1.6. as it is with a bowle, though the bowle be made never so right, and fit to run this way, and that way, yet if a man doe bowle it on the ground overgrowne with grasse, it will have an hundred rubs, and will not goe; so if thou let thy heart be overgrown with lusts and corruptions, grace will move dully, unlesse you make way for it, and stir it up, it will gather rust, and a rusty key will not readily open the door; a rusty grace, a neglected grace will never work kindly: Take faith, or knowledge, or experience, or any other grace, if you neglect it, if you stir it not up, it works but poorly, not although a mans stirring did the thing; no, it is grace that doth all.

Secondly, Another reason is, because there is no promise in all the Bible for the keeping of the children of God from this or that sin absolutely, but only upon condition; there is no hold that a soul can have upon God to bear him up, if he be careless; 'tis certain that God in his infinite wisdome hath not left the conversion of people, and their standing in grace in this fashion, that in case they will be converted, so; if not, let them die and perish; no, but he will convert them, and he will give them a will to yield; he will make them of unwilling to be willing, and will turn them home unto him; and when they are converted, he doth not say, this man I will bring to my Kingdome and Glory, if he stand upon his guard, and be carefull; if not, he shall perish; no, God is absolutely minded he shall be saved; and though he hath played the undutifull beast, *He will chasten him with rods, but his loving kindnesse he will not take away for ever*; nay, he will *give him an heart to cleave to him for ever*, that he shall not goe quite away from him; and this is the infinite goodnesse of God, that he doth not hang their eternal life upon their own wills; if he did, no flesh would be saved; here is the goodnesse of God: but now for particular passages, they have no such hold of God, but they are turned to the use of the meanes; a man is tyed to the use of the means in the other too; a man cannot think to stand in grace, to hold out at all, but he must look to the use of the meanes; but in case men have neglected, God will not take his people upon the lurch; but here he may take them, and for ought we know, he will take them upon the lurch, if they grow careless; when we meet with a temptation, we venture upon it, suppose it be to be earthly, and vain, and omit good duties, and heed; who knowes what God may doe? how he may break our heirts, and rend us, and teare in pieces; who knowes what may fall for dulnesse, and deadnesse, and untowardnesse, and want of peace of conscience, for irksomenesse and awkwardnesse, that a man hath an hellish life from day to day; we may fall into this; the best of all Gods people, if they stand not upon their guard; nay, watchfulnesse is the thing that is commended to us. God hath shewed us when we may have all grace, and be kept from all deadnesse, and when we may have life, and comfort, and quickening, and when he will be found of us, namely, when we seek him with all our hearts; but let a man be careless of seeking of God, he will be careless of him; and if a man doe not stir up the grace of God, let him know he falls into the hands of a consuming fire; he is not only so to the Reprobate, but even to his Saints and children, if they grow careless; therefore when *Paul* was about to leave the world, he gives *Timothy* this charge, *O Timothy, preach in season and out of season, &c.* what followes? *watch thou in all things*; as who should say, may be you shall meet with many temptations and discouragements, and therefore *watch in all things*, 2 *Tim.*

2 *Reason.*

2 *Sam.* 7. Jer. 32.

Tim. 4, 5. as Chriſt ſaith, *What I ſay to you, I ſay to all, Watch*, Mark 13. 37.

Becauſe we ſee this by experience in the Saints of God in all ages, that ſometimes God leaves his people; and when he doth leave them, they fall into grievous ſinnes; this cannot be denied; for experience proves it in every generation: You ſee *Jacob* himſelfe, how grievouſly he ſinned, he yielded to his Mother to tell a lye, thinking to get a bleſſing by an untruth, by ſaying he was *Eſau*, when he was not; and you ſee what miſery he brought upon himſelfe by it; even twenty years bondage that one ſinne did coſt that poor man; he thought to get the bleſſing; for it was Gods promiſe; but by his unlawful going about it, God kept him from it in a terrible manner, and brought him a wide way about; and ſo we might inſtance in many other Saints of God; for this is moſt certain, let a man be the deareſt of Gods ſervants, yet if ſinne be yielded unto, it will diſuſe a man of Gods Ordinances, and make a man untoward to good duties; it will make a breach between God and the ſoul; it will drive him, and carry him into thickets and buſhes, as *Adam*; the Spirit of God will turn away the ſaile of his breath, and then how uncomforeable a man ſhall be in good duties, we may think with our ſelves, and reaſon the caſe in our own ſouls; it will be ſo, for God is an holy God; for though he love his people that rejoyce in his name, yet he hath ſaid, that all *their wayes ſhould be with trembling*, Pſal. 2. 11.

Queſt. But you will ſay, Is grace indifferent in regard of particular paſſages? grace will work, a man ſhall be converted, and ſhall not fall totally and finally away; but in particular paſſages is grace indifferent, to let a man do what he liſt? *God forbid*; that man hath no grace that hath ſuch thoughts.

Anſw. For firſt grace when it comes into the ſoul, it ſets up an univerſal principle to ſerve God, not only in the main courſe of his life, but in every particular, to hate all ſinne, and in every particular, to love all good duties, and every particular, to be careful at home and abroad, and in his calling, in company and alone; in health and ſickneſſe; in all eſtates; whether he be rich or poor; whether he be perſecuted or not perſecuted: in all conditions of life to hate all ſin, and follow all goodneſſe; grace ſets up this principle whereſoever it is; but yet a man may fall into a thouſand ſinnes, if he be not watchful; but if there be not ſuch a principle in thy heart, thou art not a child of God, and a believer. *Pſal.* 119. 3. The people of God are deſcribed by this, *They doe no iniquity, they walk in his wayes.* He ſpeaks of this principle, not that they may not fall; but if they doe, it is meerly againſt the principle; if a man hath true grace, he hath a principle to love and fear God, not only for the main, but in every particular paſſage.

Secondly, It is plain that cannot be the meaning of it, that grace is indifferent, becauſe that if grace be truly in any man, it doth ſet up a watch in the ſoul to preſerve it, that the man ſhall be eager not to ſin in any particular, and deſirous in ſome meaſure, and careful in ſome degree, to doe all manner of good; if a man give way to the luſts of the fleſh, his care may be brought to a low ebb; but grace ſets up a watch in the ſoule, and breeds care, and deſire, and purpoſes, and reſolutions, and revenge upon his own luſts, and abundance of things, as you may ſee 2 *Cor.* 7. 11. So that grace will not let a man be indifferent; therefore when we ſay for particulars, God doth not undertake this or that; the meaning is not as if grace would only convert a man, and keep him from falling totally and finally away; but for particulars it is indifferent; this is to blaſpheme the grace of God; but the meaning is, though a man be the childe of God and never ſo much mortified, if this man ſhould grow careleſſe, and remiſs,

miss, and secure, and give way to sin, grace doth not undertake to keep a man from the fearfullest falls that can be, nor from the fearfullest distempers. Indeed when a man hath play'd the beast, God may preserve him, but a man cannot look for this at the hands of God; who knows how God will deal with him, if he be unthankful to God for his grace and goodnesse, and mercy vouchsafed unto him?

The second Use. Is it so that a child of God may be left to himselfe to fall fouly, then let every one that hopes he hath any grace, learn the words of Saint *Paul*, *Work out your salvation with fear and trembling*, Phil. 2 12. Hath any man gotten quickening? goe on with fear and trembling; hath any got softnesse of heart? in the fear of God goe on with a trembling heart, and consider how brittle your hearts are; they are like glass, you had need goe charily and tenderly up and down; grace is a fine delicate thing; if it be cherished and preserved, and stirred up, what a deal of good may a man attain unto? if God hath been good to any of us, to give us any saving grace, we are very fooles if we look not to it; it is a dainty and delicate thing; it cannot enter indeed into a mans heart to conceive what a great mercy God hath vouchsafed unto him, if he hath bestowed any grace upon him; therefore be chary of it, and remember *Lots* Wife; remember those fearful examples; remember how *David* brake his bones; remember the miserable, distressed, uncomfortable condition thou mayst bring thy soul into, if thou dost not take heed to thy selfe? and if thou beest in such a condition, consider what gracious promises there are to help thee up again, and what gracious examples, to make thee think with thy selfe, there is yet grace, and mercy, and quickening for me; and if I seek God, he will assuredly be found of me. *Use* 2.

The third Use. Is it so, that a childe of God may fall so foulely? Then let not any man stumble at this Doctrine; let not any think a childe of God cannot fall to be so dead; I say, doe not stumble at it, but rather see if it be not thy case, if thou art not fallen down into this depth of misery; for what have I said? did not I say that a childe of God might lose his zeal? Look abroad what zeal is up and down, what yearnings when the Church is in misery; nay, what need we look abroad? who hath zeal against his own sins and corruptions? Again, did I not say that a childe of God may lose his affections? what affections are now a dayes? we heare Sermons, but what affections are stirred up, either in hearing, or speaking the Word of God? So for prayer, what affections are there in prayer? So for sin, what griefe is there for our sins? There is no affection or sorrow at all in us. Where is that same anguish of heart that should be in us for our corruptions? they are even lost; I speak not of wicked men only, but even of good people, though they be sensible of their deadnesse, and hardnesse of heart, though they see it, yet they are not able to relent at it; Then for desires, where are they? Did I say a childe of God may have hardly any desire almost, not be able to wrestle with God for grace, and tug for it; and is not this our case? What frozen prayers? what cold devotions are sent up from day to day? So, did I say a childe of God may be senselesse of sin? How far hath this distemper grown upon us now a dayes? our hearts might even ake to be privy to that backwardnesse, and untowardnesse, and unfruitfulnesse; I say, it might make us to be at our wits end, until we were delivered, and yet no man complaines; there is complaining in a dull manner, but no mans heart bursts almost. Again, did I say a childe of God may grow palpably vain, and proud, and worldly, that a man that hath but halfe an eye may see it, and take notice of it? is not it thus among us? how do we discover our shame whersoever we come? those that have but half an eye see how worldly we are, and how we have *Use* 3.

no mind to God, and the things of eternal life; is not this our conversation from day to day? nay, the very world sees it, they see how heartless good people are grown.

Use. 4. The last use may be to rap all mens fingers off, that think to comfort themselves with this that hath been said; there are these things will answer these conceits; first, all this is nothing to thee, unless thou wert once a godly, holy, zealous man; for all these examples are of men that were once zealous and forward for God and goodness; they were once changed from the estate of nature to the estate of grace: And again, when they were fallen, they gat up again, and were the more wary and watchful afterwards, but it is not so with thee.

Causes of deadness. 1. Gener. Now we come in the next place to shew what are the causes of this deadness of mens hearts, in these times wherein God hath revealed himself more fully and clearly; the general reason of this is the giving way to sin, and not looking to themselves to abstain from sin, and have a care of the commandments of God, and walking before him as they ought to do, which thing is an horrible deader of the heart; as *Solomon* speaks concerning the adulterer, *he knows not that the dead are there*; when a man gives way to sin, to worldliness, or passion, or any other corruption, he doth even go where the dead are, and there where the guests of hell are; if a man give way to pleasure, to be carried away with sinful delights, this will dead mans heart; as the Apostle sheweth of the Widows that lived in pleasure, *1 Tim. 5. 6. they were dead while they were alive*; as soon as ever *David* gave way to his sinful corruptions, his heart was deaded presently upon it, as may appear by the prayer he had afterwards, when he came to himself, and to look out for quickning, *uphold me with thy free spirit, Psal. 51. 12.* as who should say, I feel a base dull slavish spirit come upon me, that former liveliness that was in me it is wofully decayed; sin had made a mighty breach in his soul, it had knockt off his wheels and made him dull, and therefore he fain to pray that God would give him a free spirit again; so it was with *Peter*, as soon as ever he had given way to his curiosity, and security, and presumption, he would needs go and see fights, he would go into the high Priests hall, and see how the business went; he did not see the proneness of his heart to be carried into sin; now you may see how wofully it deaded his heart in a moment, as soon as the damsel spake, *thou also wert with Jesus of Galilee*; a man would wonder how no life at all almost appeared in the mans heart; if he had had any life, would he have carried himself in that fashion? his life was so gone, that *he cursed and sware that he never knew him*; if he had any life in him, he would rather have said, what if I was with Jesus of *Galilee*? I was with him, and I am with him, and I will be with him, I am ready to dye with him, I profess my self to be his Disciple; he had no heart in the world to stand for Jesus Christ; he had no heart to appear in pleading for him, and expose himself to danger for him; he was now called to it, but he had no heart at all; sin it is even like ashes cast upon the fire, the fire cannot then send forth its heat; so sin doth even cast ashes upon the soul, that it cannot express such life as otherwise it would.

The first reason is, because sin is a soul killing thing; it is like *Mare Mortuum*, the fishes dye as soon as ever they come there; so when the Divel hooks a man into sin, he hooks him into the dead sea; as the Apostle saith of the *Ephesians*, *you were dead in sins*; if the Divel can but hook a man into sin, he is presently in the dead sea; *Hos.* 13. 12. It is said of *Ephraim*, when *he offended in Baal he died*, &c. before, when their affections were up, and they trembled before God, they were lively; but when they gave way to sin and iniquity, the Church presently died, they withered away more and more till they came to nothing; therefore the Apostle calls the Law of sin, the

Mat. 26. 47.

Prov. 9. 18.

Eph. 2.

Hos.

the Law of death; *the Law of the ſpirit of Chriſt hath freed us from the Law of ſin, and of death, Rom.* 8. 2. ſin doth even bring a man to deaths door; it doth weaken all the powers and faculties of the ſoul, that a man cannot ſtir to any duty; it makes a man like a ſnake that is frozen with the cold, it cannot ſtir; ſo it is with a man when he gives way to ſin and iniquity, it benumbeth all the powers that are in him, and leſſeneth all the powers of Gods ſpirit; it is even like a *weight*, as the Apoſtle calls it, *Heb.* 12. 1. If a man ſhould have a great weight upon his back, fetters upon his legs, how can that man go? he muſt needs go very dully; ſo it is with ſin and iniquity, when a man gives way to it, it is like plumets of lead, like great weights and burthens that clog a mans heart and affections, it makes them dull and lumpiſh and heavy to any thing that is good; as Chriſt ſpeaks of the cares of this life, if a man give way to them, *they will overcharge the heart*; they will lie heavy that the heart cannot ſtir, *Luke* 21. 34. ſin poyſons all the ſoul, it poyſons the mind, that a man cannot look upon things as he did; it poyſons a mans heart, though his heart were deeply affected towards God; it is ſtrange, If a man give way to ſin, how it will take off the affections from God, it ſeparates between God and the ſoul, and comes between God the fountain of life and the ſoul, and therefore muſt needs be a killing and deading thing.

Secondly, Sin is a deading thing, becauſe it doth grieve the holy ſpirit of God that dwels in a man; you know all the quickning of a Chriſtian conſiſts in the gracious aſſiſtance of Gods ſpirit; as long as Gods ſpirit is pleaſed to go along with us, and work our works for us, then we can pray and deny our ſelves, then we are fitted to every good word and work; but if the ſpirit of God retire, if it withdraw and ſuſpend his actions, and forbear his operations, what can a man do? a man is even a block without the ſpirit of God; now though the ſpirit of God delight never ſo much in doing good to the Saints, and delight in accompanying of them, and aſſiſting of them, and enlarging of them in all their wayes; yet if they give way to ſin directly, he will be grieved, and ſent ſad back again to heaven, as it were; and when the ſpirit of God is grieved, all muſt needs go ſad and heavy with the child of God; ſuppoſe a child of God give way to vain talk and diſcourſe; you ſhall ſee what the Apoſtle ſaith, this will grieve the ſpirit of God; *grieve not the ſpirit of God, whereby ye are ſealed to the day of redemption, Eph.* 4. 13. he ſpeaks of that very ſin, if a man give way to it, the ſpirit of God will be grieved; though formerly he was pleaſed mightily to help, yet now he will withdraw; and then how dully ſhall a man goe? ſo if we ſhould give way to the ſuffering of our hearts not to be affected with God and his truth, not to ſee God in all his wayes, in all his goodneſs, and dealings, that we ſhould not be thankful, this will quench the ſpirit of God, it will quench its motions; as if a man ſhould pour pail-fuls of water upon the fire, ſo this will *quench the ſpirit of God*, 1 *Theſſ.* 5. 18, 19. there is a manifeſt dependence between all thoſe exhortations; and this is certain, let a man once not be affected with God, let him not ſee Gods goodneſs in all his wayes, let him not be affected with Gods mercy and loving kindneſs, it will quench the ſpirit of God; and then conſider what a lamentable caſe a man ſhall be in.

Thirdly, Sin muſt needs dead a mans heart, becauſe it doth put a moſt vaſt bitter hard task upon the ſoul to go through; for you know hard tasks ſtir up reluctancy againſt them; when a man hath an hard task to go through, the very thought of it dulls him; it is like a ſtone upon his heart; now let a man ſin againſt grace and the goodneſs of God, and Gods gracious dealing, let a man ſin againſt theſe, it doth put a man to a moſt hard task to go through, to go and humble himſelf before Almighty God; and the

ſoul ſhall find a world of conflicts, that he is loth to come to it, loth to deal about this bitter buſineſs, to go about to renew his repentance with bitter remorſe for his ſins; it is like a deſperate debtor that hath run himſelf over head and ears in debt; the very thought of coming to a reckoning is death to him, he cannot abide to think of it; it is like a boy that hath made falſe Latine; if his Maſter ſhould call him to conſtrue and pearſe it, and give a rule for every word, he knows it is not according to rule, he hath not looked after rule, and every thing is falſe; now he cannot abide to come to conſtrue and pearſe it; ſo when a man hath provoked God by his ſins, and hath broken his covenant, and ſlighted his ordinances, when God calls him to conſtrue and pearſe, what do you make of ſuch an action, and ſuch a word, and ſuch a thought? the heart is even afraid of theſe things, as a dog is of a whip; it is an hard task to be brought to this; as *David*, when he had yielded to his ſecurity, and idleneſs, and unwatchfulneſs, and ſo had given way to Satan, you may ſee what an hard task he brought upon his ſoul, and how his ſoul was ever afraid to go about humiliation; how many frowning looks doth a man caſt upon the pykes he muſt go through, if he mean to obtain mercy; it even deads him as a dagger at his heart; *David* was loth to come to this, to come to a reckoning, to come to be humbled; when *Bathſheba* ſent him word that ſhe was with child, then God called him to a reckoning to be humbled; God told him to his face it is high time to be humbled, and aſhamed; God hath been laying rods in brine for thee, and to bring thee upon the ſtage, and to make thee odious and vile in the ſight of the world; yet he was loth to come to a reckoning, he ſhun'd it, and ſhut his eyes from ſeeing it, he deviſed tricks to get *Uriah* home to his Wife; and when this would not be, but *Uriah* carried himſelf conſtantly, with feeling of the caſe of the Church that then lay in the field againſt their enemies; this could not but call for humbling, yet he ſhunned it ſtill, and inſtead of humbling himſelf, he went further into the briars, and made *Uriah* drunk, thinking then he would go home; it is impoſſible but he ſhould ſee the hand of God in all this, that he gave him warning to down on his knees; but he ſhunned it again, and inſtead of humbling himſelf, he deviſed the death of *Uriah*, and when news came *Uriah* is dead, which one would think ſhould have been as an hammer to have knockt him down, he puts this off, *the ſword kills one as well as another*, and till the Lord was pleaſed to ſet it on, he could not be brought to humble himſelf; thus it is, ſin puts an hard task upon a man; a man may eaſily fly into ſin, it is a merry way unto it; but when a man is once in, he cannot get out again, without tearing and rending, and abaſing, and caſting himſelf down before God; this is an hard task, and the ſoul ſhall find abundance of reluctancies, and the very thought of it deads the ſoul, unleſs the Lord be the more merciful.

A fourth reaſon why ſin deads a man, is, becauſe ſin defiles the conſcience, for ſin is a dead work, and it goes into the conſcience and defiles it, until *it be purged by the blood of Chriſt*. *Heb.* 9. 14. ſin is a dead work, and the winding ſheet of it is the conſcience; preſently as ſoon as a man doth iniquity, this dead work runs into the conſcience; and catcheth hold, and this defiles the conſcience, and puts guilt into it; and nothing in the world more deads a man then a guilty conſcience; why becauſe it knocks a mans fingers off from that which ſhould enliven and quicken him, it makes him ſee that he doth defile Gods promiſes if he medle with them, *Iſa.* 38. 16. the promiſes of God are the *things by which men live*; now when the conſcience is guilty, it doth even knock a mans fingers off from the promiſes, it tells him this guilt muſt out firſt, before he can apply the promiſes, nay, the very hearing of the promiſes deads his heart, and this is the reaſon why good

people

people, as long as they have not clear consciences, rather call for Sermons of judgement then of mercy; and their consciences say the promises doe not belong to me; I know God is an holy God, and his promises holy; and it is no meddling with them without holinesse; therefore when a man gives way to sin, he must needs dead his heart, because he defiles his own conscience; and therefore no wonder that there is so much deadnesse up and downe, when there is hardly a clear conscience in the Country; nay, good people, how slightly doe they deal in this case, and hinder their own life and quickning, because they have not a care to come before God with a cleare conscience!

The fifth Reason is, Because sin doth either utterly destroy, or mightily weaken all assurance of welcome with God; and therefore no marvel if it dead the heart; for if a man cannot look for comfort and entertainment with God when he goeth to him, it takes man off from that willingnesse to come into Gods presence, it makes a man idle of God, and of Jesus Christ, and his Ordinances; it makes a man that he hath no desire to pray almost, nay, sometimes he hath no heart at all; nay, sometimes he totally omits the duty, he is so afraid, he cannot goe to God without carnal fears and misgivings, and horrours; and this takes the heart quite off for a time, that he cannot pray at all; it is like a childe when he hath committed some villany that he knows his father knowes, he is shy of coming into his fathers presence, he is afraid to come where his father is, he knowes he shall be chid, and hear of his doings; so it is in this case; it is not thus with wicked and ungodly men; for they can look God in the face; but Gods own people, when they sin against God, it must needs take off that cheerful willingnesse to goe before God, that delight to be in his presence, that comfort in prayer; sinne makes it an irksome thing; sinne makes a man to have little heart to deal with God; for the heart doth not love to be caught by God in Satans company, or of any lust; as a servant cannot abide that his Master should take him in any villany or unfaithfulnesse; if he hath been unfaithful, it would kill his heart that his Master should take him in it; so it is with Gods children, let them sinne against God, it doth dull and dead their hearts, in regard of the throne of grace, it makes them have small heart to come before it: See it in *Jonah*; when he had fled away from God, and had put off Gods charge, and was gone downe to *Joppa*, and was shipped into the Sea, see whether he had any minde to pray, or call upon God or no; he had none in the earth; nay, he was afraid of God, and shy of his presence, he knew he should be upbraided; indeed when God laid it upon his conscience, then *Jonah* prayed; but he did not pray before that, if he did, it was as good as nothing: So it is noted of *David*, when he had committed his sins, he confesseth he roared to God, but we can hear of no prayer; but when God sent *Nathan*, then he could pray; it is the title of the 51. *Psalm*, *A Psalm of David when Nathan came to him*; then he could pray; but all the while sinne lay upon his soul, he could not pray; or if he did, he did but roar, he came before God with horror, and unbelief, and dismay, and had no comfort: Now when a man is privy to sin, what man that hath the knowledge of God, how ill God likes these courses, how ill he likes a mans pride and security, and neglect of worship and service; how can it chuse but the thought of these things should gall his heart? And thus we see for the general, that it is sinne that deads mens hearts, when they give way to it. Jonah 1.

Now for particulars, What are those sins that cause this deadnesse up and down? First, the niggardlinesse of people in Gods service, they will do no more for him then they must needs doe, whereas a quickened heart that loves quickning, will rather overdoe then underdoe, and will rather superabound, 2 *Particu.* 1.

a bound, then be wanting; there are many duties in Religion that we have no expreſs text of Scripture for, for ſuch a quantity, or ſuch a meaſure, or ſuch a time, or how often: as how often we ſhould pray in ſecret every day, how often we ſhould meditate, and how long at a time, how much we ſhould give out of alms, how much we ſhould doe thus and thus; the duty is commanded, but the quantity for time or frequency is not expreſſed in Scripture; there be a thouſand things of this nature. Now a man that loves his own quickning, will rather overdoe in this caſe then underdoe; as it was with *Philemon*, Phil. 21. *Paul* you knowv was to entreat him to doe an act of kindneſs to receive *Oneſimus*; now, ſaith he, *I know thou wilt doe more then I ask of thee*, &c. He would rather overdoe then underdoe; So it was with the *Iſraelites*, when God would have them offer to the building of the Tabernacle, he did not tell them how much, but they would rather overdoe then underdoe, *Exod.* 36. 5. They brought ſo much, that the Lord was fain to ſay *there was enough, and too much*: So it was with the *Macedonians*, 2 *Cor.* 8. 3. *Paul* asked a little, they gave more: So it is with a man that loves quickning; if God bid him pray twice a day, rather then fail he will pray thrice a day; If God have required ſome time in his ſervice, he will rather give him more time then afford him ſmaller time, as Chriſt ſaith, If a man will have thy coat, let him have thy cloak alſo; as who ſhould ſay, rather overdo then underdoe, If thou beeſt called to doe any thing for the glory of God, and the good of thine own ſoul, or the good of others; we ſhould imitate God in this; God gives his people above that which they ask; ſo we ſhould doe more then is asked. I doe not mean as if we could do more then God bids us; for God requires *all the heart, and all the minde, and all the ſtrength*; but I ſpeak of a frank and free heart; when he doth not know what meaſure God ſets down in his Word, he will rather doe more then leſſe; he will rather be with the forwardeſt then with the backwardeſt, if he love his own quickning; but when a man growes niggardly in Gods ſervice, and will doe no more then needs muſt, and takes advantage that he may doe as little as may be, this deads the heart; becauſe there is no expreſſe place in Scripture for prayer in this kinde, he will take any advantage in the world, for his own ſecurity, and worldlineſs, and littleneſs in Gods ſervice, he lieth at catch; in this caſe this man ſets open his heart to all deadneſs; therefore no marvel he hath no life; where is a man in town or country, that is like to *Philemon*, that a Miniſter may ſay, *I know thou wilt doe more then I ſay?* It were well if we could ſay, thou wilt do as much as I ſay; nay, it is come to this paſs, we may ſay, I know you will do nothing at all; I may bid thee doe this and that, but thou wilt do nothing at all; people will hardly regard the Communion of Saints at all, they will hardly regard ſecret prayer at all, they will heartily regard any of thoſe duties upon which life and quickning ſo much depends; and this is one cauſe of the horrible deadneſs that is everywhere.

Matth. 22.

Secondly, Another cauſe is unwatchfulneſs; people doe not watch over their ſoules, and over their wayes, they doe not ponder their paths; they have not an eye to their wayes; this is a great cauſe of deadneſs of heart therefore here when Chriſt chargeth the Church of *Sardis* with deadneſs, *I know thou haſt a name to live, but art dead*: In the next words he gives a remedy, *Be watchful therefore*; as who ſhould ſay, here is the cauſe of thy deadneſs, thou haſt not been watchful; if thou hadſt been watchful, thou hadſt eſcaped all this deadneſs; if thou hadſt ſtoop upon thy guard, and looked well to thy wayes, this had never been; if a man be quickened at any time, the Devil lieth at catch; and if he doe not watch, he will be deaded again, as the Apoſtle ſaith, 1 *Pet.* 5. 8. A man had need be watchful, elſe he can never preſerve himſelfe from the temptations of Satan; when

when a City is beleaguered with the enemy, there are ever some Watchers and Scouts that lie in wait, that so if any danger be towards, they may give warning, lest it be surprized on the sudden; so when God doth good to our hearts, how should we keep watch over our soules; for we are beleaguered on every side, sometimes with presumption, and sometimes with despair; we are every way in danger, therefore we had need to watch; no sooner had *Eve* gone apart from her husband, and looked here and there, but the Devil took her presently; no sooner had *Noah* begun to tast the liquor of the grape he had planted, and delighted in it, but presently the Devil hooked him in, which he might have prevented if he had been watchful; the Devil is that *Nimrod*, that greedy hunter, that goeth up and down, and makes pits, and layes snares to catch souls, and if we doe not watch, we fall into them, 1 *Cor.* 2. 3. *Paul* saith, *I was among you with much feare*; he knew what danger he was in, therefore he was in much fear; if we did love our own quickning, and the cherishing of whatsoever grace we have received, we would watch over our selves; but where is this? generally all the world is fast asleep, even good men and all; the Devil may sow what tares he will, there is no watching in prayer and in hearing of the Word, and doing good duties; no watching in observing the Sabbath; no watching in company; no watching alone; what may not the Devil doe, when we are all as sleepy dogs, and love to snoar? and dulnesse, and deadnesse, and blockishnesse, and worldlinesse, and unsettlednesse grows upon us to the utmost; there is no body watching against temptations, they may come flowing in like violent waters, there is no withstanding of them; people are like to *Saul*, that was marvellous finely quickened at one time, he would not goe on in his envy against *David*, he should not die by any meanes; no, his heart was so enlarged, that he bound his soul by a covenant, that he would be as good as his word, *As the Lord lives he shall not die*. *Jonathan* had used many arguments, and they so wrought upon him, that he could give the right hand to *David*, and all his malice was out, and *David* was a great man at Court again, 1 *Sam.* 19. 6, 7, 8. But for want of watchfulnesse, within a little while the evil spirit came into him, and he would have murthered him again; so *Jonah*, when he had run from God, and God had humbled him, now he would never follow lying vanities any more; now he would goe to *Nineveh* and preach, let what danger would come; but by and by, not looking to himselfe, he is as much out of tune again as ever he was, as if he had never had these things, he was overgrown with passions, *I doe well to be angry*, even Jonah. 4. *unto death*; I cannot tell which was the fouler distemper.

A third Cause of our general deadnesse, is the lownesse of Religion, which men generally content themselves withal; a low kinde of Religion, that will never reach half way to Heaven, that will never attain to any quickning; Religion, it is a very high thing, *Prov.* 15. 24. It is a thing *alone*, a man must raise himself aloft, when he means to come into the way of eternal life; it is an *high calling*, *Phil.* 3. 14. It is said of *Jehoshaphat*, that *his heart was lifted up in the wayes of God*; *Jerusalem*, that is *above*; all 2 Chron. 17. godly souls that have true Religion indeed, are men *above*: Now people generally content themselves with a low kinde of serving of God, that doth not come out of the suburbs of Hell and condemnation; the suburbs of hell Gal. 4. reach a great way, a man may goe even to heaven-gates, and yet be in the suburbs of hell; but to get into heaven, and escape hell beneath, is an high pitch; but men seek out a low way by the valleys, they think to come to heaven this way, it would choak most people to say, that *their conversation is in heaven*, as the Apostles was; that they are *strangers upon earth*, as Phil. 3. the Patriarchs were; that they hate every sinne, as all godly men doe, that they

they go mourning all the day long under their corruptions and failings, and that it is the greatest grief of their hearts that they walk not according to Gods goodness, and that they use all means to get rid of their sins; that they delight in every ordinance, that they delight in Gods Sabbaths, and hunger and thirst after righteousness; it is the greatest desire of their souls and hearts to do thus; it would choak them to say thus, no they never attain it; this is the way of life that is above, but it is too high for fooles; therefore no wonder that men never come to quickning, for they are not in the way of life, for *the way of life is above*, and Bro. 15. they grope after the things below, and have not their conversation above; now how can we look for quickning, when we do not go in the way of life which is above?

Fourthly, Another reason is the vanity of mens minds; this is the cause of horrible deadness, *Psal.* 119. 37. vanity when a man gives way to it, it doth horribly dead the heart; vain thoughts, vain speeches, vain expence of time, vain meetings together without benefit, these are deaders, they lock up mens hearts, and exhaust all the good, and all the sap of any goodness in them; 'tis true, the children of God may talk how things go in a far country in the Church of God and other places, and they may talk of their business in the world, and this may be like bottle-beer; when it is first poured out into the cup it seems to be all froth, but by and by it turns to good liquor again; so though these discourses about worldly affairs, and how things go are froth, if they go no further; yet if they turn to good discourse, and are sanctified, and brought home to the heart, to edifie and instance, and are sanctified, and brought home to the heart, to edifie and awaken, and bring a man nearer to God, now they are good where there is a good use made of them; but otherwise they are horrible instruments of death, and soul-murther among men.

Fifthly, Mutual example; we do even dead one another; for people are apt to look upon one another; Ministers upon people, and people upon Ministers, and Ministers one upon another, and if we be not much cast down one another, we hope all is well with us; this is that which deads people hearts; whereas people should follow Gods light, Gods dealing with them, and not look upon others; and if we look upon others, we should look upon those that are quickned, *Luke* 7. 44. *seest thou this woman, &c.* there was a woman was quickned indeed, her bowels melted, her eyes were fountains of tears, her very soul was affected, she was quickned indeed; *seest thou this woman?* so if we will look upon others, upon the Saints of God, *seest thou this woman?* look upon those that are most quickned; but when we look upon others, and say, such a one doth so and so, and why may not I? I may do as well as he; when we do thus, this is apt to dead our hearts.

The sixth cause of deadness, is covetousness and worldliness; Christians that have been weaned from the world, so long as they keep their minds off from the world, and set them upon better things, they are full of life and quickning, and are able to pray and confer sweetly; but when they once they come to let in the world again, this doth mightily dead and damp their hearts, this doth wonderfully lay bolts and fetters upon their soul, that it cannot go on as formerly, as the Apostle shews, 2 *Tim.* 4. 10. as soon as ever a man gives way to look after the world, presently, if he had any faith he errs from it, if he had any quickning before, he is now dead; this deaded *Demas* his heart; for a time he was so full of life, that he was able to hold company with St. *Paul*, but when this came once to take possession of him, *Demas hath forsaken me*, he was gone, he was able to hold 2 Tim. 4. company with *Paul* no longer; worldliness will quickly take off all the affections, and all the quickning that was in the soul, it will presently fall and die, and decay; therefore you shall see when the Lord would set down how

how dull *Ezekiels* hearers were, and how heartless, he sets down this as a reason of it, *their heart is gone after their covetousness*, *Ezek.* 33. no marvel then they went not after *Ezekiels* Sermons; for their hearts could not go after both at once; so long as their hearts were after the world and profits, they must needs be dead and untoward to the word of God; therefore the Apostle saith, *Eph.* 5. 3. *let not covetousness be named among you, as becometh Saints*; as who should say, it will utterly dead and kill all your Saint-qualities and dispositions that are in you, if you suffer your hearts to grow earthly; the damps of the earth as one saith, doth not more quench a candle and put it out, then the love of the world doth damp grace, and put it out presently; and this is the cause of that deadness that is grown among us; we are grown worldly, and the world carries us away; we are all for the world, so that all our words, thoughts, affections, carriages, they are all little else but worldly; most people have many businesses abroad in the world, riding abroad into the world; but who takes that short journey into his own heart? people can tend businesse with every body else but themselves; they know what is done beyond sea, and the countries round about, and yet hardly any one marks how things go in his own soul, whither he goes backward, or forward; whither he gets, or loseth; every body can ask how others do, but no man looks how his own soul doth; people are grown at great distance from themselves; I speak not of drunkards or prophane persons, such as are absolutely dead in sins and trespasses, but I speak of Christians in whom we should look for life; we are grown strangers to our selves, we are out of our own reach, we are grown to a mighty distance from looking to our own estates and conditions as we ought to do; our minds are scattered and down about other things; therefore no marvel we are so heartlesse towards God.

Seventhly, The next cause is idleness and spiritual sloth, when men let their minds go as a boat without a guide; the boat goeth uncertainly when there hath no body to guide and steer it; so people let their thoughts, and hearts, and minds run at all adventures; people do not take pains with their own hearts, and hold them to that which is good; we let our hearts be like the field of the sluggard, any thing may grow in them for all us; we do not look to our hearts, that we may have good things grow in them, and that we may fence our hearts from those things which may make us untoward in the wayes of God; if we have any stirrings at any time, we are like idle fellows; when the liquor hath done working they forget to stop up the bung-hole; so when men have any stirrings, then they are in motion and affection; but when they are gone, they let their hearts get a vent and they are deaded again, as if they had nothing at all; as *Solomon* shews, *Prov.* 19. 15. though a man hath enough for the present, yet if he grow idle, when that is spent he will famish and starve, and die; *the idle soul shall suffer hunger*; may be he hath something now, but if he be idle and sluggish, that may be all spent, and then for want of supply he may famish; so it is with the soul; though it hath something for the present, yet if it be idle, and sluggish, and slothful, and take not pains from day to day, it must needs go to wrack; when God gives us knowledge of sin, we should improve that knowledge to root out sin; when God gives us insight into graces, we should apply it, that we may get those graces; if God give us his ordinances, if he give us a Sermon at any time, we should presently work with it. As it is with a graft that a man cuts off to plant and set, if he lets it lie till it be dead, it will never grow, but if he presently plant it, it will take in the ground and prosper: so if a man would presently take a good motion when it comes, if he would presently take hold of a reproof or counsel given him out of the word of God, while it hath life in it, and works upon his heart,

the heart might receive much benefit; but when people are blockish and dull, they are not willing to take any pains, no wonder though they go down as they do, *Eccles.* 10.18. *by much slothfulness the building decayeth, &c.* It is so in the spiritual building; if people be slothful, all gracious things must needs vanish away, and go out more and more; and this is a most grievous thing; it is generally among all people, nay, among the better sort; for wicked men that live palpably in sin, they are struck dead in sin, and never had any colour of life; but I speak of those that have had some kind of quickning, yet notwithstanding suffer themselves to be deaded through idleness; when we go to prayer, we do not put forth our selves in prayer, our prayers are dead; when we go to the word, we do not put forth our minds, and therefore our hearing is dead; our hearts are like to a sieve; when it is in the water it is full, but when it is once taken out again, not a jot remains; so it is while people are at a Sermon, may be they seem to drink in something, and their hearts are affected (yet these people are rare too) but when they are gone, all is gone, all leaks out again for want of stopping, for want of observing the things they have heard; this is the reason there is no more life among Christians, because they are so idle and sluggish; *thou evil and slothful servant*, saith Christ; when a man is a slothful servant, he must needs be an evil servant; Christians will confess may be now and then of grace, but with such loose thoughts that there is no edification or quickning; nay, their hearts grow dull and sleepy under the same; how is it possible a man should get any quickning, or keep it without labour and pains? men must labour for it, as the Apostle saith, *give all diligence to make this sure*; it is said of *Paul*, that *he followed hard after the mark*; there is nothing can be done in this thing without labour; as it is with our outward callings, if a man will have a living in the world, he must labour for it; the earth will bring forth no fruit unless he till it, and take pains about it; so it is here much more; a mans heart by reason of sin, is cursed as the earth is, and it will bring forth nothing but weeds, vanities, fooleries, and vile passions, and inordinate affections, unless a man be still husbanding it; therefore unless a man be diligent in this work, he can never be quickned.

Matth. 25.

2 Pet. 1. Phil. 3.

Eighthly, In the next place, the neglect of secret duties is the cause of the deadness of our hearts in all duties of Religion; secret duties are the best quickners; when a man goeth alone, and serveth God alone, as it is spoken of *Peter*, when his heart was dead and untoward in the high Priests hall; if he had had any life, he would have stood for Christ; What if I be one of them? what say you to that? I am one, and I confess it, and if that be my fault, it shall be my fault still; but he was dead and had no life; now what course did he take? *he went out* (and went by himself) *and wept bitterly*; he went to a private and secret duty, to humble his soul before Almighty God; when a man is sick and would recover his health, he goes and betakes himself to a chamber, and shuts the windows, and will not let the air come in; so if a man would recover life and quickning, the saving health of his soul, he must take himself to his chamber, and privately deal with God concerning his own soul, as the Prophet speaks, *Zech.* 12. *every family apart, the house of* David *apart, and the house of* Nathan *apart*; when *Jeremiah* would humble himself before God, *Jer.* 15. 17. *I sate alone*, saith he; so even go and sit alone.

Matth. 26.

But you will say, are not publique duties better then private? 'tis true they are so, when we may have publique duties as on the Sabbath day, or any other day, when we may go to publique ordinances, then to go to private duties, to private prayer, &c. this is to despise Gods publique worship; but if we be not diligent in secret duties, in private calling upon God, if we be not frequent

frequent in these, all outward duties of Gods worship will do us no good; the preaching of the Word will do us no good, except we preach to our selves; the prayers in the congregation will do us no good, if we pray not in our closets; now when men neglect private prayer, and seeking of God; when a good motion comes into their mind to seek God in secret, they put it off, they will do it anon, they shall have more leisure another time, and if they do it, they do it lothly and hoverly, even so, so, they do not do it roundly and throughly as they ought to do; this deads their hearts, *Lam.* 3. 28. the Church *sate alone*; that is the way to be quickned; if a man did love quickning, he would plot and study to be alone, nay, he would search all the corners of his house for privacy; if he did love his own quickning, he would do thus, he would be frequent with God in secret; it is noted that the greatest work that ever *Jacob* did, it was in private, *Gen.* 32. 24. he had sent all his company away, and dispatched them over the brook, he *was left alone, and so went to tug with God all alone, and there wrestled so hard, that he would not let the Angel go until he had blessed him*; so this were the way for people to take God aside, and go between him and them, and there afflict their souls and acknowledge all their vileness, there to be instant with him, and look up to him and bless him; as it is noted of our Saviour Christ, he would shift out of the way many times, and go and pray alone, *Mat.* 14. 23. We may do that when we are alone, that we cannot do in any company; we may speak that in private, which is not fit for the Wife, or the brother to hear; a man may do that alone, which he is not able to do when he is in company; how many secret arguments hath a man to move God in private? many secret businesses that only God and his own soul knows off; so that if he would be diligent in private duties, he knows not what good he might do to his own soul: Now the neglect of this blessed Ordinance of God, of seeking of him in secret, is the cause of this deadness; nay, the want of this duty is the cause why publique Ordinances do us no more good.

Ninthly, The next cause of deadness is the not looking after inward duties in a mans own breast; spiritual life and quickning is an inward thing, and it is inward duties that must cherish it; and the omitting of these duties doth most destroy it and let it die. I say inward duties; outward duties it is more ease doing of them; as for a man to pray, and hear, and receive the Sacrament, and externally to observe the Sabbath, or outwardly to confer and sing Psalms, and read a Chapter; these outward duties a man may do them with more ease; nay, hypocrites may do them, and do do them, and yet never come to life and quickning; they do them after their manner; but there is no man can do them aright, but they that are quickned up in God; but I say men may do this, and never be quickned; but now there be inward duties, and these are the main quickners of the heart, and the carelesnes of these is a great cause of deadnesse; but what are these?

It is the setting of God before a mans eyes, thinking when he goeth up and down of God, of his holiness, of his precepts, of the danger of being under his displeasure, and of the happiness of being in his favour; it is for a man to be striving against temptations, and opposing his own wickedness; if sin rise up at any time, to beat it down; these be inward duties, which no man can see; if a man were in the market cross, he might do these duties and no man see him; no man can tell what a man thinks, what he is doing in his bosome; now I say, if a man would be careful of these inward duties, what a deal of good might he gain? these inward duties are they that raise up quickning, *Mal.* 2. 15. *take heed to the spirit*; many take heed to their lips, they will not speak; and to the outward man, they will not do evil; but *take heed to your spirit*, *Eph.* 5. 19. *speak to your selves*, saith the

Apostle, we speak, may be, to others about God; this is an outward duty; but we should speak to our selves; if a man loved quickning, he would reason the case with his own soul, and speak to himself, and ever and anon upon occasion retire into his own bosome, and recolle upon his own heart, and commune with himselfe; this is it, to be inwardly resisting the Devil, and cherishing of good motions; this is an excellent thing, and nothing deads a Christian so much as the neglect of these duties. It is observed of *Nehemiah*, when he was speaking to the King, he was doing of an inward duty at the same time, *Neh.* 2. 4. At the same time that he spake to the King, he was careful of the inward duty to *speak to God* to blesse him, and to be with him: So when *Moses* was exhorting all *Israel* to believe in God, *Exod.* 14. 13, 14. At the same time when no body knew what *Moses* did, he was doing of an inward duty, he was crying to God; as the Lord saith, *ver.* 15. *Moses, why criest thou unto me?* This was when he was conversing with *Israel*, and talking with them; these inward duties may stand with any duty; they run along in prayer, and hearing of the Word: they run along when a man is in company, and when he is alone; when he is at home, and when he is abroad; when he is eating and drinking; these inward duties, if men would make much of them, it would make a man to have a gracious living heart. Now what should ayle us but that we may doe these duties? we have no excuse for the not doing of them; when we are in company, what should ayle us but we may think thus? I will take heed now, I will not speak words that my heart may reproach me for afterwards, I will behave my selfe as I ought; though a persecutor of Religion were in company, can he know our thoughts? No man can persecute or mock him for any of these; a man may think as good thoughts as he will, if he hath an heart to them; and this will keep up a mans quickning; when a man goeth abroad, what should hinder but he may be imployed in inward duties, considering seriously, and thinking solemnly, how it stands between God and his soule? what should hinder a man from these duties? Now the neglect of these is the cause of the deadnesse of mens hearts; people come to Church, and hear Sermons, but what do ye do within? do you set up Gods Ordinances in your bosomes? do you set up a Christian watch in your bosomes? and prayer in your bosoms? how do you go up and down all day long? is heaven in your bosoms? is the fear of God in your bosoms, preserving and keeping of you? This is that which will quicken you; and a man can never be quickned, if he make not conscience of this.

Lastly, Another cause of deadnesse, is peoples contenting themselves with what they have attained unto; if they have gotten any thing, they are apt to set up their staves there, and content themselves as if all were well: this is the cause of the deadnesse of peoples hearts, because every link sufficeth them; if they have but any hope that they are of God, and for his name; if they finde they have any thing in them, they are apt to be secure, and not to be earnest to grow in grace from day to day. Now when this gets into a mans heart, it will dead him presently; therefore the Apostle, when he perceived many of the *Hebrews* deaded their hearts this way, he shakes them up, *Heb.* 6. 1. *Leaving the principles of the doctrine of Christ, let us go on unto perfection:* As who should say, Let us on, on, for shame unto perfection, let us proceed further, let us not ever be learning and never come to the knowledge of the truth; let us not be ever laying a foundation, and never building thereupon; let us not be ever going about repentance, and faith, and the first principles of the Oracles of God, and never come to perfection: This is the effect of the Epistles of *Peter*, that people should not content themselves with what they have, but that they

they may grow and goe forward; *Deſire the ſincere milk of the Word, that you may grow thereby*, 1 Pet. 2. 2. *and grow in grace*, 2 Pet. 3. 18. He is bearing upon this, that no man ſhould content himſelfe with any meaſure already attained; if he do, his heart will be deaded, and made dull and blockiſh to all goodneſſe; and this is another cauſe of the deadneſs of peoples hearts, they are at a ſtay, they are at a ſtand; every man (may be) would be a good Chriſtian, and a childe of God; and if he can get but any hope that he is a childe of God, now he is ſafe, and now he goeth dully and blockiſhly on, if he can but hold there; and if he hath any fears that he is not right, then may be he begins to ſtir himſelfe a little; but as ſoon as ever he gets any hopes again that he is right, he goeth on in a blockiſh manner, and paſſeth over holy things otherwiſe then he ought to doe; and then if any ſpurs come into his conſcience, and awaken him, may be he ſtirs again, till he gets up a little hope that his condition is good, and then he falls off, and grows as ſecure again as he was before; and this deads the hearts of people.

I come now to the meanes how a man may be quickened, and the firſt is this. If we would be quickened, we muſt believe in the Lord Jeſus Chriſt, we muſt goe to him (I ſpeak now to good people) if you would be quickned, you muſt goe and fetch it from the Lord Jeſus Chriſt; he is a fountain of life opened unto all that come unto him; *I am come* (ſaith Chriſt) *that they might have life, and that they might have it more abundantly*, John 10. 10. Chriſt is not only come to quicken the dead, and raiſe them up that they may be alive towards God, barely, and nakedly; but he came to make all his people lively, that they ſhould have more life and quickning, and be more enlarged in grace; he came not onely to work the thing, but to work a growth and increaſe of it more and more: Now if you would know how to come by this life in Chriſt Jeſus, the only way is to believe in Chriſt, *John* 7.38 *He that believeth in me, out of his belly ſhall flow Rivers of living water*; there ſhall be rivers of ſpiritual life in that man, that ſhall never be drawn dry; ſo then, doe any of us ſtand ſticking at this, how ſhall we be quickned, and ſhake off this deadneſs that is in us? I ſay, look up to Chriſt, and labour truly and unfainedly to deſire him, and hunger and thirſt after him; if we did ſearch after Chriſt, wee ſhould be quickned preſently; there is no man is dead, but he that hath no care to look after Chriſt, and deſire him; if we would have Chriſt, if our hearts be open to him, if we doe but deſire him, and long for him, if we have but theſe groanes, and outgoings in our ſouls, oh that I had but Chriſt ſhed abroad in my heart! if I had him, I ſhould have life and quickning; if I had him, I ſhould have right and title to all Gods heavenly comforts; if our hearts did but goe up and down longing after Chriſt, this is the way to attain to quickning. *Iſa.* 55.1. *Ho every one that thirſteth, come ye to the waters, &c.* Come, and ye ſhall have waters that ſhall never be dried up; the want of faith is the cauſe of hardneſs of heart, and of deadneſſe; as our Saviour Chriſt, when he ſaw they were dead, *Matth.* 16. he did upbraid them *with unbeliefe*: if a man did but once believe, if a man did but truly caſt his ſoul upon God, if he had but once his eyes opened to ſee the vanity of all other things, to ſee the danger of ſinne and iniquity, the miſery of all unregenerate people, and to ſee the worth of Chriſt, and the infinite goodneſſe of God in Chriſt, what an admirable pearl it is to enjoy him; how it is better then life it ſelfe, better then the whole world, yea, then thouſands of worlds; if a man did but ſee this, and had his heart affected with this, to be drawn to Chriſt, and to have his heart and minde run after him, to be poſſeſſed of him, this is faith; you that would know whether you have faith or no, if you had all the faiths in the world, you are

Means of quickning. 1. Means.

Infidels

infidels without this faith; but if you have this faith, you have true faith; if you have a heart running after Christ, minding him, and longing for him, and casting your soules upon him for all good, accounting this your principal, and total, and main good, and accordingly affecting this, these are the works of faith; and if you have these works, you may be quickned; beljeve in the Lord Jesus Christ, set your hearts upon him, and seek after him, and you shall have all manner of good, even life it self.

Second means. The second meanes is, a carefull learning of the Word of God preached. When the *Corinthians* were marvellously blocked u in their minds and hearts, and were straightned in good things, 2 *Cor.* 6 12. mark what the Apostle saith *v.* 11. *Our mouth is open to you. &c.* as who should say, In our Ministery there is abundance of grace, abundance of life, and largenesse of heart, abundance of gracious things; all manner of good things we bring with us in our Ministery; peace, and comfort, and hope, and all the promisses of God, and all the rich treasures of Jesus Christ; we come with our armes full; *you are not straightned* here, *but you are straightned in your own bowels*; as who should say, you may be enlarged sweetly by our Ministery; we deliver unto you abundance of grace and mercy, and abundance of supply; all those deadnesses, and lockings up of heart in you, would be healed by the Ministery of the Word; so may, I say, if your hearts are locked up, certainly it is for not taking what the Word offers; if you would come hungerly and greedily to the Word of God, with an heart desirous to be edified and instructed, and to apply what the Word speaks to your soules, certainly you shall here meet with abundance of grace and life; for the Word is the Word of life, and the Ministery of the Word is the Ministery of the Spirit of God and life, so that the deadnes of all people is meerly from their own bowels; *you are not straightned in us*, saith the Apostle, in the Ministery of the Word is abundance of life.

The third meanes is, A carefull shunning of all those causes of deadnes which we named formerly; we must take heed of sin; for if we give way to sinne, it will dead the heart, it will make a make a man shy of God, and put a man to woful tasks, and breed lothnes to goe about duties; it will make a man to have a guilty conscience, and dead a man that way; it will grieve the spirit of God, and quench all the operations, and sweet influences, and gracious motions of the Spirit, that the sweet livelinesse of his workings will be gone away, if a man give way to sinne; if he give way to the world, or slackning in a godly course; if a man give way to pride or vanity, or any sin; this will dead the heart, a mans heart will presently be deaded, if he give way to the Devil, and to his temptations. In particular, you must take heed of niggardlinesse in Religion; they that love quickning, must labour for a frank and free spirit, that will rather overdoe in Gods service then underdoe; as long as a man hath a free heart, he shall have a quickened heart; therefore labour to preserve it; doe as *Philemon*, *I know thou wilt doe more then I say*. *Paul* knew he had a free spirit, that if he commanded him a little, he would doe more; he would rather overdoe then underdoe; our Saviour Christ calls for this free spirit; *If a man take thy coat, give him thy cloak also*; rather overdoe then underdoe in any good thing; have a free heart; if God bid thee pray, pray three times, five times a day, rather then not often enough; there be many duties that God doth not set down how often, and how frequent, and how long; now labour for a free spirit; rather do twice as much, then underdo.

Again, Take heed of lownesse of Religion, of taking up a low, and base, and mean kinde of Religion, that will not reach the Kingdome of God;

God; there is a low kinde of Christianity, that will not be able to attain to salvation; a low faith, that doth not make a man to have his conversation in heaven; a low repentance, that reacheth not to mortification; a low profession of Religion, that comes not to the power of Godlineſs, *Prov.* 15. 24. *The way of life is above*; it is an high thing, therefore take heed of low Religion; for people think that any kinde of righteouſneſs will ſerve turn; if they have but a little Reformation and Religion, they preſently think this is godlineſs; but let us take heed of this low Religion, that will never do the deed.

Again, We muſt take heed of want of Watchfulneſſe; we muſt ſet up a gracious and Chriſtian watch in our hearts from day to day; when the Lord had found fault with the Church of *Sardis* for being dead, in the next words he bids them *be watchful*: as who ſhould ſay, the want of this watchfulneſs, and looking to your ſelves, and having a care over your thoughts and affections, leſt you ſhould be drawn aſide, the neglect of this is the cauſe of all deadneſs.

Again, We muſt take heed of vanity; as *David* ſaith, *Pſal.* 119. 37. *Turn away mine eyes from beholding vanity, and quicken me O Lord.*

Again, We muſt take heed of covetouſneſs; for we ſhall never have any gracious work upon us, if we give way to it.

Again, We ſhould take heed of ſlacking and abating private duties; we ſhould carefully call upon God every day in ſecret, when there is no body by but God and our own ſouls; if we finde backwardneſs to this duty, know it comes from the Devil, that would drown us in perdition if he could; therefore we muſt reſiſt him, and goe about it; for certainly otherwiſe we cannot be quickned.

Again, We ſhould take heed of ſlighting inward duties, the holy ordinances of God in our boſoms, holy meditations, gracious ſtrivings againſt corruptions when they ariſe, ſetting the Lord before us, ſeeking Gods preſence in all places; we muſt have a care we have gracious purpoſes and endeavours, and ſtrivings inwardly in our boſomes.

Laſtly, Let us take heed of contenting our ſelves with any pitch we have attained; but ſtill labour to grow in grace, leſt we fall ſhort, and never enter into Gods reſt.

The next meanes is to be earneſt with God to quicken our hearts; to pray to God for his grace, that God would be pleaſed to put life into us; we ſhould make *Eliahs* prayer, that prayed to heaven for fire to come downe upon the ſacrifice; ſo pray earneſtly to God to ſend down his celeſtial fire into thy heart, to warm thee, and heat thee, and ſtir thee up to that which is good; as the Church doth, *Pſal.* 80. 18. *Quicken us, and we will call, &c.* Of all Petitions under heaven, we ſhould pray moſt of all for life, next unto the glory of God, and the ſalvation of our ſouls (nay indeed, as the very meane for both) we ſhould pray that God would quicken us; into all our prayers let us put in this Petition, that God would quicken us, evermore to have it as the ſtanding deſire of our ſouls, and the daily requeſt and ſuit we have at the throne of grace that God would quicken us; there is no grace we have more need of then this; and indeed it is that which ſets all other Graces awork; if we did know how ready God would be to welcome ſuch a ſuit, we would be more ready to pray to God for it; there is no man ſo tenderly welcome to God, as he that prayes for quickning; the more he is weary of deadneſs and common profeſſing of God, the more welcome to God; he would fain fear God indeed, and pleaſe God indeed; when a man is poſſeſſed with deep ſtudies how to attain to this, this man is a welcome man to the throne of grace; therefore let us ſtir up our ſelves to this; there is no mercy better then this, that God ſhould quicken us, *Pſalm* 119. 156. The fourth meanes.

119. 156. *Great are thy tender mercies, quicken me, O Lord!* He takes here quickning for all Gods gracious mercies and tender compassions; he takes the quickning of his heart as a gracious effect of Gods infinite mercy to his soul; if we had but this, how welcome would good duties and opportunities of doing and receiving good be unto us?

5. Meanes. The fifth meanes is to be diligent, and to take earnest and effectual paines in this work, and in all Christian duties, in all the worship of God; there is a secret blessing of God upon those that take pains, even in the meanest calling; you shall have poor Widows that have four or five small children to keep; yet being painfull, it is a wonderful thing what a blessing of God is upon them, that they make a shift to live, and never come to trouble the Parish; such a blessing of God there is upon the diligent, as *Solomon* saith, *The hand of the diligent maketh rich*, Prov. 10. 4. So it is in regard of spiritual life; there is a secret blessing of God upon the men and women that labour, and are diligent about the meanes of grace, and are careful to take paines to have them made profitable to their souls; upon those that are diligent in prayer, and striving against sin, diligent in hearing of the Word, diligent in partaking of the Sacrament when it comes, and diligent about the Sabbath, that they may not lose the benefit of it; it is a wonderful blessing that shall accompany such men; they shall thrive in grace, when as others shall be like *Pharaohs* lean kine, that devoured all their fellows, and yet were lean and ill-favoured still; it is not the greatness of a mans comings in that makes a man rich, but the well-managing of it; there is many a rich Heir comes to poverty, when as another that was never born to a foot of Land, yet with paines, and labour, and industry, is well able to live, and give more to any good use, then twenty base Idle fellows; let a man hold but a little ground, twenty acres, he may grow more rich upon it, being a good husband, then another man that holds twenty times as much, and is a spendthrift, and lazy, and careless, and never looks how business goes forward; there is a blessing of God upon labour and industry, as *Solomon* saith, *Prov.* 13. 11. *He that gathers by labour shall encrease*. So it is here; it is not he that lives under the best Ministery, that is most quickned, but he that lives under a poor Ministery, and is diligent, he is better then hundreds that live under the powerfull Preaching of the Word and never are carefull to improve it. It is noted of *Johns* hearers, that many of them had more life, then they that sate under Christs Ministery: It is noted of *Job*, though he dwelt in *Midian*, where was no meanes of grace, yet he had more grace and life in his heart then almost all the Church of God that dwelt in *Zion*; there was hardly a man in all *Israel* like *Job*; *Paul*, though he came into the Vineyard after all the Apostles, yet by his labour and diligence he got before most of them all; so a man that sits under the Ministery, and takes paines with his heart, that the Sermons he heares may do him good, that he may be the better for them; if a man labours to get good by the Sacrament, to get good by conference; if he labour to have every Ordinance of God made profitable to him; this man, with a little grace, shall grow more then thousands that goe on lazily, and yet have more helps then he; therefore if we desire to be quickned, let us be diligent, and take pains, and not go with our hands in our bosoms, like *Solomons* sluggard.

6. Means. Sixthly, Another means is to exercise that grace we have; there is never a man in this Congregation hath so little grace, but if he did exercise it so far as it would goe, who knows how much quickning he might quickly have? which of you do not know that there is a God? and that there is a Heaven, and an Hell, and the Principles of Religion? if you would but make conscience to make use of all the checks of conscience, and the know-

knowledge you have, if you would but make use of that knowledge you have now and then, and the motions you have now and then, if you would but make use of them, and exercise them, this is the way to quicken you: let a man have but a little knowledge, and let him exercise it and improve it, and frame his life and conversation accordingly, knowledge shall be multiplied to this man; and so again, let a man have any relentings, any meltings now and then at a Sermon and exercise these, strike while the iron is hot, and put them to the utmost, this is the way to be quickned: as it is the saying of one, Every thing is increased with the exercise of its own kind; as it was with the bread in the Disciples hands, while they were distributing of it, it increased; so it is with the graces of Gods spirit, peculiar and saving graces, and common graces; let a man exercise the graces of Gods spirit, this is the way to abound in them, and to have them quickned and strengthned, and made more and more operative in a man; therefore let us exercise all the graces of Gods spirit, and improve them all: grace is like a snow-ball, the more it is rouled up and down, the bigger it grows; so let a man but go and improve all the graces of Gods spirit that he hath bestowed upon him, there will be addition to every one of them: by repenting a man may learn to repent; and by relenting, a man may learn to relent; and by striving against sin, he may learn to strive against sin more and more.

7. Means. The last means is to consider the examples of the worthies in all ages, and such as are even in our dayes, we should consider them, and these will quicken us up to be more forward; when St James would quicken up the Christians to whom he writes, to waite with patience the coming of the Lord, he quickens them by the example of Job, and the Prophets: so when he would quicken them up to prayer, he presseth them by the example of Elias, he was a man as well as we, saith he, and had his infirmities, yet he prayed when the heavens had been shut three years and six moneths by the Gods like this: the zeal of others may provoke us; specially if we see it before our eyes, we should think with our selves, What he so holie, and I so full of doubting? he so lively, and I so dull and blockish? he so affected, and I so untoward? this should shame us, and provoke us to stir up our selves by looking upon such, especially upon those that have taken up the profession since we did, and yet have gone beyond us; it should awaken us: this is an excellent means to quicken us; as our Saviour Christ, when he would exhort his Disciples to suffer persecution, saith he, consider the Prophets that were persecuted before you; so if we would be quickned up, we should look upon the Saints that have been quickned before us, that we may have their grace and comfort.

James 5.

1 Peter 1. Matth. 6.

Motives. 8 We come now to the last thing, and that is to perswade you by some motives to shake off this deadness. Motives are special things to quicken up a man; the Apostle when he would quicken up the Corinthians to love he useth divers Motives unto them, the first is taken from the estimation of love, with all the extraordinary gifts of Gods spirit; be shews, without love they are all nothing, *though a man had all knowledge, and all faith, so that he could remove mountains, and had not love, he were nothing*; so that consider love is an excellent grace, 1 Cor. 13. 1, 2, 3. Another Motive he takes from the effects and adjuncts of love, *love suffereth long, &c.* from the fourth to the seventh verse. Thirdly, He useth another Motive to shew how love doth generally surpass most graces in the endurance of it, *Prophesie shall fail, so, knowledge shall vanish away, but love shall never be done away*; love never faileth. Lastly, He compares it with the cardinal vertues, with the principal graces, namely, faith and hope, and shews how love is beyond them; hope edifies a mans self, but love edifies the whole Church

of God; faith and hope must vanish, and will not go into the Kingdom of heaven with us, but love it doth alwayes accompany us; so that you see the Apostle is careful to use motives to quicken up people to that which he exhorts them unto; the Scripture as it doth bid us do a duty, so it useth motives to quicken us up to the doing of it.

And again, When it forbids any sin, it useth motives to take off our hearts from that sin; as when the Apostle would dissuade from the unworthy receiving of the Sacrament, what abundance of motives doth he heap one upon another to terrifie us from it? *1 Cor.* 11. 23. &c. the first is from the institution of the Lord Jesus Christ, *I have received of the Lord that which also I delivered unto you, that the Lord Jesus,* &c. as who should say, what will you prophane his institution. Secondly, From the time when he instituted it, *the same night he was betrayed*, in his agony and in the midst of his sorrows he thought of your good, & will you prophane such a mercy & blessing? Thirdly, From the nature of the Sacrament, *it is the Sacrament of the body and blood of the Lord Jesus Christ*; and will you not reverence that? Another is from the end of the Sacrament, it is *to shew forth the Lords death till he comes*; therefore how should we have a care of this? that we may come to the Sacrament in a gracious and reverent manner, duly meditating what it is, having a lively apprehension of the Lord Jesus Christ, and to keep a constant memory of what he hath done for us. Another is from the greatness of the sin of unworthy receiving, *he shall be guilty of the body and blood of Christ*; again, from the danger of it, *whosoever eats and drinks unworthily, eats and drinks damnation to himself*; again, from the particular judgements that God hath inflicted upon that score, *for this cause many are sick among you, and many sleep*; and questionless it is for this cause, for your unworthy receiving of the Sacrament; you see what abundance of motives he brings for this; and I say if Motives be good in any point, look whatsoever we exhort people unto if it be good to use Motives to stir them up to it, then much more in this point; in the point of deadness to shake it off, in the point of quickning that they would labour to get it; and indeed when a man useth Motives to faith and repentance, it is not only to get that, but to quicken them up to faith and repentance; when a man spurs a horse, it is not only to make him go, but to quicken him up to go; we are all dull and careless and blockish, now Motives serve to stir us up, *Eccles.* 12. *the words of the wise are as goads* to provoke and stir up people.

1. Motive. Well then, The first motive shall be this, to consider the woful ingredients of this sin of deadness, the horrible sins that are contained in it, what a compound of spiritual diseases are in this sin.

First, There is a dulness and blockishness of mind, dull and heavy to learn any thing that is good; as it is said of the Jews, *Acts* 28. 27. when a man hath an unteachable mind, though he be never so long under the word of God, it cannot strike into his heart, and enter into his understanding, his mind cannot feel the weight of divine truths; take outward truths of profit and pleasure, a man may lead him up and down with these truths, he feels weight in these; but for the word of God he hath no understanding in that; may be he can tell what the Ministers say, and talk of it, but for the weight of divine reason, the mind is blockish to this; men are like to a blockish scholler that hath gone seven years to school, and yet is not beyond the primmer; so when a man shall sit so long under the Ministry of the word, and yet be a stranger to it, as if he had never heard of it; he hears discourses of faith, and can speak of it, and talk of it, of the letter of it as well as the best believer, and yet is as blockish to go about it as can be; what an horrible thing is this? that the truth should come to a man indeed, and a man should be dull to conceive it.

Secondly,

Secondly, Another evil is awkneſs and averſeneſs of heart, liſtleſeneſs to the wayes of Jeſus Chriſt; as Chriſt ſaith of the Jews, *Mat.* 15. 8. their hearts cannot be pulled to that which is good, their hearts are untoward, and have no lift or diſpoſition that way; even as if a man ſhould go about a thing that he hath no heart to, ſo people go about prayer and the hearing of the word, as if they had no heart to it; they have no heart to prayer, they have no heart to think ſoundly of God, and of their latter end; they come to duties, but their hearts are a thouſand miles off.

Thirdly, There is ſenſeleſneſs of conſcience, it is not tender of little ſins, it feels them not at all; and as for great ſins, it feels them but a little; may be peoples conſciences find fault with them from day to day for doing what they do, and tells them they ought not to do it, but yet they will not leave their ſins; it tells them thus and thus they ought to do, but it hath no power to make them do it; may be it accuſeth them, but they are never the better, peoples conſciences are dull and blunt and have no force at all.

Fourthly, For coldneſs and lukewarmneſs of affections; the affections of a man are not ſet upon God; they pray without affections, and hear without affections, the doctrine of eternal life doth not affect their hearts; love of evil is cold, and love of God and goodneſs is cold, as Chriſt ſaith, *the love of many ſhall waxe cold*, and ſo their deſires are cold and languiſh and come to nothing; we can find tears for other matters, but not for our ſins; we can have our affections ſoon ſtirred when our ſelves and our own wills are croſſed, but God may be diſhonoured a thouſand wayes, and we never grieved or moved at it; ſo when we hear a fine ſtory, and carnal news, this delights; but when we hear the word of God, the truth of God that concerns our eternal well doing, we are not moved, or affected at with that. Matth. 24.

Fifthly, Another ingredient of this ſin is the weakneſs and faintneſs of endeavours; if people have any endeavours, any kinde of putting themſelves forth to that which is good, it is with faintneſs, as if they cared not whether they went about it yea or no; as *Solomon* ſaith, *Prov.* 13. 4. People deſire mercy and pardon, and would have hope and ſalvation, and the Kingdom of God, but will not be at the coſt and charges they ought to be at for theſe things; this is nothing but the deadneſs of our hearts.

Laſtly, That ſame dulneſs and drowſineſs of the whole man; though men be careful enough of outward things, yet how careleſs are they of their ſouls? were our hearts broken and contrite under theſe things, we ſhould be ſoon quickned; as the Lord ſaith, *Iſa.* 57. 15. *I revive the ſpirit of the contrite one*; ſo God would revive us if we were ſenſible of theſe diſtempers of ours; if we would humble our ſelves before God, and plead to him for help, he would help us; but when we do not lay theſe diſtempers to heart, and ſeek out to God for redreſs, no marvel though we are dead and dull ſtill; well then, is it ſo? that there are ſo many horrible ingredients in this ſin of deadneſs, then how ſhould we labour to ſling it away, and uſe all means to be quickned? the Apoſtle being to diſſwade from following the will of the Gentiles, he uſeth this very argument, the abundance of the vile ingredients that is in the will of the Gentiles, 1 *Pet.* 4. ſo you may ſee how the wiſe man diſſwades, *Prov.* 26. 25. *when he ſpeaketh faire believe him not; for there are ſeven abominations in his heart*: ſo let us think there is ſeven abominations, yea ſeventy times ſeven abominations in this ſin of deadneſs; therefore let us look out that God may help us and quicken us, and revive us in all our wayes.

The ſecond motive is to conſider that as long as we are dead we cannot 2. Motive.

pray, *Psal.* 80. 18. *Lord, quicken us and we will call upon thy name*; as who should say, Lord, we are not fit to pray and call upon thy name except thou quicken us; therefore quicken us, that we may call upon thee: So Ministers cannot preach unless they be quickned; as Dr. *Ames* tells a story of a godly man of *France*, there was such cold preaching that he was fain to go out of the Town to sit under a powerful Ministry; therefore we cannot preach if we be dead; the Scribes and Pharisees preached without Authority and life, they were dead, and therefore had no authority in their preaching, but Christ preached with Authority; if we were quickned we should be the better able to preach: So again, you are not able to hear unless you be quickned; a dead heart may hear a thousand Sermons, but what doth it work upon them? even as good as nothing; if *Paul* or *Apollos*, or an Angel from heaven should preach to us, unless God quicken us, all is nothing; as Christ tells us, that his own Ministry, and *Johns* Ministry, there were not two such in all the world again, yet how dead and fruitless were they, *whereunto shall I liken this generation? &c. Mat.* 11. 16. &c. the meaning is this, *John* the Baptist he came mourning and in a doleful manner, fasting and afflicting himself, and crying out Repent; he mourned but none would relent; Christ he came piping, he came in another manner, he came eating and drinking, and he preached gracious things, the Kingdom of God and the acceptable year of our Lord; now saith he, *you have not daunced*, all these things have not affected your hearts a jot, you are as blockish as if you had no Ministry at all; as Christ saith, *Mat.* 8. 22. *let the dead bury their dead*; what doth he mean by that? he means those that are dead in their souls; those that are dead in their spirits and souls, they are fit for dead employments and nothing else; the coherence was this, there was a man came to Christ, and was willing it seems to be the Disciple of Christ; but oh saith he, *first I pray thee, let me go and bury my father*; bury thy father saith he, any man may serve for that, *let the dead bury their dead*, those that are fit for nothing else may do that; but if thy heart be alive, thou art fit for me, thou art fit for spiritual employments; but when a man has a dead heart he is fit for nothing; as Christ, he gave the bag to *Judas*, he was the fittest man for that; so let a man be in office, if he be dead, he has no heart to punish sin, no not so much as to use his faithful endeavour to root it out; nay, he will pull down the guilt of the sins of the parish upon his own soul, rather then he will stickle a little for God, *Judg.* 4. 8. how backward was *Barak* to go against the enemies of the Lord? *if you will go, I will go*, saith he to *Deborah*, otherwise he had no heart to go; so *Esther*, how dull was she to stand for the Church of God? she would let the Church be ruinated rather then she would go and speak to the King in the behalf thereof, but that *Mordecai* stirred her up soundly; now is not this a sufficient motive to stir us up to labour for quickning? how can we do the things God calls for from day to day, we should stand for him, and call upon him, and set up his worship in our families; we should fear his name, and set him before our eyes, and fight against sin, and labour to please him in all our ways; now without being quickned we are fit for none of these things; now what a woful thing is it when we shall not be furnished to every good work as we should, and fitted to do that which God requires of us; therefore let us shake off this dullness and blockishness of spirit.

3. Motive. Thirdly, Another motive is this, we can have no true sign at all to be found that we have any true grace at all as long as we are dead; when Christ is said to give a man grace, he is said to *quicken* a man, *Joh.* 5. 21. conversion is called the life of the dead; a mans repentance is no better then the repentance of a reprobate, unless it be repentance from dead works, and repentance unto life; if a man hath faith, it is not the faith of Gods elect if it

doth

doth not quicken him, *I live by faith*, saith *Paul*, *Gal.* 2. 20. justification is coordinated only to a man that is quickned; God together with justification doth quicken a man, he doth revive him and make him alive towards God: nay, we have no argument that we have our sins forgiven us, unless God hath quickned us, *Col.* 2. 13. *he hath quickned them, having forgiven them all trespasses*; when God forgives the trespasses of his people, he doth quicken them, he takes away the dulness of their hearts, and the blockishness of their minds, and the senselessness of their consciences, and their rudeness and untowardness to that which is good; he doth quicken them up to every man hath life, for we see how lively men are in seeking after carnal profits and pleasures, people have life enough, but it is upon things below: and they have affections enough, love enough, and hope enough, and joy and delight enough in the world, but they are set upon carnal things: but if grace comes into the heart, it is the vigour of the heart: now so long as we are dead and dull, what sign of grace can we have? or if we have grace, yet we cannot have any profit and comfort of it as long as we be drowsy and dull; it is true, no man can have any grace but he hath quickned it, but if he doth not quicken up himself, he hinders himself of the profit and comfort that otherwise he might have; hence it is that the consciences are troubled, and people are unsettled, and are so full of fears to dye, hence it is that people are so like to the sea, the waves whereof cannot rest; their minds are so quiet and unsettled, it is for want of quickning; if we were quickned we should have great peace come into our souls.

Fourthly, We cannot grow in grace unless we are quickned; as long as we are dull and heavy and lumpish to the things that are good, we cannot grow in grace. *Hos.* 14. 7. *They shall revive as the corn, and grow as the vine*; first they shall revive, and then grow; first God quickens a man, and then he makes him grow; the *Philippians* love was dead to *Paul*, afterwards it quickned again, now saith he, *your love flourisheth*, *Phil.* 4. 10. now their hearts were quickned, it began to grow; but when a man hath a dull heart, how can he grow? as he said, *Job.* 35. 4. *can the branch bear fruit without the vine?* so may I say, can a mans heart grow in goodness without life? it is only a living creature that can grow; if a plant be dead, it withers away and cannot grow; if a man have a dead heart, though he should hear lectures and sermons every day, he would never grow, he would be never the more holy, never the more godly; if he should have family prayer, closet prayer, yet if he should be dead, he should have never the more ability against his temptations, though the ordinances of God be desirable helps to growing, yet if a man be dead and dull, they will never help him to grow in grace; though grace be of a growing nature, yet a dead heart starves all the graces that a man hath.

Fifthly, Another motive is this; as long as we are dead, we shall be so far from growing, that we shall be hardly able to keep our own, *Rev.* 3. 2. *strengthen the things that remain, that are ready to dye*; as, who should say, they are so far from growing, that the good things that are in thee are even ready to dye; thou wilt lose that very good that is in thee if thou dost not quicken it: this deadness and carelessness, and heartlessness to that which is good; as it is with a man that hath a consumption upon his body, he is far from growing, that he rather pines away, he waxeth more and more lean, and grows thinner, and waxeth nearer to his end, he pines away; so when a man is dead, (though he be not quite dead, his heart is dead), he dies away, and this Prophet saith, *Ezek.* 33. 10. if we pine away, how shall we do? even thus it is with a man that hath a dead heart, he doth pine away; and oh, how is it possible for a man whose heart is dead to prayer, and he hath no affections to any thing which is good? if there be any spirituality to that

which

1. Motive.

2. Motive.

3. Motive.

which is good, he hangs off; how can this man doe otherwise but wax worse and worse? for he wants that which should work out sin; if it be a springing water, it will work out the mud; but if it be a standing water, it will grow thicker and thicker, and will be noysome; so if the body be alive, though it be never so full of ill humours, if it be lively, nature will work them out; but if the pangs of death be upon a man, every disease and distemper gets the victory, his nature cannot work it out now; so it is with a man that hath a dead heart, he cannot work out the corruption that daily bubbles up in his heart; as *Eli*, though he had never so many corruptions, he had no heart to root them out; 'tis true, he reproved his sons, but it was to no purpose, as good never a whit as never the better; so when *Solomon* was grown dead, and had lost his former life of grace, afterwards when corruption grew in his heart, he could not work it out; for when God had chosen *Jeroboam* to be put in his room, though *Solomon* knew that it was of God, and he set him up to be King, yet he could not work out this corruption, but his heart to his dying day rose up against *Jeroboam*, and he sought to kill him; he wanted the life of grace he had before, and sin got up, and he could not work it out soundly to his dying day. Now is not this a most grievous thing? the very consideration of this, how should it provoke us to shake off this deadness? Can that body do well that hath lost his expulsive faculty? when distempers arise it cannot expel them, it must needs be the destruction of the body; so when the life of the soul is either in part or wholly taken away, how can he work out his corruptions and distempers that daily arise in him? we have need of grace, and life, and quickning; we are tempted every day, and the corruptions that dwell in us, are ever boyling up. Now if we have not the expulsive faculty to purge them out, the heart must needs be in a woful condition.

6. Motive. Sixthly, This sin of deadness, in some sense, is worse then any other sin, and that in six respects.

First, Other sins, for the most part, are in one part of a man; as drunkenness is in the appetite, and covetousness is in the concupiscible faculty, and pride and ostentation is in the heart, and ignorance is in the mind; but deadness is in all the whole man; as it is with a languishing disease; other diseases, one may be in the head, another in the neck, another in the back; but a Consumption runs over all the whole man; So it is with deadness; as it was with the Church of *Laodicea*; when they were grown dead and careless, he chargeth them that they were dead all over; *Thou art poor, and blind, and wretched, and naked*; this heaps all miseries upon a man; such a man is like unto *Judah*, *From the crown of the head, to the sole of the foot, there was no sound part*, Isa. 1. 6. It is a general disease; it is like the deluge that drowned the whole world, it drowns the whole man; Intemperate drunkenness, and adultery, and such particular sinnes, may kill and damn a man; but I say by accident, deadness is worse then they; 'tis true, drunkenness, and adultery, and prophanesse are worse, but why are they worse but because they have this deadness also? but if they could be taken alone, and a man might have a living heart towards God otherwise, they should not be worse then deadness.

Rev. 3.

Secondly, Other sins are against one commandement of God, or two, or so; but this deadness is against all the commandements of God; it is a sin against prayer, for we should pray with life; it is a sin against hearing, for we should hear with life; so is a sin against the Sabbath, for we should keep it with delight; so is a sin against all the Ordinances of God, for we should come to them all with life and affection. Suppose a servant his Master should bid him do a thing; he bids him goe to one place, he goes

to another; he goes & drinks, and swills; another servant he goes about that his Mr. bids him, but whatsoever his Mr. bids him do, he goes about it slothfully, and by halfs; this servant is a worse servant then the other: why? because this servant offends in all the business he hath to do: whatsoever his Mr. sets him about, he marrs it, and doth it to halfs: So deadness of heart, it disables a man to every duty, to whatsoever God requires of a man; and this is one of the reasons why he that breaks one of the commandements of God, is said to break them all, *Jam.* 2. 10, 11. Why? because he deads his heart, a man that gives way to sin against any one commandement, deads his heart to all; and so by reason of that deadness, he becoms guilty of all.

Thirdly, Other sins are not so deep in the soul; but this deadness is deeper then all; a man will be willinger to lay down any sin, then deadness, and to take up any duty then quickning; a man had rather do any thing, if he may do it without life: if the bare hearing, praying, and profession will serve turn, may be he will do that; but to do all with life, this the heart is loth to come to; when it comes to lay out all the strength and vigour of the whole man upon God, the heart cannot abide this. *Judah* was content to turn to God; but to do it with life, this they would not do, *Jer.* 3. 10. *Treacherous Judah hath not turned to me with the whole heart, &c.* He doth not deny but they turned unto him; but they would not do it with their whole heart, with life, with all their power and strength; thus they did not turn unto him. As it was with the Ruler in the Gospel, he was content to observe the commandements of God, not to murther, not to commit adultery, not to steal, not to swear; *All these have I observed from* Matth. 19. *my youth*, saith he; but when Christ came to call for life, that he should *sell, forsake all, and follow him*; that is the life of a man, the soule and love of a man must be put forth; *he was sad at that saying*; so *Laodicea* was content to do any thing; the spirit of God layeth nothing to her charge, he chargeth her with no particular sin, but lukewarmnesse onely; she would do any thing; but to be fervent and zealous in it, to lay out her strength for God, that she would not do; so that we had need to take heed of deadness of all other sins; it is a deep sin, and is the harder to be gotten out; and the harder it is to be gotten out, the more paines is to be taken.

Fourthly, other sins may be but acts; as a man may be drunk, but he may not have the habit of drunkennesse; as *Noah* was drunk, but he was not a drunkard; we see *David* committed adultery, but he had not the habit of adultery; but deadness is an habit, *Eph.* 2. 1. Now when a man leaves sin in a dead manner, he leaves it, but his affections are not crucified to it; he doth good duties, but he is dead to them; this man comes nigher to the estate of sin: now an estate of sin is worse then any particular act of sin.

Fifthly, Other sins are the first death of the soul: we are all under transgressions and sins, *Rom.* 5. *Death passed upon all men, for that all have sinned.* We are all by nature the children of wrath; we were all once dead, but now if after we are Christians, we grow dead again, we grow twice dead; of all sins we should take heed of deadnesse, for that causeth the second death; not the second death of damnation, but of being dead after a man hath been quickned; as Saint *Jude* speaks *ver.* 12. *twice dead*; so we are twice dead. Now other sins do make a man but once dead; but after the Gospel hath come among us, and hath stirred up our hearts, and quickned us in some measure, if we grow remiss and dead, and cold again, we are twice dead, or at least grow and tend that way, and so our estate is more dangerous; therefore how should we take heed of this!

Lastly, Other sins, though God threatens hell and damnation against them,

them, yet more specially against deadness; did you ever hear of a more special threatning then that 2 *Thess.* 2. 10, 11, 12. *when men do not receive the truth in the love of it.* He doth not say, When they do not receive it, but When they do not receive it with affection, with all their hearts. You may see there how terribly God threatens, when we do not receive the truth in the love of it; we do not love Gods Word; we do not love prayer, and his ordinances; we do not love the communion of Saints; we do not love obedience to Gods truth; this is a most woful thing, though we doe receive it, yet if we do not receive it in the love of it, see there what he saith, *For this cause God shall send them strong delusion, that they should believe a lie, that they might all be damned, &c.* So when *Ephesus* left her first love, God threatned to remove the candlestick, *Rev.* 2. 4, 5. When *Laodicea* was grown cold and careless, and of a middle temper, Gods threatens *to spue her out of his mouth*, *Rev.* 3. 16. When *Eli* was grown cold and remiss, and wanted zeal and life to stand for him, see how terribly God threatens him, *I will do a thing that whosoever hears it, both his ears shall tingle*, 1 Sam. 3. 11. Nay, saith he, *I will judge his house for ever for this thing*, v. 13. What remains then, but that we should with all our might, and all care and diligence, even set to both our shoulders for the casting off this sin of deadness, that if it be possible, we may come to be quickned, and serve God as we ought to do, and follow his heavenly Kingdome with eagerness, that none of these things we have spoken may befall us.

Consider first, we have life, and why may not God have it? He hath breathed into our souls the breath of life; in him we live, move, and have our being; he hath given unto us all life and breath; and if we have life, why may not God have it? if he hath given us affections, why should they not be given to him again? if he hath given us thoughts, why should we not bestow them upon him? if he hath given us dispositions and inclinations, why should they not be set upon him? The Rivers that come from the sea return to the sea again. It is said of the *Macedonians*, *that they did yield themselves to the Lord*, 2 Cor. 8. 5. So we should yield our selves to the Lord. If God did ask any thing that were not in us, it were another matter; if we had no thoughts and affections; if we had no heart and inclination, then no wonder though we did not give him them; but when we have them, why should not he have them? all things are of him; therefore let all things be to him; shall our lusts have our thoughts, and not God? shall the world carry away our minds, and not God? that is against reason.

Secondly, Consider that all the world is alive in their own courses: let Christians be alive in theirs; as the Prophet speaks, *Micah* 4. 5. *Every man walks in the name of his god, let us walk in the name of our God.* So it is, every man follows his god; those that have their belly for their god, all their minde and affections run that way; those that have their pleasure for their god, and their profit for their god, how eager are they after these things? as one saith, the world is like the Ant; poor little creatures, they goe carrying of straws after their manner, and are so busie; so it is with the world, what a deal of drudging up and down; and going this way and that way is there in the world? one for one thing, another for another; one for his Mammon, another for the lusts of his flesh, and the pride of life; men are busy and stirring; every one is getting forward; why should not we be as forward in our way? if we be Christians, and the servants of God, why should not we bestir our selves for him? the Devil himself is so busie, and is working and busie, as himself saith, *Job* 1. 7. Then let us walk up and down, and bestir our selves this way, and that way and every way for God, and be as active and agile for him; let us consider how the poor prisoners in *Ludgate* beg for a token, what eagerness they use, that though [illegible] had

had no mind to, yet their importunity will make him give them nothing; and shall not we beg earnestly of God to pardon our sins, and quicken us, and humble us for our deadnesse, and for the time to come, to make us earnest for the Kingdom to come? if men be so earnest for babies, how earnest should we be for these precious jewels?

Thirdly, Consider the worth of these things; the worth of the Kingdome of Heaven, the worth of eternall life, the worth of the Gospel, the worth of prayer and all Gods holy Ordinances; are they such poore beggarly trifles, that we follow them with such a slender pursuit? are they such beggarly commodities, that they are not worth the labour after? Certainly Heaven may justly challenge our best labours, our best affections, our best paines and endeavours, and the best and chiefest of all our parts and learning, as the Church saith, *Cant.* 7. 9. *My beloved is sweet*; so our beloved is sweet; sweet things goe down pleasantly; so how should the word and prayer be? how sweet should all the things of our beloved be? they should goe sweetly down, nothing should delight us more. When *Solomon* set up his Throne, it is said that he laid but the best gold upon it; so if we would have the crown of life, we must lay out our best parts, and affections, and endeavours upon it; how sweet should the calling upon God, and the going to Gods house be? what a shame is it, that when such heavenly things, such precious jewels are to be had, people will not come to them, whereas these things should be the sweetest things in the world? if we were carefull of the good of our soules, and were affected with Heaven and heavenly things, as we ought to be, we should be tender of this; how should we take heed of pride, and covetousnes, and any thing that should hinder us of so great salvation?

Fourthly, Consider, If we be quickned, nothing will be hard: all the difficulty of Religion is over, if a man be quickned: for nothing is hard to a willing minde, when a mans heart and soule is set upon it; nothing is hard, as the Apostle saith, to him that loves God, *His commandements are not grievous*; 1 John 5. all the difficulty, that we cannot pray, and hold our hearts to the word, and overcome our corruptions, although in the deadnesse of our hearts; if we would have mastery over our corruptions, if our hearts be dead, we must look for the more toyle, as *Solomon* saith, *If the iron be blunt, if a man doth not sharpen the edge, he had need put the more strength to it*, Eccles. 10. 10. So when a mans heart is dull and dead, there is the more difficulty in the overcoming of any lust, in the doing of any good duty, every thing comes hardly off. Now when a mans heart is quickned, it is like oyle to the wheele, it makes it goe easie; when a mans heart is quickned up towards God, what is it but that man can do?

Fifthly, Consider, If we be quickned, we shall have a great deale of peace, and joy, and comfort. I may say as the Church in another case, *Revive us again, O Lord, and we shall rejoyce in thee*, Psal. 85. 6. So I say, if we be revived, if we be quickned, if we were earnest with him to do it, and we could once attain unto it, we should rejoyce in God; those that follow God with an earnest heart, they have those joyes, which no other can intermeddle with; God gives them unknown comfort, unknown peace, and unknown support; the more a man followes after God, the more he shall partake of God, a man shall have joy unspeakable and glorious.

Sixthly, We should make all heaven to rejoyce; when the Father had his prodigal Son come to him, that was before dead, and was now alive, saith he, *It is meet we should be glad*, Luke 15. 32. So when any poor creature that was dead before to all goodnes, is now made alive, and is quickned up in all the wayes of God, it is even meet that there should be mirth in Heaven, that the Angels in Heaven should rejoyce; whereas if a man go on in Gods

service dully and blockishly, it is as vinegar to the teeth, and smoak to the eyes, and the heavens are sad over us.

Seventhly, If we were quickned, we should not only do our selves good, but we should do others good too; we should be earnest to do it; there is an excellent place for this in the story of *David*: *David* being marvellously quickned, just as he came from *Gath*, there met him 400 poor destitute and afflicted men, and presently he made the 34 *Psalm*, wherein he saith, *O taste and see how good the Lord is; blessed are they that trust in the Lord:* presently he calls upon them to be quickned also. So *Paul*, when he was quickned up himself, though he were before the Judge, and went upon life and death, yet he regarded not that, but he laboured to quicken *Agrippa* too, insomuch that he made him to cry out, *Thou perswadest me almost to become a Christian*; and he would not leave him there, but saith he, *I would to* Acts 26. *that thou only, but that all that do hear me this day, were not only almost, but altogether such as I am, excepting these bonds.* O, though he, that all this company were but acquainted with that I feel and finde; a quickned heart will labour and strive to do good unto others.

Rev. 3. 2.

Rev. 3. 2.

Watch therefore and strengthen the things that remain, that are ready to die, &c.

WE told you this Epistle contained three things. First, a Reproof of the most of them in that Church for their grievous sins. Secondly, a Remedy to cure them of those sins. Thirdly, A Commendation of certain vertues in those persons that were not carried away with the iniquities of those times. The Reproof we have spoken of already; and now we are come to the second part, and that is the Remedy: for when Christ doth reprove them, he doth it not for ill will, but for their good; and therefore he gives them good directions. The Remedies he gives this Church are five.

The first is, *Be watchfull*, as who should say, This is the reason you goe down the wind, and want life, and are dead and dull in Religion, because you are not watchfull. Five Remedies given the Church.

The second Direction is, *Strengthen the things that remain*: as who should say, If you would be careful to fortifie those good things that are in you, you may stand out against these temptations; a little grace will go a great way if it be well managed. Now he doth urge this direction three wayes. First, because these things they have are but *remainders*; they had a great deal more once. *Strengthen the things that do remain*; as who should say, all is even almost quite gone; you had a great deal more zeal and forwardnesse, but what you have now, is but the remainders and the leavings; therefore it is high time to look about you.

Secondly, Because even those remainders were almost gone too, *Strengthen the things that remain, that are ready to die*; as who should say, they will be gone too, if you bestir not your selves, and look well to your estates and conditions.

Thirdly, Because thy *works are not perfect*; they are nothing else almost but hypocriticall and unsound, *I have not found thy works perfect before God*.

The third Remedy is, *Remember how thou hast received and heard, &c.* as who should say, consider how thou hast been formerly; consider how the Word hath been delivered, and how thou hast received it. Verse 3.

The fourth Remedy is, *Hold fast*; as who should say, labour to get up again, and hold fast, that the Devil, and the world, and the temptations to sin, may not get away the good things that are in thee, that they may not spoil thee of the good things of God, and of the hope of eternal life.

The fifth Remedy is, *Repent*; that is, bewail thy selfe, and lament thy unfruitfulnesse, and unwatchfulnesse, and carelesnesse this way, and humble thy selfe before Almighty God; thou mayst yet have mercy; when *a man doth confesse his sinne, God is just to forgive them*, and is ready to vouchsafe mercy and quickning, and comfort; therefore *repent*, saith he. 1 John 1. 9.

Well then, the first remedy is to be watchfull; to watch, is to be attentive, to be considerative, to look what may doe a man good and what may doe

a man hurt, that he may thereafter carry himselfe; it is for a man to have his eyes in his head, to have his wits about him for spiritual things: This is the subject of it, it is properly in the minde, and in the heart, it is a Metaphor taken from the body; for the body when it is asleep, the senses are lockt up; the eye cannot see, the eare cannot hear, they are all wrapt up, they are not lively and operative; but when the body is awake, the senses are all open, the eye can see, and the eare hear, and the senses are ready for every Object; from hence it is derived to the soules of men, they may be said to sleep or watch; for when the soul is careless and negligent towards a thing, may be dangers are towards a man, and he doth not fear them, nor study to prevent them; may be there is a great deal of good coming towards the soule, and he goes drowsily about it, the soule now is said to be asleep; but when the soule looks seriously and consideratively about things, then it is said to watch; so that there is a sleep of the soule, and a watch of the soule, as the Apostle speaks, 1 *Thes.* 5. 6. so that this watchfulnesse is nothing else but the active prudence of the soule, whereby it stirs up all the faculties to look about, that if any good be towards it, it may get it; if any danger be towards it, it may abhor it; this is the watchfulness here spoken of; for this drowsinesse and sleepinesse is a part of the corruption of our natures, whereby we are marvellous careless of God and eternal life, that though we be in the gall of bitternesse, and by nature the children of wrath, yet this is the corruption of our nature, to lie sleepily upon this, that danger may be upon us, and we never observe it; and though there be eternal life to be had, yet we are as it were asleep, we doe not study how to attain it; though there be misery insupportable, and unspeakable, and sure and certain to fall upon us, unlesse we be delivered, yet we doe not think of these things, we have no fear at all, or else our hearts are drowsie, and are content to make any thing serve the turn. Now when the soule is rowzed up, and made to have a due consideration of these things, now is is awakened, now it is watchful.

Observation. The Point we observe from hence it this, That it is an excellent & soveraign thing for a Christian to watch; and therefore Christ commends it to his disciples, and commends it to all people to the end of the world, *Mark* 13. 37. *And what I say unto you, I say unto all, watch.* Now it is good to watch in two respects.

1. *Reason.* First, In regard of our selves; for our own selves are false unto our selves; if we be godly men and women, we are two selves; we have a bad self, whereby we are apt to be proud, and carnal, and ungodly in all our ways, and to forget God; and we have a good selfe, that is better minded. Now it is an excellent thing, when this good selfe shall watch over this bad self, and have an eye to it; as if a man had a pilfering servant in his family, would he not watch him, and eye him? would he not watch him what money he had in his house, and observe what is in his house from day to day? So we having such a deceitful selfe about us, we had need to watch continually, as the Apostle speaks, 2 *John* 8. *Look to these, that we lose not those things, &c.* As who should say, you will lose the benefit of all the good things that are in you, if you doe not look to them? there is a thief in thy bosome, a deceiver that will steale and cosen thee of all, if thou look not to it.

And here first we should watch our own hearts; for our own hearts are deceitful, as the Prophet speaks, *The heart is deceitful above all things*, Jerem. 17. 9. It is very slily, and how easily doth it deceive us, and carry us aside? therefore we had need watch over it, as the wise man saith, *Prov.* 4. 23. *Keep thy heart with all diligence.* If a man were to ride upon a wilde horse, would he not have a care to keep the bridle? would he let the bridle goe? then he

he would run away and he should hardly catch him again: his business will be hindered and his time spent; so it is here, a mans heart is like a wild Colt, like an untamed Heifer, if a man let it go; a man had need alwayes to have the bridle in his hand; if a man do not watch it and observe it, and hold it in, it will run away, and a man cannot catch it again; as a man that is ringing a bell, if he let the rope go, he cannot readily get hold of it again; so a mans heart is slippery, therefore a man had need ever to be watching of it.

Secondly, We had need watch our thoughts? what slippery things are our thoughts if they be upon that which is good? will they be long there? they are now there, now gone again; therefore how careful should we be to hold our thoughts to that which is good? the thoughts are so loose and fickle, and unconstant, and uncertain, that though they be on good things for a minute of an hour, they will be ten times as long upon vain things; there is no trusting of our thoughts, we need not say as *David* of the men of *Keilah*, *will they deliver me to Saul?* will the lusts of my heart deliver me to Satan? nay, they will deliver us, if we watch not over our selves. 1 Sam. 23. 11.

Thirdly, We should watch over our affections; they are admirable things, if we set them upon the things that are above, and be watchful to keep them there: what admirable advantages are they? they are the wings of the soul to help us in prayer and any good duty we go about; they will wipe away the difficulties of the wayes of God; but they are marvelous uncertain things, that if we be not alwayes looking to our selves, though our joys and delights, &c. be upon heaven and heavenly things, they will run upon the world again and lose themselves there, so that our affections had need to be looked into.

Fourthly, The Conscience had need to be looked unto; for though the Conscience be the best part of a man, yet it will flatter us and speak peace unto us if we look not to it, where is no peace, and will check us very carelesly, and will not hold forth our duties nakedly, if we do not watch over it.

Fifthly, So again, We should set a watch over our tongues, over our very words that we speak; as *David* saith, *I will set a watch before the door of my lips*, *Psal.* 141. 3. when a man speaks his words, it is as if he should bend his bow to shoot; now when a man bends his bow to shoot, he had need level well, or else he will not hit the mark; so if we be not watchful over the words we speak, we shall speak vainly, and to Gods dishonour; therefore saith *Solomon*, *he that keeps his mouth, keeps his own soul*; he that watcheth over his lips that he may not offend, watcheth over his own soul. Prov. 13. 3.

Secondly, It is good to watch in regard of the world, for the world will get in, and undo us if we take not heed, when we are about our callings, when as we let our eyes look upon our wares and commodities, upon our barns or our Cattel, or the like; whatsoever comes into our eye is apt to poyson us, and whatsoever we see or touch, or handle is apt to do us mischief; how many thousands are carried away by their eyes, by what comes into their senses? as *Amaziah* cryed out, 2 *Chron.* 25. 9. *What shall I do for the hundred talents?* he could not lose an hundred talents, but his eyes were marvellous eager after them, they were a stumbling block to him, he could not go so freely about the commandments of God for fear he should lose them: *Demetrius* having commings in by his calling, when the word of God shewed what an unwarrantable calling he had, he had rather put off the word of God then his calling; O saith he, *by this calling we have our gain*: So powerful is the world over men, that it can keep men in unwarrantable courses; the world windes into men and makes their affections earthly; how many thousands are there that can hardly find any competent 2 Reason. Acts 19. 25.

time

time to serve God: they are so taken up with the world when they come to the Ordinances of God; their hearts are so spent upon the world, that the Ordinances cannot work upon them; therefore had not a man need to watch over himself? as a man that eats fish may choak himself if he take not heed; so our Saviour tells us, that the *cares of this world are choaking things*; a man had need be careful how he speaks of the world, and thinks of the world, for fear he be made listless and heartless to the things of God; this is the reason why people have no more heart for heaven, because they do not watch against the world, the world poysons and choaks them: let a man have never so sweet dispositions, and be never so awakened and startled, yet if he give way to the world, and the things of the world, his heart will be taken off again from these things.

Mark 4.19.

Reas. 3. Thirdly, It is good to watch in regard of the Divel, in regard of Satan; it is the Apostles own exhortation, 1 *Pet.* 5. 8 be vigilant and sober; for your adversary the Divel goeth up and down like a roaring Lyon, seeking whom he may devour.

Consider first what a subtle enemy he is; if a man were to deal with a subtle enemy, he would watch and have a care of himself, lest he should have advantage against him; he would think with himself, There is some mischief intended towards me; he would look to all his wayes, lest a snare should be laid for him; when *David* knew that *Saul* dealt subtilly with him, you see how he looked to himself, he scouted everywhere, that *Saul* could come nowhere but *David* looked to himself; he was very careful of himself, so that *Saul* saith, *I hear he deals subtilly*: So it were good that the Divel heard that we dealt subtilly; for he deals subtilly with us, and collogues, and colours, and varnisheth; in matters of evil, he sets the best side outward, and in matters of good, the worst side outwards; if any good be to be done, he labours to make a man dead in the doing of it; if any thing be sinful, he hides the danger of it, and shews a man nothing but the pleasure and delight and profit of it, and a man shall see nothing else almost; the Divel is so subtle that he knows what we delight in, and where he may have us; he knows what sins we are prone to, and where he may get us; he knows what will hit our humour best, he knows what will like us best; there was but one passage wherein *Peter* was naked, and the Divel caught him there; if he had taken any other course, a hundred to one but he had withstood him; he seeth where the water is low, and there he leaps over; therefore how careful should we be when he is so subtle?

1 Sam. 23.22.

Secondly, Consider how diligent he is; he is ever trudging up and down from place to place: as *Saul* hunted *David* up and down Town and Country, so the Divel hunts up and down; all places are full of him, the streets, the market, the house, the fields, our beds and closets, our Pulpits; whersoever we are, he will be sure to be there too; he is diligent to follow us everywhere: now if we do not watch we shall be caught by him; we may say of Satan in some sense, as *David* of the spirit of God, *whether shall I go from thy spirit, and whether shall I flee from thy presence? &c.* so, whether shall we go from Satan? we can go nowhere but he will follow us; he is as busie as a fly about a bald head; though they be beaten off again and again, yet they will come again; though our Saviour Christ beat him off, yet he comes again and again, and hath more and more flings at him; nay, he set *Peter* to tempt Christ; he rangeth over all the earth, therefore we had need watch.

Thirdly, Consider his strength; he is a strong enemy, he is the *strong man*, *Mat.* 12. 29. 'tis true, notwithstanding all his strength, he cannot force us to sin; he can but say as he did to Christ, *cast thy self down*; he can but say lye, and covet, &c. he cannot force a man; nay, whatsoever he puts into us, it is not a sin if we give not way to it; a man may put it out again if he

he will; he did but provoke *David* to number the people, he might have resisted it; he cannot force a man; but yet he is a strong enemy, and comes with *fiery darts*, and he is strong in regard of our lusts and corruptions that are so strong, there lies the Divels strength; he hath that to set our own bosomes that is so mightily on his side; therefore we had need to watch. Ephes. 6.

Fourthly, Again, Consider the malice of this enemy; he is the enemy that doth it, as the Apostle *Peter* saith, *your adversary the Devil*; but it an adversary κατ' ἐξοχὴν, his temptations may be overthrown, but his malice can never be overthrown; a man can never make his peace with him, so long as he lives in this world; he is like a frenzy man, as 'tis said, *he is full of* Rev. 12. 12. *wrath*, knowing his time is short.

Fifthly, Again, Consider the Divel hath nothing else to do; If the enemy had something else to do, a man might be the less careful; as it was a comfort to *David* that *Saul* had something else to do; when *Saul* was on one side of the mountain, *David* on the other, because he had something else to do, the *Philistines* invaded his land, this took him away; but the Divel hath nothing to employ his time about, but only to watch to do mischief; therefore we had need be wondrous watchful over our selves.

Fourthly, It is good to watch in regard of the wicked, the Divels instru- *Reas.* 4. ments; and where shall we not meet with them? we must go out of the world, if we will go where they are not, they are every where; Now if we do not watch, it is impossible for us to walk up and down in the world, but we shall be surprized and learn their works; how many thousands are poysoned with the errours of the wicked for want of watchfulness? the *Galatians*, if they had watched, they had never been drawn from the truth; for practical errours, how many cursed principles get into mens hearts, and appear in their lives? that such kind of Religion is good Religion; that such kind of faith is good faith; they have abundandance of cursed principles: Now if we look not to our selves, *how shall we be carried* away, as the Apostle saith, 2 *Pet.* 3. 17. to may be thou art in a wicked family, as *Lot* in *Sodom*; now I say it is impossible for thee to stand in such a place, but thou shalt be hooked in in an horrible manner; the Apostle puts a chiefly upon the Saints in *Cæsars* house, *Phil.* 4. 22. *chiefly those that are of Cæsars household*; it is a wonder of wonders there should be Saints in *Cæsars* house; it is impossible for a man to be among the wicked, to have wicked neighbours and companions, but he shall be drawn away by them, if he be not watchful over his own soul.

Fifthly, It is good to watch in regard of good things. I speak to the *Reas.* 5. Saints of God.

First, It is good to watch in regard of our graces; look what grace a man hath, it is as a precious jewel, and thou mayst lose it, if thou be not watchful; thou mayst lose a great deal of faith, and quickning, and heavenmindedness, or any good that is in thee, thou mayst lose a great deal of it, if thou look not well to it. As a sheep that hath a great deal of wool, if he go among briars and thorns, how soon may a great deal of it be torn off; so a poor creature that walks in the world among so many briars and thorns, among so many temptations, he may have all good things torn away if he look not to it; if a man had a great deal of money in his purse, and were among cursed & cheaters, would not a man have an eye about him? it is said of a godly one, 1 *John* 5. 18. *he keeps himself*, he looks what he hath and carries about him, that he may not lose it.

Again, We should watch our graces, to encrease our graces, and strengthen them; watchfulness is an excellent thing to strengthen graces, as it is in the Text, *watch, and strengthen the things that remain*; wherever the man

man do not watch, his graces will dye and decay, every temptation will overcome him; now we have need of more grace, though we be mortified, and lively, and fear God, and regard his name, and are humble, &c. yet we had need be more humble, and more vile in our own eyes: now, how can we have this unless we be watchful? the Apostle therefore when he had called upon Christians to be watchful, in the next words saith he, *grow in grace, 2 Pet. 3. 18.* for if a man be watchful, it is the way to grow.

Thirdly, We should watch our graces that we may work with them, and exercise them, and improve them upon all occasions, we should watch all opportunities to occupie with our talents; it is said that God will have his people to *seek God, Amos 5. 14.* to seek how to do good from day to day; so we should watch all opportunities to do good, and to stand for God, and glorifie his name, and adorn the Gospel that we profess; opportunities do not come so often, we had need take them when they come, they are precious things; now if we do not watch, God will many times tender us these things, and we shall have no heart to them.

Secondly, It is good to watch all good duties; What is the reason that people pray no better, hear no better, draw neer to Gods table, and partake of the Sacrament no better, they get no power against sin, no power against corruption? it is because they do these things without watchfulness, *Mat. 26. 41.* Christ saith, *watch unto prayer*; we must be watchful if we will get good by the Ordinances of God.

First, We should watch before the duty; when we are going to pray, and going to Gods courts, we should be watchful; *a prudent man looketh to his goings, Prov. 14. 15.* wheresoever he goeth he looks well about him, that he may observe all circumstances, how many thousand lets and impediments are there which if a man take not off aforehand he cannot perform the duty aright; if we had been watchful we might have done the duty a great deal.

Secondly, We should be watchful in the duty; when we call upon God, we should take heed how we come into his presence; when we hear the Word, we should be careful that we be not carried away with vile thoughts, not suffer any thing to attempt us when we are about any good duty; the Divel will be about us to interrupt us, therefore we had need be watchful against him.

Again, We should watch after the duty, that we may not lose the fruit and benefit of it; most people when they have been at the Ordinances of God, are as if they had not been there; when they have been at prayer, as far from power against sin, and drawing mercy down from heaven, as if they had never been down upon their knees.

See more of this in the Sermons upon 2 Tim. 4. 5.

Thirdly, It is good to watch in regard of God.

First, Sometimes God comes with motions, and draws nearer to us than he doth at other times; therefore now we had need take hold of them, *Isa. 55. 6. call ye upon him while he is neer*; as who should say, Sometimes God is neerer then at other times; O now have your eyes in your heads, and let not God go, but make use of this; if ever God speaks to our souls, or opens our eyes, let us make use of these things, and be up and a doing, lest they slip away from us.

Secondly, Sometimes God doth extraordinarily help us, and make an extraordinary favour; let us watch those favours, for then the Divel is most busie; when God doth any notable thing for us, when he gives us peace, or joy, or comforts, or power against sin, or whatsoever it be, then Satan is most busie; so soon as Christ had that extraordinary favour from his Father to be owned from heaven before all the standers by, *This is my beloved Son*, &c.

March. 3. 17.

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The next newes we hear of, he had a terrible assault by Satan; when God had shewed great favour to Saint *Paul*, in wraping him up into the third Heaven, the next thing he met with, was Satan to buffet him.

Thirdly, Sometime God doth punish us and afflict us: now how should we watch to get good by our afflictions? This is the reason that afflictions, and crosses, and distresses are so often among us, and do no good, it is for want of watchfulnesse.

But so, that it is good to watch? Then how may we lament the horrid neglect of this duty? I speak not to drunkards and prophane persons, no wonder though they doe not watch, neither doe I speak to the common sort of Christians, that content themselves with civility and the carriage; but I speak to those that are of the better sort, how horribly is this duty laid aside? this is the reason of the want of grace, and that people go down the winde, and that there are so many Apostates and Declinors; and this is the reason that so many become very unsavoury and untruthfull in their lives; the reason is because they do not watch; what drowsie thoughts have we to be delivered from the wrath of God? what lumpish hearts have we to doe good duties? This is the reason of the vanity of our minds, and the hardnesse of our hearts, and that so little good is done by preaching among us, because people doe not watch. When you sow your corn, you set hullers to drive away the fowls: so why doe you not set up hullers, to watch over your own hearts, that so if temptations come to pick away the Word, and the benefit of it, you may refill them? how should we labour to hide the Word in our hearts, that it may do us good?

Use 1.

The second use is to exhort us all to take up this duty of watchfulnesse, *to watch in all things*, as the Apostle speaks, 2 *Tim.* 4. 5. to watch in eating and drinking, that we may not eat and drink our bane: to watch in company, that if they be good, we may get good by them; if ill, we may get no hurt from them; we should watch in good duties, for we shall meet with the Devil there too; every one that hath the fear of God before his eyes, whatsoever grace he hath, he should watch over it, whatever good work he hath to doe, he should watch, that he may goe on in it; the watchfulnesse is an helpfull duty; *watch and pray*, it is helpfull to prayer, and so for all other duties: it is a duty destinated to another duty, so that we can doe no other duty without watchfulnesse, therefore we had need to watch.

Use 2.

First, Consider the misery of them that doe not watch, they must needs decline, and wax worse and worse; you see the Church of *Sardis* here for want of watchfulnes grew dead, nay the very good things in her were ready to die.

Secondly, Consider the good of watchfulnesse; if we watch we shall be enriched with grace; if we have grace, we shall increase it. *Prov.* 10. 4. *The slothfull hand makes a man poore, but the hand of the diligent maketh rich.* Prov. 13. 4. *The soule of the sluggard desires and has nothing, but the soule of the diligent is made fat.* It is true, as in outward things, so in spirituall things, a man may be drowsie and slothfull, he shall be a poor man and a beggar, and shall have nothing to shew for eternall life; but if thou wilt open thine eyes, and look about thee, thou shalt be furnished with bread, with the bread of life, with the image of God, with righteousnesse and holinesse, the more thou watchest, the more abundantly will God bless thee.

Thirdly, Consider that men in their outward callings are watchfull, the shepherds watch their flocks, and the husbandman watches his seasons, when to reap his corne, when to sell it, and when to buy it; how much more should we for the good of our soules?

Fourthly, We should consider the examples of Gods saints; *David* he *Psal.* 119. 92. watched, *I will arise and praise thee*, saith he, he would rise out of his

bed in the night, and pour out his heart before God, and bless God for his goodness; he would not doe it in his bed, but he would goe out of his bed and doe it by his bedside upon his knees; how should this stir us up to watchfulness?

2. Remedy. Now I come to the second Remedy, and that is *to strengthen the things that remain*, and the rather, because they are but *remainders, and ready to die, and their deeds are not perfect before God*. These words are diversly interpreted by Divines; some understand them personally, Strengthen those persons that remain; as if he should say to the Angel of the Church, Thy people are generally cold and dead, and drowsie, there is hardly any life in them; now those that do remain, strengthen them, that they may be awakened, they are ready to die, there are hardly any of thy hearers that are upright and sincere before God, therefore strengthen them; thus *Pareus*, and many others interpret it; and this is a very good sense; for a Minister is bound to strengthen all his people, if any be drowsie, to awaken them; if any be dead, to quicken them; and the Lord complains against Ministers when they do not doe thus, *Ezek.* 34. *The diseased have they not strengthened, &c.*

But then there is another Exposition of these words given by Divines that understand it of things, and not of persons; and to it is in the Greek, Strengthen the things that remain; that both Minister and people would strengthen the good things that were in them; for the Ministers grown weak and remiss, and the people weak in all good things: Now the Spirit calls upon the Angel of this Church, and in him upon all the Congregation, to strengthen the good things that were in them.

Observation. So that the point of Doctrine is this, that it is every Christians duty to labour that he might be strengthened, specially if he hath had more strength formerly then now he hath; it is every Christians duty to strengthen the good things that are in him.

For the opening of this word *strengthen*, it hath an opposition to weakness. Now there is a double weakness.

First, Of those people that are unconverted, that are weak to the resisting of sin, and doing any that is good; they have some principles in them to resist sin, and doe good, but they are weak, as common illuminations, and natural conscience, and fear of wrath, and hope of Heaven, and shame of others, and the good example of others, and living under the means, and restraining grace, and the like; these things may do a great deal of good, but they are weak, and cannot make them resist sinne, and doe good soundly; thus unconverted people are weak. This is not properly the weakness that is opposed to strength, that he would have them get out of the weakness of unconverted people.

Therefore secondly, There is another weakness, and that is of the children of God themselves; they have weakness to resist sinne, and doe good, and this is twofold.

First, There is a weakness of Beginning. Secondly, of Declining.

First, In beginning; when a childe of God is a beginner in grace, and is but a babe, *Heb.* 5. 12. *When for the time ye ought to be, &c.* Such as are babes have need of milk, they cannot digest strong meat, they are too weak for that; as may be a new beginner hath gotten faith, but it is weak, he is not able to apprehend the promises of salvation, and the assurance of Gods goodness and mercy towards him; he hath much ado to apprehend Christ himself, and to hold his heart; so a man may have some knowledge, but it is weak; and some resolutions and endeavours, but they are weak, corruptions bear him down, and his mortification is weak; he cannot master many of his heady and mighty lusts. Now such people as these are to be exhorted to strengthen these good things that God hath begun in them: Hath God begun any good things in thee? any lively fear of

his

his name, any hatred of evil, any love to goodness, any longing and thirsting after righteousness, any moderate after eternal life, any faith; then labour to strengthen these things, that they may abound in thee, and that they may be confirmed and established in thee, that thou mayst be made unblameable against the coming of the Lord Jesus; but [illegible] is more the meaning neither.

Secondly therefore, There is a weakness of declining, when a man hath been stronger, and now hath abated of his strength, and is grown weak; a strong man may grow into a consumption, which may spend him away till he comes to be an Anatomy, and so is grown weak; so many Christians that have been stronger, they are now grown weak, they are grown into a consumption of grace, they are grown to be as Anatomy, as nothing but even skin and bone; they were more lusty to approve and a promise, but now they have more doubting; they could pray lively, but now they are faint and weak; they were powerfull in every good duty, but now they are down the wind; they are like a Jack that wants winding up, they had need be wound up again; they are grown more cholerick and peevish, and pettish, and have less strength over their corruptions, and are made more ready to be drawn away. Now such persons are exhorted to strengthen these things; and the rather, because they are but ready; you have had more grace, and have let it die and decay; therefore strengthen that which remains, and is ready to die; so that there are two parts of this Doctrine.

First, That every man should be earnest, and use all manner of help *Part* 1. and means to strengthen himself. 'Tis true, First it is every Ministers duty to labour to get strength into his people, to strengthen their understanding, knowledge, and judgement, to strengthen them in the promises, to hold forth Jesus Christ nakedly unto them, to expound the free grace of God, that they may be strong in faith; So if a Minister see they are weak to bear afflictions, he should labour to support and bear them up, and pour the spirit into them, and enable them to bear; So if he finde they are unable to bear temptations, he should use all arguments to piece them up that they may stand against the wiles of the Devill; a Minister hath his own strength given him of purpose to strengthen his brethren, *Isa.* 35. 3. the Lord saith, *Strengthen the weak hands*, &c. He would have Ministers call upon people for strength, and to use all means by preaching, and teaching, and exhortations, to get some strength into his people; it is a Ministers duty, not only to make Saints, but to perfect the Saints; whither should the people come but to the Minister to get strength in grace?

Secondly, It is every neighbours duty to strengthen his neighbour; Christians should strengthen one another in all manner of good duties, as coals that are dead, we doe warm and heat one another when they are together; but if they be severed, they will be dead; so Christians, when they meet together, should labour to warm, and heat, and quicken one another; Solomon wrote to the *Thessalonians* to mark all the weak and feeble people among them, and to *strengthen the feeble-minded*, 1 Thes. 5. 14.

But then thirdly, Every man should do his duty to himself, to strengthen the good things that are in him; we see all the world labours to be strong in outward things, some to be strong in riches and wealth, some to be strong in the Court, and others to strengthen themselves in their friends and allies; as *Absalom* laboured to be strong for the house of God, for he knew he should be no body if that went down; if a man have a cause to defend, he will make himself as strong as he can to defend himself; if a man be to fight a battel, he will make himself as strong as he can; nay, people will strengthen themselves in their wickedness. Now if it be so, then how much

must should we labour to be strong in the grace of God? If we have any good things given us of God, we should strengthen them; as *Paul* saith to the *Corinthians*, when he saw they were babes still and were weak, and never came to strength, he calls upon them as fast to *strengthen themselves*. 1 Cor. 1

1. Reas. Because we can have no comfortable argument to our souls that we are true Christians except we get strength; every true Christian is a very able man as *Paul* saith, Phil. 4. 13. *I can do all things through Christ that strengthens me.* He was a strong man, and able to doe great things; what man of a thousand can be rich, and not be proud and vain, and let his heart follow after pleasures and the things of the world? yet a true Christian can be rich, and yet not be thus; so what man almost can be poor, and not be discontented, and repine against God, and take unlawfull courses? yet a true Christian is able to be poor, and yet not deny God, nor distrust God, nor fall a carking and caring; so likewise a true Christian can have a peevish nature, and yet not be peevish, he can have as crabbed a disposition as any body else, and yet not be crabbed; he can have as vile a cursed nature as any man under heaven, and yet have a good disposition; he is able to do all things, as *Job* saith, *Job 9. 19. If you talk of strength, God is strong.* So it is with a childe of God that hath the image of God in him; if you talk of strength, he is strong; a man cannot have any true argument to his soul that he is a true Christian, unless he be strengthened to doe the things of God; unless he be lifted up of God to doe supernaturall things; a true Christian is no weakling; a man saith, I cannot doe thus and thus, it is my weakness, then thou canst not say thou art a true Christian; for a true Christian is an able man, a mighty man; nay all the graces of Gods spirit are strong, that if a man hath any degree of them, he may doe wonders with them. 1 *John* 5. 4. *This is our victory that overcometh the world, even our faith,* it doth not say great faith, but our faith; a little faith, though but as a grain of mustardseed, is able to overcome the world; a true Christian can overcome sin, and the world, and the Devil, and whatsoever is contrary to him; a natural man may believe in some sense, but he can nothing with his faith; it is not of the right stamp; but a true Christian he can doe wonders with his faith; he can draw neer to God, and cry Abba Father; he is able to purifie his own heart; all things are possible to him that believeth, it is a powerfull thing; Gen. 32. 28. *Jacob had power with God,* saith the Text; he is able to fit himself against every lust, and goe about every duty, and please God in all his wayes in some measure; a little faith is strong; so love is a strong grace, it is *as strong as death*, Cant. 8. If a man hath but a little true love to God, it will enable him to doe strange things, it will make him suffer any thing, doe any thing, leave any thing for God. Now natural people they love, they love God, but it is a weak love, it cannot make them leave a lust for God, it cannot make them doe any thing for God, it cannot carry a man beyond nature; but all the graces of Gods spirit are marvellous strong things; therefore as ever we desire to have a sign and token that we are true Christians, and have the grace of God in truth in any measure in us, we should labour to strengthen all the good things that are in us; for if we doe not strengthen them, they are not of the right stamp.

2. Reas. Secondly, We can never doe any act of new obedience unless we be strengthened, as the Lord saith to *Joshua*, *Josh.* 1. 7. *Onely be thou strong, and do my commandements*, &c. He would have him strong, that he might observe all the Law of God; as who should say, *Joshua*, thou canst never be able to observe my Law, there be mighty performances, things that flesh and blood can never reach unto; therefore unless thou hast strength, and divine strength, thou canst never be able to doe this; therefore be strong, strengthen thy self

labour

bour to have all the courage and might that may be. God bids us not
only love him, but he requires all the strength of the whole man. *Thou shalt love the Jer. 12. 5.*
Lord thy God with all thy heart, and all thy strength. It may be compared to
a man that must be to rowe with the tyde and the wind: the wind and
the stream will carry the vessel, but if he be so much against the wind and tyde,
he must put forth all his strength, else he shall not come to it. It is the
same contrary way; so if we would please God, and work the work of
God, and attain to his heavenly kingdom, we must come against wind and
tyde, and without toyling and halting, and pulling forth a great deal of
strength, we shall never do it. Suppose a man be provoked and stirred up
to anger, he cannot be quiet an houre together, but he is troubled and ruffled
and mocked, and opposed, now he cannot be patient unless he do put forth
all his great strength to daily himself. *Ephes.* 4. 2. *Be strengthened with*
all might according to that glorious power, to all patience and long suffering with
gladness. As who should say, if you would have patience, you must be
strengthened with all might, specially if you would be patient with joy.
Why a man may be patient, but then he is surly and lowring, and all
patient may he be here, but he is like a block or stock, he cannot joy in af-
flictions, he had need have a great deal of strength to do that. So if a man
could pray, can he pray without a great deal of strength? it is not a little
love will life up a mans heart to God. *I lift my heart to thee*, he gave a Psa. 25. 1.
great life to his heart; and *Heb.* 5. 7. it is said that Christ prayed with strong
cries: we cannot pray aright unless we come with strong cries and strong
tears. So if a man hear the word, if it awaken him and quicken him, he
will lose all again, and be as blockish as he was before, unless he be strong. 1 John 2. 14.
A man can do no good duty without strength, and therefore we had need
pray for strength.

Thirdly, We can never overcome temptations, nor make our part good 3. *Reas.*
against temptations without strength: nay, we cannot resist them, nor
combate with them, or stand in the field against them, but we shall be beaten
and be overwhelmed if we have not strength: if we would go to heaven
we shall be sure to meet with abundance of temptations; and if temptations
can put us out of the way, we shall have enough of them: Satan can sway
and make us do this and that, we shall not want temptations: if a bowl
hath bias, the strength of the arm will take away that, though the bias be
never so strong, as long as the strength of the arm lasts, the bias goeth not
according to the strength of the arm, when the strength of the arm is gone,
then the bias begins to sway it also: if a man have strength, it will swallow
up the bias of temptations; but when a man hath no strength, then the bias
of temptations carries him away, then the world bows him, then pleasures
and his natural inclination sways him this way and that way, whereas if a
man had strength he might resist temptations. 1 Cor. 15. 58. Be stedfast and
unmoveable, abounding in the work of the Lord: thus if you were
strong, you would be unmoveable, and abound in the work of the Lord;
the world could not withdraw you from the work of the Lord, for all
temptations, you would abound in good things: what strength need have
we to resist temptations? none of us can arrive at heaven, unless we be able
to go through thick and thin, and a world of temptations: blessed is the
man that endures temptations, he shall have enough of them; and happy is
the man that can endure them, and overcome them: if we be not strong, if
we have not this spiritual might, what shall become of us? if we have not
strong love to the truth, we shall be hooked away from it; if we have not
strong love to obedience, we shall be disobedient; if we have not strong
love to the wayes of God, we shall be pulled away from them by force of
temptations.

Fourthly

4. Reas. James 3. 2. Thirdly, Without strength, if we should chance to fall, we cannot get up again; *In many things we offend all.* How often doth the godly man fall into sin, through weakness and infirmity, and ignorance, and sometimes in a grosse manner? now if he have spiritual strength in him, then he may rise up again; if he hath a strong relation to God in Jesus Christ that cannot be broken, then he may get up again, as suddenly, if it hath abundance of sorrow, and blains, and diseases upon it, yet as long as the strength of nature holds it out, it will overcome again; if you give sick man Physick, as long as the strength of nature lasts, Physick may do him good, but if the strength of nature be gone, the disease will overcome him, it will be his death; so it is with a Christian, as long as there is any spiritual strength in him, he will get out of any sin and corruption; but if he hath not these, he can never get again, as the Apostle saith, *Heb.* 12. 12, 13. *lift up the hands that hang down, and the feeble knees, and make strait paths for your feet, &c.* As who should say, If you will strengthen your feeble knees, then though they be lame, they will rather be healed then turned out of the way; but if you let your feeble knees be weak still, then if you have any lameness or any distemper, you will be turned out of the way; but if you strengthen your feeble knees, when you have been lame, and have any distemper, you will rather be healed then turned out of the way. You shall see when Israel was without the true God, and were divided, they were Idolators, and the number of witches was grown upon them; now when God would have *Asa* purge out these abuses, see how he calls upon him, 2 *Chron.* 15. 7. strengthen, &c. and the words following we may see *Asa* did strengthen himself, and reformed all the abuses, and set up the worship of God, and went on valiantly in that work; now he had gotten strength.

5. Reas. Lastly, If we have not strength, we can never do any thing God bids us with ease; but if we have strength, we may not only do what God bids us, but do it with ease; as when a man hath a strong memory, he can get any thing by heart with ease, he hath it presently; another that hath a weak memory, will be conning and conning it I know not how long, and as fast as he remembers one thing, he forgets another; he hath much ado to get it; so if a man have a strong judgement and understanding, though he meet with an hard word or passage, he will understand it, and pick out the meaning; whereas one of a weak understanding may be studying all the dayes of his life, and yet never apprehend it; so when a man hath spiritual strength, he can do what God bids him do; and leave what God bids him leave with ease; he may pray, and humble and deny himself with ease, and lay those lusts aside, which before he had as live have parted with his blood as parted with them; when a man is strong in his love to God, and strong in the consideration of Gods goodness and mercy, he can do these things with ease; Matth. 11. 30. *my yoak is easie* (saith Christ) *and my burthen is light*; whereas to a natural man it is the heaviest yoak and burthen in the world for a man to be tied to abstain from all vanity, from all vile passions, and inordinate affections, from all sinful pleasures, and covetous desires; is a burthen intolerable for a natural man, it is because of his weakness; but now a gracious heart that hath gotten spiritual strength, can do it, and do it with ease.

Use. 1. The first Use is to condemn those that have no strength at all, that are not capable of this Exhortation, we cannot say strengthen the good things that are in you, because they have no good things in them at all, they have nothing

nothing of saving grace and of the covenant of life wrought in them: they have nothing but the common graces, that may be in a reprobate as in a faithful, *Rom.* 8. 7. of the *carnal mind, it is not subject to the Law of God, neither indeed can be*; It cannot be subject; there is no strength of grace there is strength enough, but it is let out upon the world: a man may have strong parts and gifts, but there is no strength to this duty; to be subject to the Law of God, he is not able to do it; as Christ saith of the corrupt tree, *it cannot bring forth good fruit*; it hath as much strength to suck from the earth, and to bud and blossome, and bring forth fruit, and as much sap as a good tree: but it cannot bring forth good fruit; so a natural man thinks as much, and speaks as much, and eats and drinks, and sleeps as much as a godly man doth, and goes about the business of his calling, and hears the word of God may be, and prayes as often as a godly man doth, but he is not able to bring them to a good end, to do them well, he hath no strength at all: as Christ saith to the Scribes and Pharisees, how can ye escape the wrath to come? they had great parts and strength in other matters, but to escape hell, and shun the wrath to come, they had no strength: and that, they were as weak as water there; what a woful thing is this, that a man hath no strength to overcome his sins, and deny himself? *Men have eyes full of Adultery, and cannot cease from sin*, 2 *Pet.* 2. 14. it is a miserable condition for a man to be in. Matth. 7. 18.

Secondly, This may condemn those, that though they have some good things in them, yet they do not strengthen them that are of the strain of the Church of *Sardis*, that let their graces dye and decay, and go down the wind and perish and consume; they suffer a consumption in their graces, and then watch and strengthen the things that are in them; what a lamentable thing is this? though our faith be never so weak, we are hardly able to lay hold upon one promise; and when we study to find sign of evidence in us, we can hardly find any; and yet notwithstanding people will not strengthen their faith, and other graces. Let us not deceive our selves. If we be Christians let us shew it by the strength that is in us; for if we be true Christians, we must be able Christians to do all the works of God, able to fight against our corruptions, able to do good duties, able to obey the Gospel: he that hath the least strength of true saving grace is able to be upright in all his ways, he is able to observe all the commandements of God in some measure, he is able to carry himself uprightly against every evil way, in one word, he is able to keep all the word of God in some measure; he that hath but the least strength of grace is able to do this as the Lord saith, Rev. 3. of the Church of *Philadelphia*, though *she had but a little strength, yet she kept the very word of God*; a little strength of saving grace will make a man more then the whole world can do; it is able to make a man reach above all the reach of nature, and all natural parts, and morality and civility, and all the fair carriages that ever were; it is able to go beyond all: there is more wisdom in the least degree of saving grace, than in all the politicians in the world; and more knowledge in the least fool in Christendom, than in all the wise men under heaven; I mean true saving knowledge; therefore let us not deceive our selves, but as we desire to be able to say that we are true Christians, let us labour to strengthen all the good things that are in us, that our faith we think we have to shew for heaven may be a strong faith, and that our hope may be a strong hope, that we may purifie our selves by it, and that the fear of God may be a strong bridle to make us depart from hell beneath, & so that our desires may be strong to the throne of grace, and our endeavours strong against our corruptions, and our care & consciences strong from day to day to do the works of God.

Use 2. The second Use is an Use of direction, what we are to do to strengthen the

the good things that are in us, and for us. Let us labour to have all the powers of our souls strengthened by the strengthening the powers of the soul. I mean this, you know that divine operations are above nature, above the reach of the powers of a carnal man naturally. Now if we would be strong to do these great things, we must get our hearts to be raised and lifted up to a higher strain, to a sublime pitch, as it is in the Hebrew, 2 Chron. 17. His heart was lifted up in the ways of God. That is, his heart was strengthened to walk in the ways of God, and was lifted up above Flesh, above the course of nature, so he did great matters, he cast down the high places, and took away the Groves, and made the Priests and Levites do their duties, he did admirable things for the glory of God. Now if we would have all the powers of our souls lifted up to God, we are not able to do it, unless God hath raised up our minds, and wills and affections to a high pitch. So Judg. 2. 16. when God raised up Judges to deliver Israel from their enemies, it is said, they were never able to deliver them, but when God lifted up their spirits, and lifted them up, that they were not cast down under the sense God had given them: So Jer. 51. 11. it is said, he raised up the spirits of the Medes, they were a weak people, they durst not meddle with Babylon, but when God had raised up their spirits, and lifted them up to an higher pitch of courage and strength, they not only durst go against them, but to overcome them: so we must get our minds to an higher pitch, we are not able to know God aright, we are not able to do good, and mortifie sin, and be crucified to the world, we are not able to go about these things; but when God hath lifted up our hearts, and the powers of our souls, we can do these things, as the water is not able to boil the meat, it falls down from the fire, and cannot raise the water to an higher pitch, to seething heat, so it is not able to boil the meat, so it is with a mans heart, there are many lets in the heart, we must labour to be strengthened by the Lord in the use of all good means, that we may get the powers of our souls raised and lifted up on high, that they may be able to reach the things of God, and attain unto them.

And first labour to have strong minds and understandings. I do not mean strong literal knowledge, for with a little of that a man may have a great love to God, and zeal unto his glory, as we may see in the book of Martyrs, Bradford, and Rowland Hayn, and others, they were many times unlearned men, when they were asked what a Sacrament was, and how many there were, they could not tell, and yet were admirable Martyrs, and zealous to God, such according to that knowledge they had, and laid down their lives for the Gospel, that they had true light of knowledge, therefore we must not think that though that be very good, and without some literal knowledge the mind cannot be good, as a man may have literal knowledge without grace, but he should have no grace without literal knowledge, therefore it is good, but not sufficient, we must labour to have strong spiritual understandings, that we may understand spiritually the things of God, as Dan. 12. 34. Give me understanding, and I shall keep thy Law, as who should say, if ever any be able to do this spiritual duty of love, it is because he doth not only know it literally, but he doth understand it spiritually, he doth see how excellent it is that God would have him love him, and his ways, and understand the mysteries of that heavenly and spiritual way of his will, how to do them well, that he might understand it savingly, powerfully, and effectually, and did not only have his Law in his head, but in his heart, Psal. 119. 29. Remove from me the way of lying, and grant me thy Law graciously, that is, let me not only have the knowledge of thy Law, but let me have it graciously, let me understand it savingly, let me have it in the manner as a man never else can have it, but as he that is effectually called, who we are sure do not only think more well of

our

of our selves; when we are worldly, we are deceived; for we think the world is better then it is; so when we are dead to good duties, we are deceived; for we look upon Gods wayes and ordinances, as if they were not such admirable things; it is through the deceitfulness of our understandings that we give way to sin. Now if our understandings were strengthened, we should be fenced against the deceivableness of sin, that when the Devil comes with his delusions, and the temptations of the flesh with false colours to put us upon sin, the understanding would be strong, and see the weakness of all such reasons; every man follows reason; reason is a strong thing, and leads all the world; no man doth any thing, but he hath some reason for it; the worldly man hath some, though not true reason why he is so carnal, he is afraid he shall not know how to live; therefore we should be earnest with God to strengthen our understandings, that we may see the falseness, and beggery, and folly of all such vile reasons as these; if the understanding were sound, it were a marvellous strong thing; *A wise man is strong, yea a man of knowledge encreaseth strongly*, Prov. 24. 5. Therefore I say we should labour to have sound understandings, that God would give us to know his Word as it is, and to look upon things as they are, that the world may not seem to be otherwise then it is, and our names, and credit, or any thing in the world may not seem to be more beautiful then they are, but we may look upon things in their own colours, that we may have light; if we had the light that comes from above, we should be marvellous strong; *Paul* saith, *Let us put on the Armour of light.* So *Heb.* 10.32. saith he, *After you were enlightned, you endured a great fight of affliction.* When they had Rom. 13.12. the light come into their hearts, that they durst not be impatient, then, though they had mighty afflictions upon them, they endured them; they had light come in, they could not rise up against God; if our knowledge were strong, our corruptions would be weak, our carnal hearts would be weak, we should not be so able to goe against God and his commandements; *I can do nothing against the truth*, saith *Paul*; why? he had a strong light, he saw so clearly that it was the truth of God, and it 2 Cor. 13. 8. was the way to be damned for ever to goe against it, and he saw so clearly what an admirable thing the truth was, that he could do nothing against it. So *Joseph* saith, *How can I commit this great wickedness, &c?* He had such a light, and so saw the nature of the evil, that he durst not do it for a Gen. 39.9. world; the understanding is a very strong thing, see it in that which is in wicked wretches; what a deal of strength hath that little knowledge of God that is in their hearts? when a wicked man knowes that his courses suit the Devil, and he is informed and reads it in the Word of God, he knows his wayes are condemned of God. I tell you this knowledge keeps a great deal of stir in his heart, and makes his conscience afraid, and sometimes qualms come over his heart, and sometimes makes him resolve I will be a drunkard and adulterer no more; it makes him that he cannot goe so easily about his wicked courses, *Mark* 6.20. *When Herod knew John Baptist was a godly man, this made him fear him.* So when *Saul* knew assuredly that *David* should be King, though he went out to destroy him, he let him live; nay, every persecutor, if he knows they be the people of God he persecutes, it will make his very heart ake, and will make him give over his persecution, except he be marvellous strong, *Isa.* 11.9. Why? how will God handle persecutors? *The earth shall be full of the knowledge of the Lord.* There shall be such a deal of knowledge, that they shall not *be able to hurt in my holy mountain*; nay this knowledge may make wicked men mightily to deny themselves. *Balaam*, though he was greedy after riches and preferment, yet when he knew that it was Gods mind that he he should not curse *Israel*, he should provoke God; saith he, *If Balak would give me his house full of*

silver and gold, I cannot goe beyond the word of the Lord, &c. Nay, knowledge may work Reformation, *After they escaped the pollutions of the world through the knowledge of Jesus Christ*, 2 Pet. 2. 20. Now if knowledge be such a thing where it is not rooted soundly in the mind, then how strong would it be if we did get our understandings soundly informed? if we would get knowledge rooted in us, the very knowledge that God hath commanded us to serve him, and fear him, that he hath revealed his wrath from Heaven upon all disobedience; that Christ is the Saviour of the world, it would strengthen us against sin, and to doe good; therefore let us labour to have strong minds.

Secondly, Let us labour to have a strong will, as *David* had, *Psalm* 119. 15,16. *I will meditate in thy precepts, I will delight my selfe in thy statutes, I will not forget thy word.* You see how absolutely he is set upon it, I will do thus and thus, and I will not do the contrary; this is a strong Will; and therefore you see what admirable things he could do, because his Will was strong; what is the reason people are so weak? they cannot resist sin, they cannot give over such a lust, they cannot get life and quickning in prayer and other duties; if an Enemy come, they cannot put it up; if affliction come, they cannot bear it patiently; if they are called to stand for God, they cannot put off carnal fears; this is the weakness of our Wills; if our Wills were absolutely set that way, we should be marvellous strong, and break through all oppositions; all the strength of a man is in the Will of a man; if a mans Will be set upon a thing, he will go through fire and water, he will do it; therefore we should labour that our Wills may be strong in the works of God, to the pleasing of God, and hating of evill, and opposing of all the wayes of the flesh; as *David* saith, Psal. 119.10. *I have sought thee with my whole heart.* We should doe thus; we may see this in wicked men, when their hearts are absolutely set to do evil, how doe they goe through difficulties? nothing shall hinder them; how wonderfully did *Saul* persecute *David*, over hills and dales, and caves of the earth, over rocks and craggy places? if he had not been furious and mad, he could not have followed him in such places; nay, he spurned against conscience; God met with him oftentimes, and infatuated his counsels, which could not but be as hedges in his way; but he broke over all. Whence was this? his Will was absolutely set, 1 *Sam.* 23.23. he was resolved, if *David* were to be found under the copes of heaven, he would have him; so if our hearts, our wills were absolutely set to finde God and his grace; if we would say, if Christ be to be found, we will have him, if he be in Heaven or Earth we will have him; we will run over all ordinances and duties; what sin will we not leave? what course will we not take? if he be to be found, we will have him. A man might go through any difficulty, if his Will were absolute; the Will is a strong faculty, it hath the command over the whole man; the mind thinks, and the heart intends, and the affections stir, and the tongue speaks, and the foot walks, and the hand works, but the Will sways all; nay if a mans appetite be to a thing, yet if he will not doe it, he may refrain it; the Will is the strongest faculty in a man; as soon as we heare the Prodigal had a Will to goe to his Father, the next newes we hear, he did goe; I will arise and goe to my Father, and now nothing could stay him; if our Wills were set earnestly towards God, that we would serve him, and obey him, and would not be carried away with our lusts, what a deal of strength would this help us with? we should be strong to trample Satan under our feet, and mortifie our lusts; and this is the reason God accepts the Will above all, if there be a willing mind, God accepts it, nay not only accepts it, but rewards it also, 1 *Cor.* 9.19. *If I doe it willingly; I have my reward.* The Will is the strongest faculty God knows; if he

he hath a mans will, he hath all that ever a man can do, he hath all his power, nay, he hath more then his power; the will is able to go beyond a mans power; as it is said of the *Macedonians*, 2 *Cor.* 8. 3. *they did to their power, and beyond their power*; the will is a mighty strong thing; therefore if we will be strong in the Lord, let us labour for strong wills.

Thirdly, Let us labour for sound affections, that our affections may be conversant about God and all his holy laws and commandments; which way a mans affections run, so they run mightily; that way a mans strength runs; as the Prophet saith, *Isa.* 63. 15. *look down from heaven; where is thy zeal and thy strength?* that is, when God is zealous for his peoples good, he puts forth his strength for their defence; therefore the Prophet cries, *Lord, where is thy zeal and thy strength?* so we may say, where is our zeal to God, and against sin, where is our zeal for good duties, for heavenly-mindedness, and the spreading of the Gospel, and doing good in our places? If we were but zealous and earnest in our affections, we should not go so dully and faintly in the ways of God as we do: it would make us strong; we see how strongly men follow after the world, when they are zealous for the world; so if we were earnest after God, we should be strongly carried after him.

Secondly, If we would get strength, let us labour to believe; for when a man hath once gotten faith, now, though he be never so weak, he may say, *God is my strength*, *Psal.* 73. 26. A man that hath gotten this faith, may say as *David*, *Psal.* 71. 16, *I will go in the strength of the Lord*; I will go to hear, to the word; to the Sacrament, I will go about my calling, when I set upon my business, I will go in the strength of the Lord to do it; if a man wants strength, he goes and even borrows strength from heaven, *Heb.* 11. 34. *by faith, of weak they became strong*; as the rivers that watered Paradise, their heads and springs were out of Paradise; so though there be streams of mercy and grace, and power, and love communicated to us, yet the heads of these are out of us; Christ is the head from which we must fetch all; *I can do all things* (saith *Paul*) *through Christ that strengtheneth me*, *Phil.* 4. 13. I can do all things; you will say, this is to brag and boast; alas, I am able to do nothing, it is Christ that strengthneth me; like the Ivy that creeps up by the wall, so a Christian creeps up by Christ; there lies all our strength, therefore all our care should be to believe, to get off from our own bottoms; a true Christian is never so weak as when he will be himself, when he goes about actions himself; if he would let Christ do all, and he only take that course Christ bids him, and never go his own way to work, he were a strong man, *Isa.* 30. 7. *It is your strength to sit still*; the children of Israel were so busie to help themselves, they would to *Egypt*, and they should help them; saith God, you shall never have help this way; your strength is to sit still and wait upon God, and trust in him; so I say, then is a true Christian weak, when he departs from Christ, and doth not keep close to him; suppose a man should be in misery, there be but two wayes to help him, the one is by himself, the other is by Christ; now, suppose a man were in such a straight, that he must be delivered in a quarter of an hour, or else he is undone; shall a man go to prayer now, or to his own strength? to prayer it were, for a mans life; now when a man goes to his own strength and parts, this weakens him; we should do every thing better if we would go to Christ, and set our hearts upon him, if we would use the means, but hang upon God, this were our strength.

Thirdly, We should fly all occasions of evil; may be a child can contain it self from the dug (when it is newly weaned) so long as it comes not near it; but when the child seeth the dug, now the fancy runs upon the dug again, and now it cries for the dug again; it is because it is not perfectly weaned; if it were perfectly weaned, though it saw the dug, it would not

look after it; ſo we are not perfectly weaned from ſin; therefore though when we reſiſt occaſions and temptations of ſin, we are able to abſtain and contain our ſelves, yet becauſe we are not perfectly weaned, if we give way to occaſions we loſe all; when we will raſhly venture upon the occaſions of evil, we loſe our ſtrength; therefore ſaith *David*, *Pſal.* 101. 3. *I will ſet no evil thing before mine eyes*; as he would not do it, ſo he would not have it in his ſight; every man is privy to himſelf, and may know what thoughts, what deſires, what appearances, what cuſtoms, what ſpeeches are occaſions of evil to him; he might know what doth occaſion him to ſin; may be he had not committed ſin but for this or that; now when a man ſhall give way to theſe occaſions, and not ſtand upon his guard, this loſeth all a mans ſtrength; as *Saul* he was privy to himſelf how teſty and furious he was, and if he had any inſtrument of fury in his hand, he had no power over himſelf; yet he would ever be with his javelin in his hand, when he was in the field, or in the houſe, ſtill he had his javelin in his hand; now you may ſee what miſchief he expoſed himſelf unto, he flung it twice at *David*, and a third time at his own ſon *Jonathan*; if he had been careful not to have given way to the occaſions of ſin, knowing how weak he was, and that he had not command over himſelf, he might have eſcaped this; a man that is furious had not need alwayes to have a ſword about him; a man had need ſhun all the occaſions of evil; *Joſeph* was a ſtrong man, *how can I do this wickedneſs? &c.* all the temptations of his Miſtriſs could not allure him; what was the cauſe of this? *he would not hearken to his Miſtris, nor be with her*, *Gen.* 39. What made *Achan* to be ſo weak? he muſt needs take the Babyloniſh garment, and the wedge of gold; he gave way to the occaſion, *I looked upon it*, ſaith he; he being privy to his own covetous heart, ſhould
Joſh. 7. 21. have been ſhy of giving any occaſion to the fleſh; but he giving way to the occaſion was weak and not able to ſtand.

Fourthly, We ſhould never go up and down without a conſtant continual purpoſe to pleaſe God; when we firſt riſe in the morning, we ſhould think with our ſelves, well, I purpoſe to take heed of ſin this day; ſo when I am at dinner, I will take heed that I let not the remembrance of God go out of my mind; I will have freſh thoughts of him while I am at board; as it is ſaid of *Daniel*, *he purpoſed not to defile himſelf with the Kings meat*: So
Dan. 1. 8. when we go into the fields, we ſhould think with our ſelves, I purpoſe God willing, to beware that I may not come home with a guilty conſcience, & do things that may be to my ſhame and wounding another day; when we are to come among wicked people, we ſhould reſolve before we come, I will let fall nothing to diſhonour God; thus if we would go armed up and down, we ſhould go ſtrongly; if we would make ſerious reſolutions to cleave to God, and not to do evil, this would ſtrengthen us; now when temptations meet us unreſolved, we are not able to put them off.

Fifthly, We ſhould frequent the Ordinances of God. Firſt, We ſhould be careful of hearing the word of God in a godly manner. *Strength and beauty are in his Sanctuary*, *Pſal.* 96. 6. there is ſtrength to be had in Gods houſe, in Gods courts, his Word and Ordinances are the food of the ſoul, that as bread ſtrengthens a mans body, ſo this ſpiritual bread of life ſtrengthens a mans ſoul. So again, For prayer, to go to God in prayer, that would ſtrengthen us, *Prov.* 18. 10. So the Sacraments, they are a means to ſtrengthen us; to go to the Lords Table with hunger and thirſt, and ſerious conſideration of our own unworthineſs, and of our need, and with true faith unto it; the Lords Supper is a means to ſtrengthen, as it is noted in the primitive Church, *Acts* 2. 42. ſo again for meditations, if we would meditate of the things we hear, of Gods word, and his bleſſings, and judgement, and warning we have from day to day; if we would digeſt theſe things

things, and chew them from day to day, they would yield a great deal of nouriſhment unto us; as *David* ſaith, *Bleſſed is the man whoſe meditations are in Gods Law, he ſhall be like a tree planted by the rivers ſide; and his leafe ſhall not wither*, *Pſal.* 1. 2, 3. that man ſhall flouriſh like a green bay tree: So for holy conference, that is a great means to ſtrengthen all good things; as thoſe good people, when the times were bad, mark how they ſtrengthned themſelves, that they might not be infected with evil; *they that feared the Lord ſpake often one to another*, *Mal.* 3. 16.

Sixthly, We ſhould put forth our ſelves to the utmoſt in good duties; it is our lazineſſe and idleneſs that we are not more able to do good, and that we are ſo frail and infirm to do any thing that is of God; if we would take pains and put forth our ſelves, we ſhould be ſtrong; and indeed what is ſtrength but taking of pains when a man puts forth himſelf? as *Eccleſ.* 10. 10. that is, a man muſt take the more pains; the more pains a man takes, the more ſtrength he puts forth; there is no creature that God hath made beſides man, but doth act to its utmoſt ſtrength; the fire burns as much as ever it can; and the light ſhines as much as ever it can; and the ſtone goes down as low as ever it can; every creature works as far as it can; but now man he can limit his ſtrength, becauſe he hath reaſon and will, and according as he ſees a thing more or leſs neceſſary, according as he ſees it eaſier or harder to be attained, accordingly he leſſens or puts forth his ſtrength; and it is great reaſon that God ſhould give man power to limit his ſtrength, for he is to deal with the creature as well as with the Creator; and if he ſhould love and ſeek the creature as much as ever he can, this were Idolatry; therefore the Lord hath given a man power to limit his ſtrength, not to let out all his love or fear upon any thing here below; but yet God doth not give a man that power to limit his ſtrength, and the exerciſe of it towards his Maker, but he ſhould let out all towards God; as *David* ſaith, *let all that is within me praiſe the Lord*; he opens his floodgates wide, and lets out all towards God. Pſal. 103.

Seventhly, Conſider that all received ſtrength is worth nothing unleſſe God give us new ſupply; wherefore are true Chriſtians weak at any time, but becauſe they think thus? I had true grace in the morning, and an hour ago I had the fear of God and the hatred of ſin; and the conſideration of this makes him that he is not ſo careful to keep cloſe to Chriſt, and to take heed of falling; he thinks, I had power the other day, and I was able to reſiſt temptations then; this makes a man weak; he thinks he had grace a while a go, and ſo truſts to that; for if a man do not ſtill look up to Chriſt, and cleave unto him, as if he had no ſtrength, the man is preſently a weak man, as weak as another man, and cannot ſtand; a man cannot be ſtrong in the grace that is in himſelf, but in the grace that is in God; *Eph.* 6. 10. *Brethren, be ſtrong in the Lord, and in the power of his might*: And as *Paul* ſpeaks to *Timothy*, though *Timothy* were a man that was as ſtrong as any man upon the face of the earth almoſt, yet he bids him not count himſelf *ſtrong* in the grace that was in him, but *in the grace that is in Chriſt Jeſus*, 2 *Tim.* 2. 1. As it is with the air, which is not ſtrong with the light that is in it ſelf, but with the light that is in the Sun; therefore we are careful not to ſhut the windows; for if we ſhut the light of the Sun out, the air though it be light now, will be dark again in a moment; therefore though the room be light, yet we keep the windows open, for the light of the air is ſtrong in the light of the Sun; ſo a Chriſtian ſhould keep his windows ever open towards Chriſt; if a man ever turn his back again upon Chriſt, and neglect Chriſt, if he do not cleave to Chriſt, and take heed he do not provoke Chriſt againſt him, he is gone, he is as weak as can be; as *Ezra* ſpeaks, *Ezr.* 7. 28. *I was ſtrengthned as the hand of the Lord was upon me*;

no otherwiſe, if the Lord ſhould take away his hand, he were gone though he had never ſo much ſtrength, wiſedom and parts; he were no body without God.

Eighthly, Laſtly, Take heed of ſtriving againſt knowledge, or willingly that weakens us horribly; and in particular take heed of pride; no man is weak as a proud man, nor ſo ſtrong as an humble man, as a Divine ſpeaks; a man that is ſenſible of his own weakneſs, of his own being no body, of his own folly, and that he is able to do nothing of himſelf, he that is ſenſible of this is ſtrong; as *Paul* ſaith, 2 *Cor.* 12. 10. *when we are weak, then are we ſtrong*; that is, when we are humble and weak in our own apprehenſion and conſideration, when we lay this to heart, that we are weak, then are we ſtrong; for this makes a man lay about him, to cleave unto God.

I have laid down divers directions for the ſtrengthning of thoſe good things that are in us, and I will now adde one more, becauſe it is ſeaſonable for the time.

Direct. Make conſcience of uſing and improving the Sacraments, for they are excellent Ordinances to ſtrengthen a man.

Firſt, The Sacrament of Baptiſm; I do not mean the meer receiving outward baptiſm, that is a weak thing; but when a man hath a care to improve his baptiſm. It is noted of *Abraham*, that he had faith before his circumciſion; but he received circumciſion, the ſeal of the righteouſneſs of faith for this, that he might be the father of the faithful, *Rom.* 4. 19. Now he could believe incredible wonderful ſtrange things, that would have ſtaggered him before: So when *David* was to fight againſt *Goliah*, he was a great warrier, and a mighty ſouldier, and *David* a weak ſtripling; now ſee how he ſtrengthned himſelf againſt *Goliah*, he uſeth three arguments, and they taken from the Sacrament of Gods covenant; he was an uncircumciſed 1 Sam. 17. man, but *David* was circumciſed, and within the covenant; What is the uncircumciſed Philiſtin, to one that is circumciſed and in covenant with God? and he hath given me the Sacrament of it, that he will help me and be with me, and ſtand by me in all eſtates and conditions. So it was with the Gaoler; before when the Magiſtrates bid him put *Paul* and his fellow in the worſt priſon, he durſt do no other; and when he ſaw the priſon doors Acts 16. open, he would have killed himſelf, he was not able to have any power over himſelf; but when he had faith and was baptized, now he was able to take them out of the priſon, and carry them to his own houſe, and give them the beſt entertainment; though the Magiſtrates counted them Rogues and vagabonds, he had gotten ſtrength now.

Secondly, The Sacrament of the Lords Supper is of great force, being uſed with faith and due preparation according to Gods Ordinance; it is a Sacrament for the very nonce to help a mans faith, and ſtrengthen him in every good thing.

Firſt, Becauſe this is the very nature of the Sacrament; it is the Sacrament of growth and increaſing in grace; the other Sacrament puts a man into the eſtate of grace, and this ſtrengthens a man in the eſtate of grace; Matth. 26. therefore when Chriſt adminiſtred the Sacrament, he tells us, we may receive it as our very bread; now *Pſal.* 104. 15. *bread ſtrengthens a mans heart*: He tells us if we come to the Sacrament aright, as our bodies receive bread and it ſtrengthens them, ſo we may receive that which will nouriſh our ſouls; *take, eat, this is my body*; will not this bread nouriſh you? directly my body is ſuch a thing, that do but take it by faith, it ſhall ſtrengthen you, 1 Kings 19. juſt as this bread ſtrengthens the body; as *Eliah* went in the ſtrength of that meat he eat forty dayes and forty nights; ſo if we come to this Sacrament underſtandingly and preparedly, it is moſt certain we ſhall have ſtrength; may be not that we would have our ſelves; may be we would have more

grace,

grace, and more aſſiſtance, but we ſhall have that ſtrength whereby we ſhall be able to go on in the ſervice of God, doing good, and ſhunning evil from day to day; *My fleſh is meat indeed, &c.* And indeed it will nouriſh a man; as it is ſaid of *Jonathan*, he was weak and faint, and his eyes grew dim; but when he taſted a little honey, his ſtrength came to him again: So the Sacrament received by a true Communicant, that ſets himſelf to prepare his ſoule to partake of it, he ſhall have his eyes enlightned, and his heart quickened, he ſhall have ſome ſuccour and reliefe from it to goe about every good word and work. John 6. 55. 1 Sam. 14.

Secondly, It is a ſeal of Gods Covenant, and therefore muſt needs ſtrengthen a man that is in Covenant with God, if he come to it as it ought to be come unto; for what is the Covenant a true believer is in? *I will make an everlaſting Covenant, never to turn away from them to doe them good; and I will put my fear into their hearts, &c.* Jer. 32. 40. It is an everlaſting Covenant, I will never let them goe, I will put a ſtrong fear into their hearts, that they ſhall not doe as the wicked doe, they ſhall ſtand in awe of God; it is a ſtrong light; others ſhall be deluded; they ſhall not be deluded; it is a ſtrong apprehenſion of the Word and Will of God; this is the Covenant of God. Now when a man ſhall come to have this ſealed, when God ſhall give this Sacrament to make this good, and he takes the Sacrament upon it, that he will walk according to this Covenant, according to the grace that God hath given him; this man hath all the witneſſes in heaven and earth; why ſhould he be weak in faith then? *There be but three witneſſes in heaven;* he hath theſe that hath faith; *there be but three on earth, the ſpirit, water, and blood*; by ſpirit, is meant the ſame ſpirit that works true faith and obedience in the hearts of his people; then water, that is the water of Baptiſm; and blood, that is the blood of the Lords Supper; the Lord doth witneſſe eternal life to this mans heart; therefore what can this man want? 1 John 5.

Thirdly, This Sacrament is Communion with Jeſus Chriſt, 1 *Cor.* 10. 16. *The cup of bleſſing which we bleſs, is it not the Communion of the blood of Chriſt? &c.* So that when a man comes to the Sacrament aright, he hath communion with Jeſus Chriſt; therefore he muſt needs be ſtrengthened, though he were never ſo weak before; as *Solomon* ſaith of *the Conies, they are a feeble folke, and yet they make their houſes in the Rocks*, Prov. 30. 26. So true Chriſtians are a feeble folk, yet they make their houſes in the Rock, where they eat this ſpiritual meat, and drink this ſpiritual drink; they drink of that Rock Jeſus Chriſt; when they draw neer to this Table, they draw neer to Chriſt, and therefore muſt needs gather ſtrength; they come to this Rock to be rooted and eſtabliſhed in this Rock; and therefore muſt needs get ſtrength.

Fourthly, Becauſe this Sacrament is a Sacrament of communion with the members of Chriſt; a man that rightly receives it, doth increaſe the Communion of Saints over all the world; though he never ſaw them, yet he is loved more and more of all the Saints; therefore he muſt needs grow ſtronger: Take a man that is woven into every man, there is hardly any man of any power but loves him, he hath friends everywhere; this man is a ſtrong man, as it is ſaid of *Abſolom, he grew ſtrong, for the people increas'd continually with him*, 2 Sam. 21. 15. So a Chriſtian muſt needs grow ſtrong, that truly hears the Word, and receives the Sacrament; for people ſtill come flocking more and more into him; for ſtill as the Church comes to grow, or any ſoul comes to believe in Chriſt, he ſtrengthens himſelfe; as *Paul* was ſtrong in every Town where he went, in regard of the Communion of Saints; ſuch a man is ſtrong in regard of his infirmities, he hath many to help him to bear them; he is ſtrong alſo in regard of advice and coun-

counsel, he shall have the counsel of the Saints, *Job* 4. 3. If a man be doubtful what course to take when instruction comes, it strengthens a man much: Now when a man hath communion with all the Saints, what abundance of counsel hath he? you may see how weak *David* was, he was not able to beat down his wrath and impatience: Now when *Abigail* came with her good counsel, he blessed God for it.

1 Sam. 25.

Use 1. Let us have a care to come so to the Sacrament, that we may be strengthened in all good things, that we may be more quickned up to every good word and work; for it is a strengthening Ordinance; it is appointed of God for the very nonce to strengthen Gods people in all business and employment they have to doe from day to day. When *Moses* and all *Israel* received the Passeover, *God smote the first borne of all Egypt*, Psal. 105. 30. This was a seal that God smote all the strength of the *Egyptians*, *but there was not one weak person among the Israelites*: So if we did receive the Sacrament aright, there should not be a weak Christian among us, God would smite the *Egyptians*, and weaken the strength of all their lusts and corruptions; is therefore any among us weak, and he cannot do this and that? his lusts are like *the sons of Zeruiah* to *David*, *too hard for him*; *Though I be anointed King, I am weak*, *&c.* 2 Sam. 3.39. So dost thou say, I am very weak this day, and though God hath anointed me King over my lusts, and I am a Christian that should have power over my lusts, yet these base lusts and curs'd corruptions are too hard for me: I say, if we did but wisely and carefully, as we ought to do, goe to the Word and Sacrament, and the rest of Gods Ordinances, we should have marvellous supply and help to carry us on in our Christian Combate: It is a very remarkable thing, that when God would have *Joshua* and all *Israel* goe about that same hard work, to goe and encounter with 31 Kings of *Canaan* at one clap, and they were now newly come into the Land of *Canaan*, and were hemmed in, the waters of *Jordan* came back, and they could not goe back again, it is to be noted that before God would have them strike a blow, he would have them take the Sacrament of Circumcision; you know the *Canaanites* might have come and cut their throats when they were sore; nay when they were circumcised, God would not have them goe fight yet, but they must take the Sacrament of the Passeover, which would cost them seven dayes; one would think this was not the way to be strong; but this was indeed the way to be strong, to go in the strength of heaven; this made the spirits of their enemies melt, for they were now within the Covenant of God; therefore how should we help our own souls, if we would but go in the strength of Gods Covenant to prayer and every business we have to do, and if we would but rightly partake of this Sacrament as a seal of the Covenant? nothing would make it so strong as this.

Josh. 5.

Use 2. This may seem to condemn the most of us all generally. How do Christians misse of the partaking of the Sacrament? what a deal of weakness is there among us? where is there a strong Christian? they can hardly doe any thing, or suffer any thing; whence is all this? this comes from not receiving the Sacrament as they ought to doe; as the Apostle saith of bodily weakness, 1 *Cor.* 11. 30. *For this cause many are weak and sickly among you, and many sleep.* He speaks there of their unworthy receiving the Sacrament; this is the cause that your bodies are weak: So this is as true of the weakness of the soule; for this cause many are weak among you, and many have such sick souls; nay, many are even dead to all manner of good, even for this cause, the not receiving the Lords Supper in a right manner; for if the Sacrament were duely come unto as it doth require, it is to strengthen us in grace, and against Satan; but when people come hand over head, when they prepare themselves slightly, pray slightly before they come, and come careless and negligently, and take not pains to come in due fashion, they rather

rather strengthen themselves in sinne and Satan against them; as it is said of *Judas*, after he had received the sop, the Devil entred into him, *John* 13. 27. you see he went away with more hardnesse of heart from the Lords Supper, then he came to it; he went away with more wrath and discontent against Christ and his blessed company then before; the Devil had more strength then he had before: A true Christian that comes to the Sacrament as he ought, gets more strength to his faith, more strength to his lively hope, more patience and meeknesse; he strengthens all the graces of Gods spirit, and strengthens himselfe against Satan and his own flesh, and against his lusts and corruptions; but when a man comes otherwise, he doth not only not get strength against corruption; but corruption gets strength rather; he goes away with more corruption of heart, and more guiltinesse of sinne then before, and is more heartlesse to prayer and good duties: The Devil deals with men, as the Monk did with *Henry* the 7th Emperour, it is reported that he was poysoned by coming to the Sacrament; for he had poysoned it, so the Devil poysons the Sacrament to most men, they eat and drink their own damnation, when they goe away from the Lords Supper they are more then when they came, more weak and unable to put off Satan, and more exposed to his fiery darts: whereas if the Sacrament were approached unto according to the due order that God hath set down in his Word, we should goe from it

Use 3. This may serve to shew the reason why people get no more good by the Sacrament, and doe not meet with this strength that the Sacrament administers to every worthy Communicant in general, because they doe not come in a right manner to the partaking of it; and when they doe not regard the manner, God doth not regard the matter; when they doe not come faithfully, and readily, and preparedly to the Table of the Lord, the Lord regards not their coming, and they shall get no good by it: a solemne saith, *When a man is not ready to heare, he offers the sacrifice of fooles*, Eccles. 5. 2. So when a man receives the Sacrament, and is not ready to receive, he receives the Sacrament of fooles; he doth not consider what a sacred thing it is, and what great matters are required of him, and what care and conscience is requisite thereunto; *we should examine our selves*, as the Apostle saith, 1 *Cor.* 11. 28. We must not only eat of that bread, and drink of that cup, for so even wretches and carnal people do, and never partake of any strength: but we must partake of it after a right manner, as Christ saith, *Luke* 12. 47. *He that knew his Lords will, and prepared not himselfe to doe it, shall be beaten with many stripes*; so when we know it is Gods will we should come preparedly, and we will not prepare our selves; God will not strengthen and help us against our lusts, but our lusts shal get head against us. This is generall. Now I come to speak of some particular reasons that hinder men from partaking aright of the Sacrament.

First, Because people come not to the Sacrament with a sense and feeling of their own wants; if we would partake of strength by the Sacrament, before we come we must feel our wants, how we want hope, and patience, and faith, and strength, we want spirituall understanding in the wayes of God; we should not only see this, but feel it; people, may be, see this, that they want this or that; but there is no sound feeling of their wants; they are without faith, and do not feel it; without hope and patience, and doe not feel it; they do not find the want of these things. Now *Prov.* 9. 4, 5. Wisedome saith to him that wanteth understanding, *Come eat of my bread, &c.* When a man doth want understanding, is not only without it, but feels the want of it; he is not only without strength and faith, but feels the want of it, he sees the want of wisedom and discretion, and Gods helping of him more and more; if it be so, *eat of my bread, &c.*

Secondly, Because people come without true repentance to the Lords Table, they do not repent of their sins, they do not break the league between them and their own wayes, they come to the Sacrament, and mean to think as they have done, and speak as they have done, and keep company as they have done, and behave themselves in their places and callings as they have done, and no otherwise then they have done; and though they cry God mercy, and make some prayers, yet the covenant between them and their wicked courses was never broken; and therefore it can do them no good: People come to the Sacrament as *Judas* did, he came fresh from the Pharisees conspiring the betraying his Master, and as soon as he had done, he meant to go to them again, and so got no good by it; whereas if we would get good by the Sacrament, that it may build us up in knowledge and believing, in having a care to please God, and making conscience of all our wayes, we ought to root out our sins and corruptions, and fling away our lusts and vile affections; we should throw sin out of doors, as the *Israelites* were to throw leaven out of doors, and not to have any in their house; nay we should deal with sin, as *Ammon* did with *Thamar*; he hated her now more then he loved her before; nay he put her out, and bolted the door after her; so though we loved vanity, and worldlinesse, and passion before, yet now we should hate them, and put them out of doors, yea bolt the door after them, that they may come in no more. This is the way to come to the Sacrament, so as to get strength thereby; and the want of this is the cause that people go away so weak.

Thirdly, Because they come without faith; they come doubting to the Sacrament, *Rom.* 14.23. *He that doubteth, is damned if he eat.* I may apply it to this; he that doubts is damned if he receive the Sacrament, his own conscience will reprove him, his own soul will say, I have not done well, I have not pleased God in comming; his own conscience will condemn him, and damn him; when he looks upon the Covenant of grace, he cannot apply it, conscience puts him off: This is for want of true faith; if people would come to the Lords Table with faith, they would receive strength, as it is said of *Moses*, *Heb.* 11.28. *By faith he received the Passover*; so if by faith we would receive the Lords Supper, and beat down all doubts and fears of flesh and blood, and resolve to cast our selves upon Christ and his promises, and let him have the disposing of us; if we would truly cast our selves upon Christ, and believe in his name, and so come to the Sacrament, we should have strength; how can we get strength without this? *Eph.* 3.17. When we come to the Sacrament, we come to partake of Christ, and receive Christ, that we may dwell in Christ, and he in us. Now he will not dwell thus without faith; faith is the wedding garment; if we come without it, we shall be bound hand and foot and cast into utter darkness; may be thou wert fettered before, but now thou shalt be more bound, even bound hand and foot, that thou canst not stir, as the Apostle saith, *Above all things take the shield of faith*, so I may say, if you will come to the Sacrament to your own peace and comfort, above all things take the shield of faith. When men come to the Sacrament only with bodily eyes, and bodily hands, what do they get? nothing but a piece of bread, and a drop of wine; but if they had faith, they should have the evidence of things not seen; Christ, and heaven, and the covenant of grace, are not seen with bodily eyes; faith would help them to the evidence of these things not seen; as *St. Austin* speaks of a worthy Martyr, when he was to suffer Martyrdome, he took the Sacrament to strengthen him to suffer Martyrdom; and the Martyrs in the Primitive Church, every day expecting Martyrdom, they every day received the Sacrament to help them with strength; but when we come to the Sacrament without faith, we deprive our selves of this benefit. Now as long as we

Eph. 6.

give

give way to our sins, doubting will reign, and faith cannot be in our soules.

Fourthly, Because they do not seek earnestly to God to blesse the Sacrament to them they do not make themselves strong in heaven before they come; they do not go with strong cries and groans to the Throne of grace, that God would quicken them that they may get the good they ought to do at it. If we would come to the Sacrament of Lords Supper as we ought to do, we should be earnest with God and wrestle with him, that he would make us sensible of our wants, and that he would pluck up our hearts to come with faith, that he would strengthen us, that we may behave our selves well when we are there, and when we come away; every Ordinance of God is sanctified by the word and prayer, 1 *Tim.* 4. 5. Now because either people do not pray at all, or if they do, they are not earnest with God, therefore it is that they return home little the better.

Fifthly, Because they do not behave themselves well when they are at it, they are not well occupied when they sit at the Lords Table, they know not how to employ themselves as the duty requires; this is that would help us to true strength by the Sacrament, if we were well employed when we were at it. *Cant.* 1. 12. *While the King sitteth at his table, &c.* saith the Church, that is, while the King was enjoying communion with me, and I with him, I was just at the same time very well employed; I laboured in some measure to stir up all the graces that were in me, that my Spikenard might send up a sweet perfume into his nostrils, that my faith might work, and my love might work; so while we are sitting at the Lords Table, and the King stoopeth down to bid us welcome; we should labour to be well employed, to keep vanities out of our minds, and employ them well, that we may have a good meal before we go.

Sixthly, Because people when they have been at the Sacrament, they do not examine themselves diligently, whither they have got any good by the Sacrament; I have received the Sacrament, have I got any good by it? is my faith strengthned? am I yet backward to Gods will, untoward in his worship, dead in his service, am I still hovering and doubting in my conscience, have I no care of God, have I got no good by the Sacrament? if people would but call themselves to account, whither they have got any good by the Sacrament, this would do them a great deal of good; it would make them bewail and lament, and cry out if they got no good; people let things run on at six and sevens; if they get good, so it is; if they get none, so it is, but lay it not to heart; whereas a godly heart when he hath been at an Ordinance, calls himself to account, and takes it marvellous heavily if he see he hath got no good; as the Church when she prayed, and saw her prayers did not prevail, it was a bitter thing to her; *Thou hast covered thy self with a cloud, that our prayer should not pass thorow*, Lam. 3. 44. when she saw she prayed, and strived, and tugged with God, and there was no comfort, O how she took it to heart, she made it the burthen of her complaint; so if Christians would do thus, The Sacrament doth not take, the Lord covers himself with clouds, and hides himself from me, he will not own me; we should go crying and yelling up and down to see that we do not get good by the Sacrament; if we would do thus, we might get good by it.

Seventhly, If people do get good by the Sacrament afterwards, yet they do not interpret this to be by the goodness of God in the Sacrament; may be they meet with some comfort and assistance now and then which might do them a world of good, and strengthen their hearts wonderfully if they did look to it; when they have gotten many good blessings, now they do not construe this to be by reason of Gods Sacrament and Covenant; if they

did look upon it, O this came by vertue of Gods Covenant, and the seal of his Covenant to my soul, this would make them strong in Gods Covenant, and help them exceedingly; thus *David* did, if he got any mercy at any time, still he laid it upon going to Gods Ordinances: *this I had because I kept thy precepts*; This I had because I prayed unto thee, and sought thee earnestly; I followed God earnestly, and now I see his infinite goodness and mercy towards me, how he hath rewarded me; I confess it was a poor thing I did, God might even have flung it as dung in my face, but see how he hath rewarded me: So if Christians would say, this I had because I was careful, though I had formerly neglected Gods Ordinances; yet at last I came to seek him earnestly with my whole heart, and to come more preparedly and diligently to the Lords Supper, and now this I find I had by it, how hath God blessed me since? how hath he assisted me, and lifted me over many rubs and temptations? I will have a care of this therefore afterwards, this would strengthen a man wonderfully, but for want of this people get little good.

Pſal. 119.

Eighthly, Because Christians do not rowse and stir up the Sacraments that they have partaked of formerly, they do not provoke their souls to enter the efficacy and fruit of former Sacraments; when *Moses* had perceived that all Israel had entered into Covenant with God, he rowseth up their hearts to look upon this Covenant, *Deut.* 26. 17, 18, 19. *Thou hast avouched the Lord this day to be thy God, &c.* As who should say, you have entered into covenant with God this very day; now rowse up your selves and and consider what God hath done; this very God hath promised you to set you up above all Nations; then stir up your selves and believe God, and say, Why should I distrust God? certainly he will blesse me, and do good to me; and this day thou hast vowed thy self to God, therefore rowse up thy self and think there is no going back; I have made a covenant, and taken the Sacrament upon it, and now there is no going back; as *Luther* speaks of a good Virgin, she was marvellously tempted by her lusts and corruptions; she helped herself by the covenant; I am a Christian, and am baptized, I have taken the Sacrament upon it, and will not yield; and this did marvellously help her; but when Christians neglect this, no marvel though they continue weak still; nay, most people though they have been at the Sacrament make no conscience of their vows to God, they break covenant with God, therefore no marvel they get no good by the Sacrament.

Rev. 3. 2.

REV. 3. 2.

Be watchful therefore and strengthen the things which remain, &c.

Strengthen the things which remain; As who should say, thou hast some grace in thee, but what grace? nothing but the remainder of a great deal; more thou hast had formerly; thou hast been more earnest, and more fruitful, and hast abounded in the work of the Lord, thou hast had more a great deal, thou art horribly grown down the wind, thou hast nothing but the remainders of what thou hadst, therefore it is high time for thee to go and strengthen the things that remain.

Now here by the way, before we come to the main point, we may observe *That a child of God cannot fall totally away; there will be ever something that remains; though he may lose much of his good graces, he cannot lose all*; though *Gardis* was brought to a low ebbe, yet there was something remaining; I say, a child of God can never come to such a low pass, but he shall have something remaining; he may have horrible declinings, and woful decayings of grace, but he can never come to this passe, to have no grace, no faith, no love to God, no care of his name, to be a wicked man again, there will be something remaining in him that is good; as we may see, 1 *John* 3. 9. *Whosoever is born of God sinneth not, for the seed of God remaineth in him*; a child of God that is born of God cannot sin, that is, he cannot absolutely and totally fall away, there will be good things in him as long as he lives, there will be a seed remaining in him for ever; he can never be a bankrupt, and come to nothing; he shall be a godly man, and a child of God, and one that fears Gods name for ever; he cannot lose all, though he lose much; as it is said of *Jehoshaphat*, though he yielded much to sin, and gave way to the lusts of his own heart in an horrible manner, yet there was something remaining in him; though he had greatly dishonoured God, and distempered his own soul, so far forth as to love the ungodly, and to help those that were the enemies of God; yet saith the Text, *there are good things found in thee*; he was not quite deprived of all the graces of Gods blessed spirit, but there were good things in him still; so the five wise Virgins, though they slumbred and slept, and were exceeding secure, yet their lamps were not gone out; I may compare a Christian to a cup of right Canarie Wine, that no frost in the world can quite freeze; it may freeze it very much, but yet there will be some spirits of the Wine remaining unfrozen; so godly men are an everlasting foundation, all cannot possibly be spent and consumed in them, they shall have something remaining in them. Now I will tell you, First, What is not the reason of this. Secondly, What is the reason of it.

A child of God cannot fall from grace.

2 Chron. 19. 2. 3. Mat. 25.

First, Not any thing in himself; it is not any grace received in it self, it is nothing in thee; no not the image of God in thee, nor any holiness, nor mortification; there is nothing in him keeps him from falling away; for let a man have all the grace that ever any man had, he may fall totally for all that; nay, if he were as holy inherently as *Adam* in his innocency, he may fall away totally; nay, if he were as holy as the Angels in Heaven, and

1. What not the Reason.

and were in the same estate that the Angels in Heaven are; they are not immutable in their own nature, therefore that they are confirmed in grace, it is Gods goodness and mercy to them, it is nothing in themselves; those Angels that do stand, may fall notwithstanding any thing that is in them; no grace received will keep a man from falling totally away, if he have not the fountain and the favour of God to keep him, if he have not a better bottom then himself; intrinsecal unchangableness is only a property of the Lord, *Mal.* 3. 6. All creatures may change, if they had a thousand times more of the image of God, yet they may change and fall, and lose all notwithstanding any thing they have received; it is nothing in a mans self; Now I will make this appear that it is not any thing in a mans self.

Evid. First, Because the godliest man in the world is bid to look upon himself as one that may fall absolutely into any sin in the world in himself; for all the love he hath of God, he may yet hate him; for all the fear he hath of God, he may yet slight him; a child of God is commanded to look upon himself, as left to himself, to be in a woful case; that he may fall finally and totally away, to be nothing and worse then nothing; as the Apostle saith, *Gal.* 6. 1. if a man be overtaken in a fault, ye that are spiritual restore such a man, knowing that ye your selves also may be tempted; that is, consider, it may be thy case, thou mayst be tempted to fall as well as he, and worse too; you that are spiritual, though you be never so spiritual, though your minds be never so wrapt up with God, and taken up with spiritual things, yet you are not so spiritual, but if you will hearken to the counsel of your own hearts, you may be carnal and brutish; look upon thy self as a poor miserable creature; though thou hast never so much grace, thou canst not keep it, unlesse thou hast a better keeper then thy self.

Secondly, Because the people of God are bound to fear themselves (I bring the very arguments that they bring that hold a child of God may fall away totally; therefore I grant them that the arguments are good, that in themselves they may fall away) and I say a child of God is commanded to fear; be not high-minded but fear; that is, though thou hast an excellent faith, and standest by faith, yet be not high-minded, do not think thou art higher then thou art, and remoter from the power of the flesh then thou art; be not proud and conceited; for all the faith thou hast, thou mayst distrust God; and if God leave thee to thy self thou mayst be an unbeliever, and as vile an infidel as ever breathed upon the face of the earth; in thy self thou hast as vile a wretched heart as any man, which if thou wert left to thy self would quickly shew what it is, *Phil.* 2. 12. 13. work out your salvation with fear and trembling; for God worketh both the will and the deed: As who should say, I do not deny but a child of God doth depend upon the good pleasure of God, and is built upon his eternal counsel; he is not built upon his own pleasure, he doth not stand upon the hap hazard of his own will, but upon the good pleasure of Gods will; but saith he, it is our part to fear; for we for our part may fall, we can do nothing, no more then we are holpen; no more then God doth stand by us, and keep us from falling; it is our part to fear and tremble from day to day; as the Apostle saith, *Heb.* 4. 1. let us fear, lest having the promises of entring into his rest, any of us should fall short: Let us fear; as who should say, we are in danger of coming short, we are in danger to fall, and not to reach the Kingdom of Heaven; how many temptations are there? what a vile flesh do we carry about with us? therefore let us fear.

Thirdly, The children of God are commanded to take heed, lest they fall totally away; where note they may for all that is in themselves, for any grace that is received; therefore God calls upon them to cling to him, and to cleave to him, that he may not be provoked to withhold himself from them

them; as we may see, *Heb.* 12. 15. take heed *lest any man fail of the grace of God, &c.* Take heed, look diligently to your selves, lest any man fail of the grace of God; if you mean to go to heaven, I can tell you you must have care and diligence, and look to your selves; take heed you be not proud and worldly; take heed you suffer not security nor any other corruption to steal upon you, and hinder you from going on in a godly course; take heed lest any of you fail of the grace of God; what do these words import, but that a man in himself is in greiveous danger, in regard of falling totally away? so 1 *Cor.* 10. 12. he that stands, let him take heed lest he falls, though he stand never so firm for the present, though he be never so stout and couragious; no man ever went so far in the wayes of God but he might turn back if he lookt not to himself; no man was ever so zealous, but he might be lukewarm if he lookt not to it; no man was ever so quickned, but he may be deaded, if he look not to it; therefore he that stands let him take heed lest he fall.

Fourthly, Because the children of God are commanded still to grow in grace, because there is no grace yet received, or that can be received in this world, is enough to keep them from falling totally away: if a man think with himself, this grace I have is enough, I need no more, if he do stand at a stay, and limit himself, and think this will suffice, he is mistaken; there is no grace, if it were a thousand times greater then that which the best Saint in the world hath, that can secure a man from falling away; therefore when the Apostle would perswade Christians to take heed that they did not fall away, 2 *Pet.* 3. 17. he bids them grow in grace; would you not fall, but stand stedfast? would you not be led away with the errours of the wicked? know assuredly that all the graces you have received are not sufficient; but grow in grace, labour to be more humble, and meek, and patient, and zealous; labour to make more conscience of your wayes, to have a more tender heart, to be more taken up with God, and more careful to please him; to be more earnest and frequent in prayer, to mark his word, and look to your steps every day; labour to stand firmer and stronger yet; for all that you have attained to it is not so much, but it may be weakned and born down; *Therefore grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.*

Sixthly, Because the examples of Apostates and backsliders are propounded to the very Saints, for them to take warning by; as the Apostle propounds the example of the Jewish Apostates to the *Romans*; *if God spared not the natural branches, &c.* Look upon them, see how they are fallen away, Rom. 11. 21, how that Church is Apostatized; therefore look thou to thy self, lest that which befell them befall thee; lest thou sin against God, as they did, and so that light upon thee, which did light upon them; so the Apostle doth propound the example of *Alexander* and *Hymeneus* and *Philetus* even to *Timothy*; though *Timothy* was elect of God, yet he knew *Timothy* was of a flexible nature, and might change and fall, and fall totally in himself, if he did not look to it; O saith he, *hold faith and a good conscience, &c.* 1 *Tim.* 1. 19, 20. He propounds it even to *Timothy*, that the falls of Apostates might make him wary and careful to stand upon his guard.

Seventhly, Because the children of God are fain to pray that God would keep them from falling away finally & totally; which is a sign that they may fall away totally in themselves, notwithstanding whatsoever acquaintance they have with God, or whatsoever vertue they have gotten from Christs death, yet they are to go to God to keep them from falling away; as *Psal.* 119. 43, 44. take not away the word of thy truth, &c. As who should say, Lord, for ever keep me, do thou never forsake me utterly, though I may provoke thee to forsake me very much, yet never take away the word of thy truth utterly

out of my mouth, then I shall never be able to hold out to the end; if thou wilt keep me and uphold me, then I shall keep thy Law for ever; but otherwise I shall never do it: Nay, Christ plainly tells us, that he is fain to put in, and pour out his prayers before his heavenly father, that his dearest Saints and elect may not fall away; as who should say, Father, they may fall totally away, if thou do not preserve them; as he saith to *Peter*, *Luke* 22. 32. *I have prayed that thy faith fail not*; faith is the best grace that any child of God hath, and love proceeding from faith is a good grace; but they are all failing things, and may be worn out by corruptions; therefore Christ prayeth his heavenly Father that it may be fed and cherished, and kept by his heavenly Father, that it may never fail; implying it would fail otherwise: Nay, the children of God are fain to confesse in their prayers it were just with God to let them fall totally away, by reason of their sins, by reason of their unthankfulnesse and unfruitfulnesse under the means, and want of knowledge of his son Jesus Christ; they confess it were just with God to be weary of them, and give them for gone; nay, the children of God, the best of them all do find that it is a very hard thing to keep themselves from decayes of grace, and declinings, and weaknings; they find that they have much ado to hold their own, much more to grow in grace, and increase more and more; to grow more and more heavenly, and more and more vertuous, and more and more selfdenying; they see how many thousand corruptions and temptations they have, and how backward their own hearts are, and how soon they are surprized, that they have much ado to keep that which is begun in them, much more to encrease it, and grow in it: Nay, the children of God may so far fall away, that in their own sense and feeling they may think that they have not a jot of grace, so that they are sometimes ready to conclude against themselves, that they have no grace, they were never wrought upon, never subdued; many times it is thus, and though they do not conclude thus, yet how often are they put to this desperate list? to look every moment when they shall fall, and fall totally and lose all, they shall not have a relique of grace in them; it is thus with the Saints of God.

Lastly, Because there is no grace received is able to hold without continual influences from Heaven; this is the nature of the grace of the second Covenant, that it is by continual influence; it is not like the first Covenant; when God gave *Adam* all his portion in his hand, not only for the present, but for ever; if he would he might stand for ever, he need not pray to God to keep him, but if he would obey God, he might stand of himself by the Covenant that God had made with him; but under the Covenant of grace, grace runs thus, that grace is but for the present; if a man stand now, if he would stand the next hour, he must have a new supply of grace though he be never so patient now, he may be impatient in a quarter of an hour; though he be never so humble now, he may be as proud as *Lucifer* in a quarter of an hour; I say, God under the Covenant of grace gives a man only for the present, so that now he may know it is in Gods hand; he is kept by the power of God, through faith unto salvation; so that grace is in a child of God, as light is in an house; light is never so in an house, but in a moment it will be dark if you shut the windows; so it is with a true Christian, he had need keep his windows open towards Christ, he hath need of continual shinings of grace from heaven; as Christ teacheth us concerning our daily bread, *give us this day our daily bread*; so it is much more in regard of grace for our souls; good Lord give me wisedom and faith, and patience this hour, and so the next hour, and the next day; give me the comfort of this day, and the assistance of this day, give me the concurrence of thy grace this day, and so the next; and we must never leave praying

to

to God to accompany us with his grace from day to day; for a man ſtands not by the grace that is in him, but by the grace that is in God; as the Apoſtle ſaith, *Heb.* 6. 10. be ſtrong in the Lord, by the power of his might; he doth not ſay, be ſtrong by the grace ye have received, but be ſtrong in the Lord; be ſure you call upon him, and keep cloſe to him; there is all you ſtand by. So 2 *Tim.* 2. 1. be ſtrong in the grace in Chriſt Jeſus; if any man in the Church might be ſtrong by the grace in himſelf, *Timothy* might; he was as vertuous a young man as any in the Church; no man that *Paul* loved ſo as *Timothy*; I know no man like minded, ſaith he; he was ſo endued with Gods ſpirit, and the graces and vertues thereof, that there was none like him; yet *Paul* doth not bid him be ſtrong in the grace that was in him, but be ſtrong in the grace that is in Chriſt Jeſus; grace is in a child of God, as heat is in the water; though it be never ſo ſeething hot, yet take it from the fire, and it will ſling out all the heat, and be as cold as ever it was; ſo it is here, notwithſtanding all the graces that are in a child of God, if he do not hang over Jeſus Chriſt, and keep cloſe to him, the daily incurſions of ſin will conſume his graces; the temptations of the fleſh, and the Divel within, and the world without, will conſume them all, unleſs a man be a good husband, and receive new ſupply from Heaven; ſo that we ſay that no grace received can keep a man from falling, but that he may fall totally away in himſelf: Now to come to the true reaſons why a child of God cannot fall totally away, but ſomething of the Image of God ſhall remain in him; though he may loſe much, yet he ſhall not loſe all, but ſomething ſhall be remaining in him; the reaſon of this is nothing elſe but the meer goodneſs of God to him, that God will not let him ſo fall, and God hath covenanted ſo with him, that man that truly believes in his name, he ſhall be kept for ever through faith unto ſalvation; he ſhall not be quite broken off, but he ſhall have ſome grace, he ſhall have ſomething of God in him, ſomething that ſhall diſtinguiſh him from all wicked men in the world; as the Lord ſaith of *David*, *Pſal* 89. 33. though they did ſin againſt him, and carry themſelves unworthy that God ſhould keep them, yet notwithſtanding the Lord would whip them and chaſtize them, but his loving kindneſs he would never take from them; why? becauſe he had ſworn by his holineſs that he would never fail *David*; ſo that here we ſee it was meerly through the goodneſs of God to *David* and his elect people, that they were kept from falling away; ſo *Pſal.* 37. 24. ſaith he, *the righteous ſhall not be utterly caſt down*; a child of God may fall, and fall fouly and fearfully, he may ſtain his own conſcience in a lamentable manner, and wound his own ſoul, and diſable himſelf to good duties in a fearful manner; but yet though he fall, he ſhall not be utterly caſt down, there ſhall be ſome ſtanding ſtill, it ſhall not be an utter fall; ſo *he that doth theſe things, ſhall never be removed*, *Pſal.* 15. 5. he ſpeaks there of a man that ſhall dwel in Gods holy mount, and he names who it is, *one that hath clean hands, and a pure heart, &c.* ſo that you ſee it is the promiſe of God, that this man ſhall ſtand for ever; he ſhall never be totally unſetled; he doth not mean he ſhall not be moved at all, but not abſolutely, ſo as to be quite and clean thrown down; but yet no thanks to himſelf, but thanks to the promiſe; otherwiſe he might be moved, and unſetled, and break his neck, and fall and never riſe more; but the promiſe is, that he ſhall never be moved, *Pſal.* 112. 6. the righteous ſhall never be moved, he ſhall be had in everlaſting remembrance; the Lord will remember a righteous man in the midſt of all temptations; let all the Divels in hell ſet upon him, the Lord will for ever remember that man, and never let him go from him; ſo that you ſee it is meerly the goodneſs of God, not from any thing in himſelf, not from any grace received, but meerly from Gods goodneſs; he may thank the rock he is built upon; as Chriſt ſaith, *Mat.* 7. 25.

He that heareth these sayings, and doth them, I will liken him to a man that built his house upon a rock, &c. The house fell not, but he may thank the rock, it was built upon a rock; so a childe of God is built upon a rock: as we have a Proverb, how can he but swim that is held up by the chin? so a child of God, the Lord holds him up by the chin, he shall never sink so as to be drowned; he may fall, and fall fearfully, but not totally, but there shall be something of God remaining in him for ever, the Lord will ever keep some truth of grace in that mans soule that he hath given the truth of grace to. 2 *John* 2. *For the truths sake* (saith he) *which dwelleth in us, and shall be in us for ever.* When God hath put in the truth of saving grace into any of his peoples hearts, it shall dwell in them for ever, the Lord will take an order for the keeping of it; therefore though a childe of God may be grievously overcome, yet God doth ever let something or other remain he doth ever exempt something; God deals with his children in regard of their soule, as he dealt with *Job* in regard of his body; though he let the Devil have a great deal of power over him, yet he did limit him; he is in thy hand, but save his life; though he would not let him have power over his life to kill him, he let him have *Jobs* children in his hands, and he let him have his goods in his hands, his cattel and his substance in his hands, nay he let him have his health in his hands, so that he did strike him with boyles, and blains, and woful sickneſſe, but yet save his life, you shall not take away his life: so God deals with the life of his Saints; though he may let the Devil horribly tempt them, and the World horribly carry them away, and the lusts of the flesh horribly vanquish them; yet saith God, he is my childe, and the Devil, and the Flesh, and the Temptations of the World shall never kill him; save his life, let him never be dead in treſpaſſes and sinnes a wretch.

But you will say, What is it that doth remain, and what shall for ever remain in the children of God? You know *David* fell into adultery to lie with another mans wife; he fell to that pass, that he laboured to defend his sin, and maintain it, that it might not come abroad; he added murder to it; what grace, what fear of God, what love to his Majesty, what regard of Gods commandements, what goodneſs or holineſs at all was in *Davids* heart now at this time? So *Solomon*, when he gave way to Idolatry over all *Israel*, to the Idols of *Moab*, and *Ammon*, and *Edom*, and the *Philistins* round about, that the true God was not truly worshipped; what grace had he? was there any goodneſs or piety in *Solomon* at that time? So when *Peter* denied his Master, and forswore him, and confirmed it with an oath, and curſed himself if he knew the man; what grace was in *Peters* heart at that time? So when *Asa* threw the Prophet into prison when he came to reprove him; what grace remained in him at that time? Thus the enemies of this Doctrine argue against it; therefore they say a child of God may fall totally. Was there any grace at all in *Davids* heart when he was committing adultery and murder? was there any grace at all in *Lots* heart when he was committing drunkenneſſe and inceſt one night after another?

I answer, There are four things which shall ever remain in Gods children, and shall never be taken away quite and clean after they are once converted, and brought home to God.

First, They have an Unction, an anointing from the holy one, and that is in them, and shall abide in them for ever, 1 *John* 2. 27. *The anointing which ye have received of him dwelleth in you, &c.* This same anointing, it abides in the people of God for ever: By this same anointing, I mean the opening of their eyes, whereby they look upon God and Christ, and his goodneſs, and holineſs, and righteousneſs, and the commandements of God;

God, and sin, and hell, and the world, and profits, and pleasures; they look upon the things of the world, and upon the things of heaven, in another manner then any other people doe; God opens their eyes, that they look upon things in a different manner from other men; and this unction shall abide in them for ever: 'Tis true, sin may horribly dazle their eyes, by reason of the corruptions of the flesh, and the deceivablenesse of sin; they may be marvellously weakened in this unction, and darkenesse and deadnesse of soule may blinde their eyes, and dimme their lookes; but it can never be quite taken away; they will have a better sight of God, and Heaven, and Christ, and heavenly things, and of the Ordinances of God, and of the world, and their callings, and the businesse of the world, they shall see these things after a different manner from the world; as for example: A child of God shall see more of the word then any other; others may see the word, and yet continue in sin still; but a godly man shall see that in the word, that he dares not live in any sin for a thousand worlds. So for the Sacrament, he seeth more then a natural man; a natural man seeth nothing in the Sacrament, but he may come to it as he doth come to it, he may live in his sins still, he sees nothing in the Sacrament; he doth not see that he eats and drinks his own damnation if he come unworthily; but a childe of God seeth that in the Sacrament, that he dares not come unpreparedly and unworthily by any meanes; he seeth that in the Sacrament that requires preparation and worthinesse; so for sin, he seeth that in sin, that he dares not goe on in it; he will rather die at stake, rather then doe as the world doth; though through weakness and want of cautelousnesse, sin may get great advantage against him, yet it shall never bear him down, and the unction keeps him that he dares not lay the reins upon his neck. This is one thing shall ever remain in a child of God; and this appears by two things.

First by this, That if ever the Devil get a childe of God to commit sin, he cannot carry it away as others doe, but it makes the heart bleed, and wounds the conscience; he seeth such things in yielding to sin, and giving way to the Devil (I speak of known sins) the unction doth so wound him, that he cannot carry it as others doe; if he tell a lye, he cannot bear it as the wicked can doe, they can be merry, and jovial and carry it away, it never troubles them; but where this unction is, it lies heavy upon the soul; as the Prophet *David* had this unction in the midst of all his falling into adultery; for you may see, for all he lived ten months in the sin before he came to thorough repentance; 'tis true, he did so, yet all this while he had this unction; for so himselfe confesseth, *Psalm* 51. *My sin is ever before me.* Though he never sought to God soundly and thoroughly for ten months together, yet still good things were in him, his sins were ever before him, it did haunt him as a ghost, and wound his conscience; his unction did shew him, what a beast am I, what a wretch, what have I done?

Secondly, It appeares too by this, That a childe of God, though he hath sinned never so much, yet he cannot stand it out; but let him be soundly dealt with, he is not able to hold out, but he must submit to the Lord; it is a signe this unction is in him; for he seeth Gods Word, his displeasure, his grace and goodnesse: a childe of God may be horribly peevish, and horribly transported in this fashion, to the dishonour of God, and opening of the mouths of the ungodly; but come and deal with him, shew him his sins, he is not able to maintain bucklers against it: he seeth that in your reproof which will burst all his bones, and make him stoop, and fling away his sins, and cast away his disguisements; as it was with *David*, when *Nathan* came to him, O saith he, I have sinned; he resented presently, the unction made him see that in *Nathans* Sermon, that he was not able to hold out any lon-

ger, but now his ſoule bleeds, and melts within him; ſo when a childe of God comes to the word, and heares his ſins reprowed, he cannot carry himſelfe as the wicked doe; they can heare the word, and keep their ſins ſtill, but a child of God hath an unction, and when the word doth diſcover his ſins to him, he cannot hold up his hand againſt God, but he muſt fall down and bow before him.

Secondly, There ſhall ever remain in a childe of God luſting againſt every known ſin; there will be ever in a childe of God, both before and after the committing of known ſins, luſting againſt the fleſh; the ſanctified part will luſt againſt the unſanctified; he ſhall never ſin with an whole will, and full conſent, as the Apoſtle ſpeaks, *Gal.* 5. 17. *The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, &c.* There is a ſpirituall will in a child of God, that will ever luſt againſt the carnal will, ſo that a man cannot commit ſin with his whole will, as a wicked man doth; as *Paul* ſaith, Rom. 7. 25. He did not ſin with all his ſoule, with all his heart; his mind was for God, the ſpirituall part of his will was againſt his ſin; *I find another law in my members, rebelling againſt the law of my minde, &c.* He did not ſin with all his will; for he had another law in his heart, rebelling againſt the law of ſin and death; therefore the Apoſtle ſaith, 1 *John* 3. 18. *Whatſoever is borne of God ſinneth not*; that is, he cannot ſin with his free will, with his whole conſent. I will make this appear by five things, that a child of God can never ſin with his whole will.

A childe of God cannot ſin with his whole will.

First, Becauſe he never ſins, but it is againſt his ſtanding purpoſe and reſolution, and determination in himſelfe; a childe of God hath a purpoſe never to ſin againſt God, by uſing all manner of wayes, by ſtriving, praying, labouring, endeavouring, comming to all Gods Ordinances, and taking all courſes to reſiſt ſin; he hath this purpoſe; a wicked man now hath no purpoſe not to ſin, but he hath a ſecret purpoſe to ſin; a Drunkard hath a purpoſe when he meets with his companions to goe to the Alehouſe and drink with them; and a covetous man hath a ſecret purpoſe to be worldly; a let a man be a vain and an evill companion, he will not give over his company-keeping, they are his friends, and he will converſe with them; tell him he muſt converſe with the Saints of God, he will not, he hath a ſecret purpoſe to the contrary; but if a childe of God ſin, it is againſt his purpoſe, he hath a ſtanding purpoſe not to ſin; *Pſalm* 119. 27. *Pſal.* 39. 1. *Pſ.* 101. 3. So, *I will never forget thy precepts, I will conſider thy teſtimonies, and I will turn my feet unto thy wayes.* There are abundance of places of Scripture that ſhew that a childe of God ever takes up an abſolute purpoſe concerning holineſſe and godlineſſe of life and converſation. Now if a child of God be born down at any time, it is againſt the purpoſe of his heart, which is a ſigne that he doth not ſin with his whole will; for if a mans will were abſolutely ſet upon wicked courſes, then he would have a purpoſe and reſolution to live in them; but a childe of God hath always a purpoſe to doe the contrary, and to walk in Gods wayes.

Secondly, Becauſe a child of God never ſins, but it is againſt the ſtudy and compoſure of his heart, it is againſt his courſe, againſt the frame he compoſeth to himſelfe, which is, that he may not ſin againſt God, but that he is borne down with ſin, *Pſal.* 119. 112. *I have inclined my heart to keep thy ſtatutes always, even to the end.* He had a ſtudy and compoſure in his ſoule to keep Gods ſtatutes and to keep them alwayes, even to the end; therefore whatſoever *David* ſinned, it was not with his whole will; for he ſinned againſt the ſtudy and compoſure of his heart.

Thirdly, A childe of God never ſins, but there is ſomething or other that breaks the fulneſſe of the voluntarineſs of it; as for example; if a childe of God ſins, ſometimes it is out of ignorance, he doth not know that he offends

finde God, if he did, he would not doe it for a world. Now ignorance doth leſſen the voluntarineſſe of a thing; a man in ignorance may doe a thing which he would not have done if he had known it; therefore when a childe of God ſinnes in ignorance, his will is not with it.

Againſt, If he ſin againſt knowledge at any time, then it is through inconſiderateneſſe, it is in his haſte; you know inconſiderateneſſe doth leſſen the will mightily; a man may in haſte doe a thing, which when he comes to think of, he would rather have cut off his right arm then have done it; therefore this is an argument that all his will was not in the committing of the ſin, becauſe he did not conſider of it, he did not doe it deliberately. *Pſal. 116. 11. In my haſte I ſaid all men are lyers; in my haſte I ſaid I am cut off from thy preſence.*

Againſt, If he he doe it with more deliberation, yet there is ſomething ſtill that doth leſſen the will; there be grievous and violent paſſions. Now violent paſſions doe exceedingly take away the will; a man in paſſion will do things that his will is abſolutely againſt; a man will ſtab his deareſt friend in fury and paſſion; as when *David* murdered *Uriah*, it was meerly out of paſſion, the paſſion of ſhame, leſt his ſin ſhould come out, to the diſhonour of God, and the ſhame of his Kingdome and Crown; he was overwhelmed with ſhame and fear of the diſgrace of his ſins, and in fear he did doe it. So *Peter* was in fear when he denied his Maſter, in fear that he ſhould be put to death, when at the ſame time I dare ſay many qualms came over his heart. O that I were not here! O that I were not put to this! So when *Jonah* ran away from God, it was in a paſſion.

Again, Suppoſe that paſſion be downe, yet ſomething or other there will be ſtill, that will leſſen the will, as violent temptations and impulſions to ſin; when a man himſelf at the ſame time hath a great act of his will to reſiſt theſe temptations and impulſions to ſin; when a man at the ſame time hath a great act of his will to reſiſt theſe temptations, but the temptations are greater, and ſo he is born downe; but here is not all the will; for he would not do it; a wicked man may have reluctancy, and reſiſtance againſt ſin in his conſcience, but a godly man his will is againſt it.

Fourthly, A child of God can never be brought ſo low as to make a trade of ſin; *He that committeth ſin, is of the Divel, 1 Joh. 3. 8.* that is, he that committeth ſin by way of trade; now this cannot be in a child of God, he is of the Divel that makes a trade of ſin; a child of God his courſe is to the contrary, it is his trade to cleanſe himſelf, and purifie his heart by faith from day to day; if he be impatient, he cannot make a practice of it; a child of God cannot ſin, *for he is ſanctified. Pſal. 119. 1. 2. they do no wicked thing, &c.* This is by way of trade and occupation; a child of God doth never ſin in that faſhion; therefore it is certain his full will is not to ſin, for if his whole will were after ſin, he would go on in it, and live in it, and make a practice of it; but he dares not, nor will not make a practice of it.

Fifthly, A child of God doth never ſo ſin but he hath an aptneſs in him to riſe again; a child of God hath a greater aptneſs to riſe again and repent, and love God again; he hath a gracious heavenly aptneſs above all other men in the world; let him ſin never ſo much, let his fall be never ſo great, there will be this aptneſs left, and it ſhall remain in him continually; and this is an evident ſign he never ſinned with his whole will; for if he did ſin with his whole will, he would be as unapt to repent as if he had never been converted; as *Solomon* ſaith, *Prov. 9. 8.* As who ſhould ſay, a wiſe man is apt to take a rebuke, he is apt to take it in good part; he will take it humbly and obediently, if he be a wiſe man; and this is a ſign his will is not abſolutely ſet upon folly; but if you tell him you have played the fool, and dealt unadviſedly, why would you be overtaken with ſuch a corrup-

corruption? you have provoked God, &c. he will love you for it, he hath an aptneſs to to do, and this aptneſs ſhall ever remain; and this is another good thing remaining in the children of God, that is, a luſting againſt ſinne.

Thirdly, Another thing is for ever to have a tender diſpoſition to look after God, and to have an eye to God; this ſhall never be taken away quite and clean; as you may ſee in *Jonah*, though he had run away from God in that lamentable manner, yet ſaith he; I will look towards thy Temple; his thoughts were there, his mind was to have Gods love, his goodneſs, and countenance to ſhine upon him; he muſt have an eye to that above all things in the world; but you will ſay, affliction made him do that, he was now in the Whales belly; but you may ſee, he looked upon God before he was in the Whales belly; for when the Mariners asked him what he was, ſaith he, I am an Hebrew that fears God; and as a proof of this fear, you may ſee how he ſubmitted to God; I have run away from God, ſaith he; he confeſſed his ſin, and took ſhame to himſelf, and ſubmitted himſelf to be flung into the Sea, that God might have glory by his drowning if he would.

So that all was not drowned in him; now that this diſpoſition remains appears by five things.

First, Though a child of God ſhould grow to never ſo ſluggiſh a pace in Religion, that all his vigour in prayer is gone, he hath not the affection and heart in good duties that once he had, he is lumpiſh and untoward, yet in the midſt of all theſe diſtempers, he cannot lie down to this, but he hath abundance of heaves to God to quicken him again; as *David* ſaith, *Pſalm* 119. 25. *My ſoule cleaveth unto the duſt, O quicken thou me according to thy word.* His wings were off, and his chariot-wheels were knockt aſide, he could not goe on in good duties with any pace, he was lumpiſh and untoward, his ſoule cleaved to the duſt; and yet you ſee what heaves he gives, he would be quickned, he would not be at this paſſe; Oh that God would quicken him! this was his diſeaſe, and the burthen of his ſoule, O quicken me! O the lamentable throwes and ſecret yernings that are in a poor ſoule that is dead and dull! he cannot pray, nor finde the Word work upon his ſoule, he can receive no fruit and benefit by the Word of God; O the moanes, and yernings, and lookings up to God, that God would quicken him! though he hath no heart almoſt, but is marvellouſly borne down, yet he is not able to lie down under this, it is a diſeaſe to him; O quicken me!

Again, Let him be never ſo much hardened, as a childe of God may be fearfully hardened; yet in the midſt of all he hath a feeling of this hardning, whereupon he makes out after God, and will never give him over, till he hath freed him from it, *Iſa.* 63.17.

Again, Though a childe of God be never ſo ſecure, as he may be ſecure and grow careleſs of God, yet in the midſt of all, he can never be quite overcome by ſecurity, ſo as quite and clean to forget God; no, he muſt liſten after God, and will hearken after God, and hear the voice of God in ſome meaſure, when the word reproves him, and finds fault with his courſes, he doth hearken to it, he is not quite aſleep; as the Church ſaith, *I ſleep, but my heart waketh*, Cant. 5. 2. She did take notice of God in the midſt of all her ſecurity; it is the voyce of my Beloved, ſaith ſhe.

Fourthly, A childe of God can never ſo far goe down the wind, but he ſhall for ever love the Image of God, and love mercy, and love holineſs and goodneſs, and love the Ordinances of God, and the Image of God, whereſoever he ſees it; nay, he doth love the children of God, and this is a ſign

a signe unto him that he is passed from death to life, when he hardly hath any other signe; 'tis true, when sin and corruption hath exceedingly defiled Gods childe, it may make him shy of Gods children, and make him winde out of their company; but yet grace makes him love them, they are the amiablest persons in the world in that mans eye, he blesseth the very ground they goe upon, he hath this ever left in him; and by this a childe of God may know that he is passed from death to life, because he loves the Brethren, 1 *John* 3. 14.

Fifthly, A childe of God shall never be brought so low, but in the midst of all he shall chide, and check, and finde fault with his own soule, not as wicked men doe, by reason of the terrours of conscience, but in a gracious manner; why have I done thus? is this the thanks for the redemption of the world by Jesus Christ? is this the thanks for the Gospel? are these the fruits I bring forth under Gods Ordinances? why am I thus dull to good duties? why am I thus dastardly and cowardly for God? there will be these gracious chidings; though sin and corruption makes him full of legal terrours, yet there be some gracious checkings and expostulations, as *David* saith, *Why art thou so heavy O my soule?* O be quickned, O be awakened, hear better, and pray better! He doth check and condemn himselfe in a gracious manner, and he can never like of these courses; this will be for ever.

Lastly, Another thing that shall be in Gods children for ever, is the habits of grace; they shall ever have these; though the acts of grace may be asleep, and cease working, yet the habits of grace shall ever remain; as a man, though through violent sickness he may run mad and frantick, and lose the act of reason, and be like a mad man; yet the habit of reason is in him still, because he hath a reasonable soule; and let the distemper be gone, and he will put forth the acts of reason: So a childe of God, though for the present he be horribly distempered, and all the acts of grace are asleep; yet he hath the spirit of God in him, and therefore hath the habits of grace; although no grace were shining in *Davids* heart in the act of them, when he fell in to the sins of murder and adultery; yet he had all graces in the habit of them, in the root of them: as a tree, though it seem to be quite dead, yet life is in the root; so a childe of God will have the habit and life of grace ever remaining in him; and this appeares by two things.

First, A childe of God in the midst of all his carelesnesse and negligence, there is a miraculous preserving of that man, that though that man hath been very careless, and wonderful unwatchful, and exposing himself to the temptations of Satan; yet he shall be strangely kept, that he shall not fall, in a wonderful manner, though it be no thank to himselfe, 1 *Sam.* 2. 9. This is an evident sign of Gods spirit in him, that though he let him get abundance of knocks, yet he will not let him get that fatal knock, but he carrieth him along from day to day.

Secondly, It appeares by this, that this man shall never be to be converted again, but he shall for ever be a new creature; though the spirit of God hide himselfe, and withhold his former operations, yet he will not goe quite away, because a childe of God shall never need to be converted again: 'Tis true, the rising up of a childe of God out of sin, into which he is fallen, is called conversion sometimes; as our Saviour Christ saith to *Peter*, *When thou art converted, strengthen thy brethren.* Nay a childe of God may think he hath need of new conversion, and that he must begin all a new again; as *David* said, *Create in me O Lord a clean heart, and renew a right spirit within me*, Psal. 51. 10. as though he were to begin anew again: But a childe of God is never to begin anew; no, regeneration is an incorruptible

ruptible thing, 1 *Pet.* 2.23. *Pſalm* 112. 6. His righteouſneſs remaineth for ever, he ſhall never have quite loſt it, ſo as that he ſhall be to ſeek again, as if he had never had it; for if regeneration were to be renewed, a man ſhould be reprobated again; but there is but one Faith, one Baptiſm, one Lord, *Eph.* 4. Therefore if there be but one Baptiſm, there is but one Regeneration; *The faith is but once delivered to the Saints*, Jude 3. God delivers his vertues and graces but once to the ſoul, and is never to deliver them again; indeed they may be ſmothered and choaked ſometimes, and lie under the aſhes, as coals under the embers, but they ſhall never be quite extinguiſhed; there needs nothing but a ſtirring up and provoking of the gift of God that is in them; and this is a ſigne that they never fell totally away; for if they fell totally away, they muſt have new repentance, as if they had never had it, and they muſt be converted again, and regenerated againe with a ſecond regeneration, which was never heard of.

The firſt Uſe may ſerve for the confutation of thoſe that hold that a childe of God may fall totally away; here you ſee he cannot; though he may fall never ſo grievouſly into foul ſins and grievous diſtempers, yet he ſhall never fall totally, but ſome good things ſhall remain in him, *Pſal.* 37. 28. *The Lord preſerveth his Saints.* And *Jude* 1. they are called a people *ſanctified by God the Father, and preſerved in Jeſus Chriſt.* And as the Apoſtle ſpeaks, 1 *Pet.* 2.10. *He that doth theſe things ſhall never fall.* A childe of God ſhall never fall totally; it is everlaſting life that he hath; that faith which he hath is an eternal grace; he that believeth hath everlaſting life; ſo the fear of God is an everlaſting grace; *The fear of God endureth for ever*, Pſal. 19.9. And therefore thoſe that totally fall away, ſhew plainly that they were never the children of God; as the Apoſtle ſaith, *If after they have been enlightned, &c. they fall away, it is impoſſible they ſhould be renewed by repentance*, *Heb.* 6. Becauſe they were never right, there was never any true grace in that mans heart; but ſaith he, *I hope better things of you, and things that accompany ſalvation*, Heb. 6.19. As who ſhould ſay, they that have things accompanying ſalvation, can never fall totally away.

The ſecond Uſe is for comfort to Gods children. Haſt thou true faith, or any good things wrought in thy ſoule? thou ſhalt never loſe it; though thou mayſt ſuffer a great deal of ſickneſs, and fall into many decayes of grace and goodneſs, yet thou ſhalt never loſe all; there ſhall be ſome good things remaining in thee; the Lord will not ſuffer thy righteouſneſs to fall for ever, he will have thee in everlaſting remembrance; therefore what a comfort ought this to be to every true beleeving ſoule?

Again, This is a great comfort againſt all fears. Art thou afraid thou haſt no grace? I beſeech thee believe the Word of God rather then thine own ſenſe and feeling; thou haſt heard the Word of God ſay a childe of God can never be without grace, he can never fall totally away; therefore though ſenſe and feeling tell thee thou haſt none, yet believe the Word that ſaith thou haſt, 2 *Cor.* 5.10. *We walk by faith, and not by feeling*, ſaith the Apoſtle. The beſt of Gods children ſometimes are put to this, to live by faith, and not by ſenſe at all; though God help thee not in prayer, not quicken thee in good duties, and though thy ſenſe and feeling tell thee thou haſt no grace, believe it not, but believe the Word of God that tells thee a childe of God ſhall never be without grace to the worlds end, but ſomething ſhall remain in him for evermore; therefore be of good comfort, though thou ſee nothing, and thy neighbours ſee nothing, yet believe neither thy ſelfe nor thy neighbours, but rather believe the Word of God then a thouſand witneſſes; for it is certain, a childe of God ſhall never fall totally away.

Again,

Again, It may be a comfort against all manner of temptations; God knows how thou mayst be tempted & assaulted; the Devil may be let loose upon thee; but still remember and think with thy selfe, I was told, a child of God can never fall totally away one whose heart God hath once inclined, one whose soul God hath once sanctified, one whom God hath once turned, & brought home to him in some measure, I have been told he shall never fal away; therefore hold this principle even to death, against all the Devils in Hell; God is my God, and I have grace, and shall have grace, and shall never be totally off the hooks as long as I live; as *David*, though he said God had forsaken him in regard of sense and feeling, yet he holds this principle still, *My God, my God*, Psal. 22. 1.

Again, This is a great comfort against all persecutions; we know not what persecutions and what troubles we may come to, and what may become of us before we goe hence: Now it is a great comfort to hear this, that come prosperity, come adversity, come what can come, come temptations on the right hand, and on the left hand, come fire and faggot, come prison, come banishment, I tell you a childe of God shall never be a bankrupt, he shall never be void of all the spirit of God, and all the graces of God, he shall have something in him still remaining. 'Tis true, a childe of God may be brought to that pass, that persecutions may be heavy to him, and may be a grievous cut, and he may be ready to put off this, and ready to consult with flesh and blood to put it off; and unless a childe of God provide for persecution, it shall be harder for him to bear it; but yet if thou be a childe of God, the Lord will never leave thee nor forsake thee, as the Apostle saith, *Heb.* 13. 5. though the cross and affliction be never so bitter and irksome to thee, yet thou shalt have something or other, that shall make thee able to bear it, and to go on in it; though thou dost but hang by the fingers ends, yet something shall bear thee up, so that thou shalt not fall.

Lastly, Labour to make it sure to our souls that we are godly; for we see what an happy estate it is to be godly; once godly, and ever godly; once a believer, and ever a believer; a man that is a godly man shall never fall totally away; therefore labour to make it sure that thou art a child of God, and hast the grace of life in thy heart; and then be of good cheer, and take that comfort the Prophet takes to himself; the Lord is my hope, I shall never be greatly moved, *Psal.* 62. 2. As who should say, I do not indeed deny but I may be moved; but though I be moved, I shall never be greatly moved; I shall never be so moved as to break my neck, and be utterly undone; to be quite and clean forsaken, and given over for gone, so as to be removed from all hope of the Gospel, and fear of Gods name; a man may be horribly assaulted, yet a child of God shall never be at such a pass as that the Lord shall leave him utterly.

We come now to the second Motive, and that is that these remainders were ready to dye; we may take these words to concerne the whole Church, or every particular soule that was guilty of it; but we will speake of them only as they have reference to the Church:

A particular Church may perish.

From whence we observe that a particular Church may be ready to dye; this must not be understood of the Catholique Church, or any part of it; as if the Catholique Church or any members thereof could dye; for there is no true believer, that believes in Christ by a true and a lively faith, can possibly perish or be destroyed for evermore, *John* 3. 16. this Church is a Church that Christ hath undertaken for, to defend unto the end, *Mat.* 16. 18. *I, I am with you to the end of the world*, Mat. 28. 20. So that this Catholique Church of Christ, in all the members of it, it is a safe Church; and though all particular Churches should fail, yet shall not one member of this Catholique Church; the Church is the first born, whose names are written

in Heaven, *Heb.* 12.22,23. and if this Church cannot be in one Town, it will be in another; if it cannot be in one Kingdom, it will be among another people: the woman in the *Revelation*, hath the Wilderneſs to flye unto in the moſt deſperate times: God prepares a place for her in one corner or other: it is impoſſible that the Catholique Church ſhould dye in any members or branches of it; God will have ſome to know his name; and if it cannot have particular meetings and congregations, God will have it ſubſiſt in ſome particulars; but a particular Church, a local Church, as it is taken for a company of people in ſuch a place; any ſuch Church may fall and dye and come to nothing; you ſee it here in the Church of *Sardis*; at this time it had only a name to live, but was dead; and what did remain, they were but the laſt throws as it were; they did go out at laſt, they were ready to dye.

Now that any particular Church in the whole world may dye, and ceaſe to be a Church, may be proved out of many places of Scripture: Chriſt ſpeaking of the Jews (that had as great priviledges as any people upon the earth) he tells them, that they might not only ceaſe to be a Church, but *ſhould* ceaſe to be a Church; as you may ſee, *Mat.* 21. 43. *The Kingdom of God ſhall be taken from you, &c.* here he tells them, that he will quite and clean depart from them, and take away all ſigns and marks of a true Church of God from among them; ſo the Apoſtle ſpeaks of the Church of *Corinth*, he tells them they may come to be no Church, and that he doth greatly fear that ſuch an evil ſhall come upon them, 2 *Cor.* 11. 3. he doth not ſpeak to the particular perſons that were truly converted, for they were members of the Catholique Church, but he ſpeaks to the particular Church of *Corinth*, they did warp and decline; though many particular members ſhould be preſerved, yet he ſuppoſeth that particular Church might fall; ſo he tells the *Galatians*, that he did much fear them; you obſerve dayes and years, I am afraid leſt I have beſtowed my labour in vain; ſo likewiſe he gives the Church of *Rome* to underſtand, though it were an excellent Church at that time; for he ſaith, their faith was ſpoken of abroad, and they were beloved of God; yet he tells them they have need to take heed, that they do not loſe their Crown; that they do not ſuffer Satan, or the world, or any other means to draw them away from their profeſſion; as goodly a Church as themſelves had come to warpe and decline and come to nothing, *Rom.* 11. 20, 21, 22. As who ſhould ſay, Thou haſt no priviledge of immortality, of being an immortal Church, that thou ſhouldſt ever be a Church, that God Goſpel and Ordinances, and his name ſhould ever be within thy dwellings; you have no ſuch prerogative; take heed therefore you walk worthy the Goſpel, take heed you grow not high-minded and ſecure; it may be your caſe as well as any other; ſo the Church of *Iſrael*, the Ten Tribes, they were a Church, but in the end they came to be no Church, they provoked God to give them over, *Hoſ.* 1. 9. it is a parabolical kind of ſpeech, that the Prophet ſhould marry an whore, and have a ſon, and call his name, &c. and that was one degree of removing; and the ſecond ſhould be called, &c. which was the utter renouncing of his people.

4. Notes of a true Church.

Now there are four ſeveral marks and notes infallible of a true Church; and there is no particular Church but had them once, and may loſe them every one.

1. Sincere preaching the Goſpel.

The firſt is, the ſincere preaching of the Goſpel is an infallible and inſeparable mark of a true Church of God; whereſoever there is the true Church in any Parish or Kingdom, there muſt be a ſincere Preaching of the Word of God; therefore a Church is deſcribed by the Preaching of the Word and Oracles of God, *Rom.* 3. 2. that is, they were a Church of God, the Oracles of God were among them, and were to be heard, opened,

opened and declared among them; so *Psal.* 147. 19. *He sheweth his word unto Jacob, and his statutes unto Israel*; that is, he makes it a Church, he explains his word, and makes it known there; so *Acts* 14. 23. it is said that *Paul* and *Barnabas* went up and down and ordained Elders in every Church; if there were a Church, there must be Elders in it; there must be Elders, Pastors and Ministers, that may not only preach the Word, but open it aright; for the Scripture may be in an Antichristian Church, but if they in their preaching make the Scriptures doctrines of Divels, and expound them in that fashion, they are no Church; but the Elders must speak the word of God as the word of God, at least in the fundamentals; now there is no Parish or Kingdom can be said to be a Church of God, that have not true Ministers able to preach the word of God soundly, to teach the Doctrine of faith and repentance, so as people may believe and turn from their sins to God; and this is a grand mark of all other; where the voice of Christ sounds, it is a sign he hath a Church there; now I say this sincere preaching of the word of God, it is not tied to any place; there is no place but may be deprived of it, if they do not walk worthy of it; it is free, and hath all the whole wide world before it; the Lord hath not limited his Gospel to any Town or Kingdom; he may send it where he please, and continue it as long as he list, and may remove it when he thinks fit; therefore when the *Corinths* were something sawcy and impudent, and bore themselves upon this, that they had the word and Gospel of Christ, 1 *Cor.* 14. 36. saith the Apostle, *What? came the word of God out from you? &c.* As who should say, be humble, down with your pride, receive instruction; as the word of God is come to you, so you are not the only men in the world that the word can come to; the word may be taken from you if you take not heed; therefore receive instruction by the word, and give way to it; for the word of God may go any whether else, and you may be deprived of it if you take not heed. *Rev.* 6. 2. Christ had his word on horse-back; now if any Kingdom or Parish, or Congregation do not give him good entertainment, he is ready to go away; and the sincere preaching of the word is the spiritual rain; now if any people grow unfruitful, and bring not forth the blessed fruit of the doctrine of life, God threatens to take away this rain; as it was with the Church of Judah, *Isa.* 5. 6. he speaks here of his vineyard, the Church he had in *Judah* and *Jerusalem*, and he finds fault with their barrenness and unfruitfulness; when he looked they should bring forth grapes, they brought forth wild grapes; nothing but covetousness and security, and all manner of uncleanness, and they did not bring forth fruit answerable to the means of grace vouchsafed; therefore the Lord threatens to command the clouds that they shall rain no more upon his vineyard; thus you see the sincere preaching of the Gospel, any particular Church may lose and be deprived of; there is no place or Congregation that hath a lease of the Gospel, but it may lose it again, and be left in blindness, and sit in the region and shadow of death; now when a Parish or Kingdom is come to this, to be deprived of the sincere preaching of the word, it ceaseth wholly to be a Church of God. I do not deny but God may have some members of his Catholique Church there, for they may subsist without Congregations, though very poorly, and under a great deal of affliction; but there is no National Church, no particular Church, no Parish-Church; that Parish is not a Church of God; there may be some particular members of the Catholique Church there, but there cannot be any particular Church of God there; that Congregation is a Congregation without God; and that Kingdom is a Kingdom without God; as you may see, 2 *Chron.* 15. 3. when as a Kingdom is without a preaching Priest, &c. He doth not here mean by a preaching Priest, one that barely did preach; but he means by a

preaching Prieſt, true ſincere preaching, at leaſt in fundamentals: now when *Iſrael* were without this teaching Prieſt, they were without God at that time, and therefore was no true Church; for Chriſt is ever among the candleſticks, as you may ſee in the *Revelation*; there is no Church but Chriſt dwells there in his Ordinances more or leſs; now when people are deprived of the ſincere preaching of the word, God goeth away together with his Goſpel from that Nation; and they are a people without God unleſs God be pleaſed to look upon them again; they are a Congregation of undone people, and not a Congregation of bleſſed people as the Church of God is, ſo far forth as the judgement of man can judge; where the Goſpel is gone in the ſincere preaching of it, they are an undone people *Prov.* 29. 18. *Where there is no vision, the people perish*: Now there is no Nation or Parish but may be deprived of the preaching of the word, if they walk not worthy of it; therefore may ceaſe to be a Church.

2. True and ſincere uſe of the Sacraments.

Secondly, Another inſeparable mark of the true Church is this, a true and ſincere uſe of the Sacraments, at leaſt in the ſubſtance of them; you ſhall find a particular Church is deſcribed by this, to have the right adminiſtration of the Sacraments; as the Church of *Judah* is called circumciſion, *Rom.* 3. 1. the meaning is, what profit hath the Church of *Judah* above other people? and he calls them by that name, becauſe that was a Sacrament of the Covenant of grace which God eſtabliſhed among them; and ſo it is under the Goſpel; the Churches under the Goſpel are denned by the Sacraments; as the Apoſtle ſpeaks, *Phil.* 3. 3. *we are the circumciſion, which worſhip God in the ſpirit*: As who ſhould ſay, they brag that they are the people of God, and have the ſeals of the covenant, as circumciſion, and the like; but we are the people of God, for we worſhip God in the ſpirit: Now any Church may loſe the right uſe of the Sacraments; the Sacrament of the Lords Supper was almoſt left out of the Church of *Corinth*, 1 *Cor.* 11. 20. ſaith he, *it is not to eat the Lords Supper*: They met together, and had a Table ſpread, and bread and wine, and had a form of conſecration; yet they were come to this paſs, that they did not receive the Sacrament. So the Church of *Rome* hath loſt this inſeparable mark of a Church of God, they have loſt the Sacrament; for the ordination of God is quite changed in the main eſſentials of it, and they are made the badges of an Harlot, rather then of a true Wife; They withhold the cup from the people, and adminiſter the Sacrament in one kind only, whereas Chriſt commanded it to be in both kinds; again, they deliver it in an unknown tongue, whereas Chriſt commanded it to be delivered in a known tongue; again, they turn it into Idolatry, to adore the hoſt, to adore the elements; ſo how many Churches are there up and down, that yield to the Church of *Rome*, that have quite and clean loſt the right uſe of the Sacrament, nay, loſt the Doctrin of the Sacraments? for this is ſeen, as long as the word of God continues ſound in the fundamentals, the Sacraments continue in the doctrin of them; but the Church may loſe the Doctrine of the Sacraments, and the right uſe of them.

3. Sincere profeſſion of the word of God, &c.

Thirdly, Another inſeparable mark of a true Church, is a ſincere profeſſion of the word of God, and true Chriſtian Religion, either in truth and uprightneſs of heart, or elſe ſo far as man can judge; for though the preaching of the Word come to a place, yet it doth not follow preſently that there is a Church of God; for ſuppoſe a Miniſter come to a place where they are all Pagans, this doth not make a Church; as when *Paul* came among the *Athenians* and begun his Sermon, they were all Pagans and Infidels, they were not a Church preſently, as ſoon as ever he begun his Sermon, but when divers of them embraced the word, either ſincerely or elſe to ſee to, as far as *Paul* and others could judge, then they were a Church;

there

there muſt be a congregation of people that do profeſſe the pure Religion, and make it appear (at leaſt to the judgement of man) that they are godly in Chriſt Jeſus; this is an inſeparable mark of a true Church, as we may ſee *Act.* 14. 23. You ſhall ſee there that the Church is called a congregation of Saints, a Church of Saints; for ſaith he, *as in all Churches of the Saints*, that is, all particular Churches, they are Churches of Saints; not as if every one of them were Saints before God, but they were riches Saints before God in Chriſt, 1 *Cor.* 1. 2. *I was unknowne to the Churches of Judea, which were in Chriſt*; mark it, all particular Churches, are Churches that are in Chriſt; the members of thoſe Churches are in Chriſt, either truly, or before men; now I ſay, this mark may perish from any particular Church; there is no Church that is a Church of Saints, but may become a Church of Divels, and a Synagogue of Satan, all wicked, and diſſolute, and ungodly. *Jer.* 9. 2. *Jeremiah* was weary of his life, he would count it a great bleſſing of God, if he would open a place to him to be apart, that he might not be among them, he was even tired, and his life was uncomfortable; they were ſo wicked and abominable, and ſo far off from being a Church of God, he did count with himſelf in a wilderneſſe then there; ſo it may be with any particular Church, if they look not to the word of God, and the Ordinances of God, and good order and Government, they may come to loſe this eſſential and inſeparable mark of a true Church of God.

Fourthly, Another mark (though I cannot call it inſeparable, becauſe it may be ſevered) is true diſcipline, and the right uſe of the cenſures of the Church; when there is true diſcipline according to the inſtitution of Chriſt in his Church, this is a mark of the Church of God. Now a Church of God may loſe this, and be ſtripe ſtark naked of true diſcipline, to have no publique reproof, no excommunication of thoſe that are profane; nay, the cenſures may be perverted and corrupted, ſo as to uſe them againſt Chriſt, and not for Chriſt; to excommunicate, not drunkards, and adulterers, and prophane people, but thoſe that are ſincere and godly, and lead an honeſt and pure life; it was ſo with *Judea*, *John* 9. 22. *Theſe words ſpake his parents, &c.* Here you ſee diſcipline was out of this Church, and ſo far out that it was quite perverted; and ſuch as ſhould be counted the only members of the Congregation, they threw them out; if any confeſſed Chriſt to be the Redeemer of the world, which was a neceſſary truth, they threw them out of the Church; ſo that we ſee the cenſures may be quite loſt. Now 'tis true, this is not an inſeparable mark of the Church of God, it is not a ſign of the *eſſe* of the Church, but it is a ſign of the *bene eſſe*, the well being of a Church: A Church of God, 'tis true, may be without diſcipline, as the Church of *Pergamus*; the Spirit ſaith, it was a true Church, and commends this Church; yet (ſaith he) *I have a few things againſt thee*; what were thoſe? namely, that they wanted diſcipline, that they did not throw out wicked and rotten members, and ſuch as were erroneous in doctrine and manners; this Church was guilty of ſuffering this; if they had thrown them out, God would never have charged them with it; the Church cannot hinder but there will be wicked and ungodly men, but as long as they throw them out of the congregation, not to have communion with them, the Church hath waſhed her hands; but it ſeems this Church had not waſhed her hands of this. So the Church of *Thyatira*, *Rev.* 2. 18. the Spirit of God calls it a true Church, yet *verſ.* 20. he tels them plainly, it was a grievous offence to God that they had not diſcipline in the Church; *Notwithſtanding I have a few things againſt thee, becauſe thou ſuffereſt that woman* Jezabel, *&c.* Thou haſt ſuffered this, and let her alone, and doſt even countenance her, and art guilty of all her errours; for thou didſt not throw her out, and diſcard her from being an outward member

4. True Diſcipline.

of

of the Church; ſo that we ſee the Church may be without diſcipline in the being of it; yet I make this a mark of the Church of God, becauſe though a Church may be without this, yet it is mightily defaced, and wants its beauty: And again, it is a Church that cannot continue; for when they doe not reprove and rebuke offenders, and deal ſeverely with them directly, they will infect the whole body, and it muſt needs weaken and decline, till at laſt it comes to nothing; therefore I make this a ſigne of a true Church. Thus we ſee there be four notes of a true Church, which it may have, and afterwards come to be no Church.

Marks of a falſe Church.

Now in the next place I will ſhew you there be ſeverall notes of a falſe Church; and the Church that once had thoſe true notes, may have none but falſe notes.

1. Antiquity.

As firſt Antiquity. You ſhall have ſome Churches, as the Church of *Rome*, they brag of Antiquity, they have Antiquity for their prayers for the dead, and Purgatory, & the like, and they ſhew 5, 6, or 700. years for theſe things; and none but a company of upſtart fellows, as *Luther*, and *Calvin*, and *Perkins*, did ever condemn theſe things. This is a falſe mark; and a Church that hath this mark, may be a Synagogue of Satan, and not a Church of God: For, as a Divine ſaith, no Church can be ſound becauſe of Antiquity, unleſs it hath been from the beginning; as Chriſt, when the *Jewes* pleaded Antiquity, he ſaith, *It was not ſo from the beginning*. All Antiquity is nothing, unleſs it be from the firſt beginning, when Gods Inſtitution and firſt ordering was; a lye will be a lye, notwithſtanding its Antiquity; and ſo an whore, the elder ſhe is, the impudenter ſhe is; and Errours and Hereſies in proceſs of time grow to be more infectious, they take deeper root. Now if they were once new, what if there were a thouſand yeares upon ſuch a Doctrine, and ſuch a manner of Adminiſtration of the Sacrament, what is this to the purpoſe, if there were a time when this was a novelty and a new device? as the Apoſtle ſaith, 2 *Theſ.* 2. 7. *The Myſtery of iniquity worketh.* Therefore no marvel it is grown ancient, no wonder it is come to be gray-headed; this is nothing, we are not to pick our Religion by yeares, but by Scripture; let a thing be never ſo old, if we cannot prove it by Scripture, this is nothing; if the Church have no other mark to plead that they are the Church of God, but Antiquity, that is a poor plea; as *Paul* thought before his converſion, I am of the Church; *He was exceeding zealous for the traditions of his Fathers*, Gal. 1. 14. This is a poor thing; Religion may be a vain Religion for all this. 1 *Pet.* 1. 18. If any people come to be redeemed by Chriſt, Chriſt comes to redeem them from ſuch Religion as this; the drunkard may ſhew Antiquity for his drunkenneſs, and the adulterer may ſhew Antiquity for his uncleanneſs, &c. But he is a true Chriſtian that can ſhew the Scripture for his title; and that is a true Church that maintains for matters of Faith, and walks for matters of manners, according to the Scriptures. Now if a Church hath no better mark then Antiquity, it is a falſe Church.

2 Univerſality

Another mark of a falſe Church is univerſality; when they have no other mark to ſhew, but that the moſt are of their ſide, they can ſhew the greateſt bulk; if you go and count, there is moſt of their number a great deal; this is a ſure mark of a falſe Church; yet the Church of *Rome* makes uſe of this mark; for they conſute our marks of a true Church, and will have multitudes to be their mark; and by this we may ſee they are Antichriſt, *Rev.* 13. 12. ſo *Rev.* 13. 8. *All that dwell upon the earth, whoſe names were not written in the book of the Lamb, worſhipped the beaſt*; the reprobate are the greateſt part of the world; now here he ſaith, all that dwell upon the earth almoſt ſhall worſhip the Beaſt; if this were the mark of a true Church, Chriſt had miſcounted himſelf when he counted his flock a little flock. *Luke* 12. 32.

Fear

Fear not little flock, &c. And again, he ſaith, *Strive to enter in at the ſtraight gate*, &c. He deſcribes a true Church by the fewneſs, and not by the univerſality of it; therefore what a madneſs is this to make univerſality a note of a true Church?

Thirdly, Another is ſucceſſion of Paſtors from the Apoſtles times to this very day; this they make a mark of a true Church; O ſay they we can ſhew ſucceſſion down from *Peter* here at *Rome*, even to this day: The Proteſtants are not able to ſhew this; this is a poor mark; *Caiaphas* that condemned Chriſt, could ſhew ſucceſſion from *Aaron*; ſo a Church may be a Church that renounceth Chriſt, and is an Antichriſtian Church, and yet may ſhew ſucceſſion; and other Churches, as *Alexandria* and others can ſhew ſucceſſion as well as *Rome*; ſo that ſucceſſion of Paſtors is nothing, unleſs they can ſhew ſucceſſion of Doctrine. 3. Succeſſion of Paſtors.

Fourthly, Unity, They make that to be a mark of the true Church; and this is a falſe mark too; others ſay they, have not unity among them, but we have unity; thus you may as well prove the Divels in Hell to be a Church, for there is unity; as our Saviour ſaith, *If Satan be divided againſt Satan, how can his Kingdom ſtand?* ſo *Acts* 4. 27. you may ſee what an unity was there, they were all of one knot and one mind; there was a marvellous great unity among them all to condemn Chriſt; the Church muſt be proved to be a true Church, before unity can be brought to be any ſign of it; for the more unity is in a wicked way, the more helliſh is the conſpiracy. 4. Unity.

Fifthly, Miracles is a note of a falſe Church; now the Papiſts ſay, We can ſhew miracles for our Religion; where can you ſhew miracles? Chriſt ſaith, we may know Antichriſt and his adherents by this, *Mat.* 24. 24. *there ſhall ariſe falſe Chriſts*, &c. False Chriſts and ſuch as make as though they were Chriſtians, and the people of God, and come to you in the name of the Lord, and they may ſhew you ſigns and wonders to make you believe them; but they are the Divels ſigns, and they ſhall be very ſtrong to delude the world; ſo 2 *Theſ.* 2. 9. the Apoſtle ſhews us that the coming of Antichriſt ſhall be after this manner; therefore no marvel that they plead ſigns and wonders, and apparitions of the dead, from their doctrine of the Maſs and Purgatory, and prayers for the dead, &c. this is an argument that their Church is Antichriſtian; that which is a true Church according to the Scripture, needs no new miracles; therefore *Calvin* and *Luther* that propounded nothing but the truth of the Scripture, they need bring no miracles to confirm it if indeed they had brought any new doctrines of their own heads, they had need to have brought miracles to confirm them; but when they brought nothing but what they could prove out of the Scripture, Scripture-miracles were enough to prove this. 5. Miracles.

Sixthly, Another mark is pompe and ſtatelineſs; a Church may come to have no other mark but this, that it is a goodly and ſtately Church, a pompous kind of ſerving God; things are ſet out pompouſly, this is rather an argument of an Antichriſtian Church; for the Kingdom of Chriſt is not of this world, and that which is highly eſteemed amongſt men, is abominable in the ſight of God. 6. Pompe and ſtatelineſs.

Laſtly, They make outward proſperity and happineſs to be a mark of the true Church of God; but this is rather a mark of a Synagogue of Satan, *For all that live godly in Chriſt Jeſus, muſt ſuffer perſecution*, 2 Tim. 3. 12. *And if any man will be my Diſciple* (ſaith Chriſt) *let him take up his croſs and follow me*. I ſay the Kingdom of Chriſt is not of this world; therefore proſperity and felicity is not a ſign of a Church of God; thus we ſee that a Church that was once a true Church of God, may come to be no true Church; they may loſe all the true notes of a Church of God, and have no other notes, but ſuch as prove it to be no true Church, but rather a Church of Infidels and unbelievers. 7. Outward happineſs and proſperity.

The

Reas. 1. Because the Church is Catholique.

The first reason is, because the Church of God is Catholique, that is, it is not tied and pent up in any place, God may carry it where he will, he may set up his Church in what Country, and Town, and Family he will, and choose what particular person in the whole world he will; God is not tied to any; therefore when the Jews bore themselves upon this, that they were the Church, and Gods Ordinances and Oracles were appropriated to them, they came at the first hour of the day, at the first hand; but if the Gentiles were a Church, it was but at the second hand, they came but at the eleventh hour; he takes up a parable, *Mat.* 20. and saith, *they that are last, shall be first, &c.* and he gives a reason, shall I not do what I will with mine own? so God may do with his Ordinances, and gifts and graces of his spirit; he may bestow them where he will, he may give his Gospel to a Kingdom, and take it away at his pleasure; and he may stay as long as he will, and be gone when he will.

2. God needs no place or persons.

Secondly, God doth not need any place, any people; though a place be never so glorious and stately, and though it be never so admirable a Church, God doth not need that Nation, but if it grow malevert, and stiffe and stubborn against him, the Lord will make them know he hath no need of them, and cares not for them; as the Jews, when they bore themselves upon this that they were the people of God, and had *Abraham* for their father, and were barren and fruitless and dissolute in their lives, you may see how *John Baptist* answers their foolish conceit, *think not within your selves, we have Abraham to our father, &c. Mat.* 3. 9. he hath no need of you, you are the children of *Abraham*, but know God can cast you into Hell for all you are the children of *Abraham*, and can make Heathens and Infidels children of *Abraham*; so when the Jews boasted, *Mal.* 1. that God had chosen them, he hated *Esau*, and loved *Jacob*, and they grew to be insolent and disobedient to God, and polluted his holy Temple, and despised his name; see what God saith, *I will accept none of these things at your hands, I will gather me a people among the Heathens*, Mal. 1. 13. As who should say, I want not people, I can go among the Heathen, and there have my worship regarded which you have slighted and neglected.

3. No particular Church hath a promise of continuance.

Thirdly, There is no particular Church in the world hath a promise alwayes to be a Church, but if they grow careless and secure and unprofitable under the means, the Lord will be gone; he hath made no such promise to continue with them for ever; 'tis true, there is never a godly soul, never a member of the Church but God hath promised he will never leave him, 2 *Tim.* 2. 19. and *Mat.* 28. 20. he saith so of his own people, he will never leave them, but the good things he hath begun in them, he will perfect them in the day of Christ; nay, though all particular Churches should be destroyed, God will have a care of these particular Saints of his Catholique Church, that not any limbe of it shall cease; but for particular Churches God hath made no such promises, but upon condition, *Rom.* 11. 22. if a Parish or Kingdom continue in the fear of Gods name, and regard his commandements, & be fruitful under his Ordinances, and thankful for his goodness, then he will stay; but otherwise saith he, thou shalt be broken off, though thou be the famousest Church in the world.

Vse 1. To confound the Church of *Rome*.

This may confound the Church of *Rome*, who promise to themselves they shall never be unchurched; though they have been unchurched many years, yet they brag they are the only Church in the world; *Bellarmin* brags that St. *Peters* chair shall never go from *Rome*; and no wonder, for the spirit of God foretold it, *Rev.* 17. *I sit as Queen and shall never be a Widow, I shall be a Wife, a Spouse for ever, I shall see no sorrow*; you see how secure she is, just the child of her proud mother *Babylon*, *Isa.* 47. 8. So 'tis with the Church of *Rome*, *I am, and none else*; I am; she calls her self the *Roman* Catholique Church



Church, as if there were no Church but *Rome*; all the Nations of the world, if they will be a Church, must be members of that Church; as it was said of *Rome* in *Augustus* time, If *Jupiter* should come down from Heaven, there is no Country for him to come into but *Rome*; look into this or that country, *Rome* hath to doe there; so *Rome*, notwithstanding her Apostacy, is grown to that height of pride and security, as if she were, and none but she. O poor deluded company, there is scarce any true note of a Church of Christ among them, and yet they make themselves to be the onely Church.

Use 2. To all particular Churches.

This may be an Item for all the particular Churches in the whole world, for *England*, *Denmark*, *France*, whersoever is any. Here you see the Church of *Sardis had but a name to live, and was dead*; there was nothing but remainders in her, and they were ready to die and come to nothing. But what speak I of the Church of *Sardis*? Where are all the famous Churches of *Asia*, of *Pergamus* and *Thyatira*? *&c.* what is become of those famous Churches? are they not turned into a wilderness, and to worship *Mahomet* and Idols, and are even grown as bad as Heathens? But what need I speak of these? Look upon the Church of the *Jewes*, that were the principal people of God; no Church like that; *Israel is my first borne*; there was never any Church under the Gospel that was his onely Church; but *Judea* was his onely one, his pleasant Plant; nay they were the Fathers of Jesus Christ according to the flesh, *Rom.* 9. yet notwithstanding that Church was cut off. When the holy City proved a Harlot; when these people grew to be weary of God and his Ordinances, and grew to be loose, and would not be ruled by God and his Word, the Lord gave them a Bill of Divorcement, and sent them away; therefore let us be warned by them; it is a fearfull thing when God for Idolatry shall cast off Churches, and yet we not tremble, but live under security and hardness of heart, and take not warning by it. *Jer.* 3. 8. God saith, *Yet her treacherous sister Judah feared not, but played the harlot.* When God cast off the ten Tribes, *Judah* saw this, and heard of this, and could not chuse but understand this, and yet she did not fear for all this: So when this Parish, or any other Parish shall hear of any Parish that is unchurched and unministred, and God hath taken away his presence from among them, and there shall be no signe of his gracious presence any more, the Gospel is gone from such a place, and we hear of it, and yet doe not fear, but are as secure as ever, as unfruitful under the means as ever, and doe not stir up our selves to be more obedient to God and his Ordinances, but goe on to play the harlot, and goe a whoring from God from day to day; nay we are even ready to promise our selves peace for all this; this is a fearful thing. Mark what the Lord saith, *Jer.* 7. 11, 12, 13, 14, 15. He speaks there of *Jerusalem*: So when God hath poured out his plagues and punishments upon other Parishes, and other places, and hath taken away his Ark and the glory is departed from them, and they are left in the shadow of death, and we see it, and yet tremble not at it, God calls upon us from day to day to amend our lives, that we might finde mercy with him; God tells us, as he hath done to other Parishes in the Kingdome, so he will doe to us; the Lord will lay us desolate and waste as other parts of the land are; and certainly the Lords wrath and vengeance is hard at our heels if we doe not speedily repent; who knows how soon God may deprive us of his Word and Ordinances? *For I have not found thy works perfect before God.*

If we take these words in sunder, they containe these five Propositions.

First, That the covenant of grace requires works.

Secondly, That these works should be perfect.

Thirdly, That they should not onely be perfect in the sight of men, for that is nothing; but perfect in the sight of God, before God.

Fourthly, That the Lord Jesus searcheth whither they be so or no.

Fifthly, Upon due search he finds it out many times, not onely in particular persons, but in particular Churches, as we see here in the Church of *Sardis*, that their works are not so.

Observat. 1. The second Covenant requires works.

For the first of these, That the second Covenant requires works, we see here that the Lord Jesus looks for works in the Church of *Sardis* that were in covenant with him; 'tis true, there is this difference between the two Covenants; the first covenant requires works as the condition of it; *He that doth them, shall live in them*, Gal. 3.12. *The doers of the Law shall be blessed*, Rom. 2.13. Therefore it is called the covenant of works, and that in two senses.

First, In that works are the condition of it.

Secondly, *In* that it is left unto man; God gives onely a power not to sin, if so be that man will; but he doth not give the will. Now the second covenant is not a covenant of works; the condition of it is not works, but the condition of it is faith; *The just shall live by faith*, Rom. 1.17. Therefore it is called a covenant of grace, and that in two respects opposite to the former; not onely in regard that these works are done by another, and so nothing is required of the party justified, but onely faith for his justification; but also because though the covenant of grace require works, yet God doth not expect a man should doe any thing of himself, but it is by grace; we are saved by grace through faith, and not of our selves, it is the gift of God. I say the second covenant is a covenant of grace, and yet it requires works.

And works are here necessary. First by necessity of presence; for though faith be the condition, yet it is such a faith as hath necessarily good works together present with it; as the Apostle speaks, *Faith if it have not works is dead*, Jam. 2.17. Good works they are inseparably joyned together with true faith; for as the body without the spirit is dead, so faith without works is dead also; not as though works were the essential forme of true faith; but the nature of faith, if it be true, is such as doth necessarily call good works to accompany with it.

They are necessary by necessity of inseparable effects; good works are not onely present together with faith, but they are so present, as that they doe flow from faith. God hath required such a faith in the covenant of grace, as doth produce good works; they are not onely inseparable from faith, but thus inseparable, that true faith must needs produce them; *He that hath this hope, purifies himselfe as he is pure*, 1 John 3.3. That is, He that hath this faith, he sets down faith by the effect hope, and sets it down by another effect, it must needs purifie, it makes that man purifie himself as Christ is pure. So Christ having exhorted them to believe, having raised up their minds to believe the things that are above, *Lay up your treasure in Heaven*, Mat. 6.20. in the next *verse* he shews this will have the effect of all manner of good works; *For where your treasure is, there will your hearts be also*; it will draw up your hearts, and make you heavenly-minded, and make you seek the things that are above; where your treasure is, there will your hearts be also. So likewise we may see *Heb.* 11. thorow the whole chapter, what abundance of effects are set down of true saving faith: *By faith* Abel *offered sacrifice to God. By faith* Noah *being warned of God, obeyed God, and did the things that God commanded*, verse 7. And so *by faith* Abraham *when he was called, yielded to God.* So *by faith* believers *wrought righteousness, and did wonderfull things, subdued Kingdomes, &c.* They were able to work wonderful effects; so that when a man hath not works,

works, when he doth not obey God through the power of faith, he hath not faith it ſelf

Thirdly, Good works are neceſſary by neceſſity of ſigns; they are not only to be in a Believer as effects, but as proofs of his faith; for a man muſt juſtifie his faith by his works; they are ſignes and proofs whereby he may know whether his faith be true, and of the right ſtamp or no; for if a mans faith be a lively faith, a faith that doth juſtifie, though in the act of juſtification it be alone, yet in exiſtency it is not alone, but it hath good works together with it, as ſigns and marks of the ſame; as 1 *John* 1. 6. *If we ſay we have fellowſhip with him, and walk in darkneſs, we lye, and doe not the truth.* Hereby we may know that we are deceived; we may think we have faith, and ſo fellowſhip together with him; yet if we walk in darkneſſe, we may know we lye; for this could not be if we had fellowſhip with God. So 1 *John* 2. 4. *He that ſaith I know him, and keepeth not his commandements, is a lyar.* If a man ſhould once think that he knows God with the knowledge of faith, and yet keeps not the commandements of God, by this very thing he may know that he is a lyar. *Hereby ſhall all men know ye are my diſciples, if ye love one another*, ſaith Chriſt; and as it is a ſign to others, ſo it is a ſign to a mans own ſelf; *hereby we know that we are paſſed from death to life, if we love the Brethren.* He ſets down one good work in ſtead of all other: if we bring forth the works of new obedience, and if our hearts be purged of God if we bring forth the fruits of holineſs, this is a ſign we have faith: for faith makes a man to chooſe God for his God, and riſes a man up to ſee him to be the chiefeſt good of all, and to ſee all happineſs in him, and a ſupply of all the good we need in him, and ſo it makes a man to love God, and by love to doe the works of God.

Fourthly, Good works are neceſſary alſo by neceſſity of commandement, not onely to be effects and ſignes of faith, but they are alſo ſuch things as are commanded of God; God hath commanded good works, *that we ſhould walk in all holineſs of converſation, to be holy as he is holy, that we ſhould be holy in our carriages and behaviour*, Tit. 3. 8. The ſame God that commands us to believe, commands us to maintain good works, as we may ſee there; we ſee that Miniſters are to urge people, and maintaine it againſt all gainſayers, that there is a neceſſity of good works, and that the Lord will have us to go on in them; for faith through the Object of it, as it juſtifies, is the promiſe of God in Chriſt for forgiveneſs of ſins; yet faith in it ſelfe looks upon the whole word of God, and looks whatſoever it ſeeth joyned together by that, it joynes together of it ſelf; as the Promiſes and Commandements are bound together by an inviolable knot, ſo faith joynes them together; it cannot take the promiſes of God, but it muſt take the commandements of God alſo; faith looks upon God, and as it ſeeth him to be gracious, whereby it comes to have faith to rely upon him, ſo alſo it ſeeth him to be holy, a God that is ſevere againſt ſin, and hateth unrighteouſneſs; ſo that it is neceſſary that works be together with faith, for the commandement and nature of God require it.

Fifthly, They are neceſſary alſo by neceſſity of end; for God hath ordained his people to this end, *that they ſhould bring forth good works.* Eph. 2. 10. *We are his workmanſhip created in Chriſt to good works, which God hath before ordained, that we ſhould walk in them.* We are created in Chriſt Jeſus, not onely that we ſhould be ſaved, but that we ſhould bring forth good works. Now good works are neceſſary by neceſſity of end in divers reſpects.

Firſt to this end, To glorifie God in the world; *Let your light ſo ſhine before men, &c.* Matth. 5. 16. So 1 *Pet.* 2. 12. the Apoſtle ſaith, *Having your converſation honeſt amongſt the Gentiles, that whereas they ſpeak againſt you*

as evil doers, &c. For when a Christian that professeth he believes in God and Jesus Christ, is plentiful in all manner of good works, this stops the mouth of all gainsayers; You know Piety and Religion is hated in the world, the Gospel finds opposition among men. Now when those that are Professors are loose and licentious in their lives, this opens their mouths against the truth; but when our lives and conversations hold forth Jesus Christ, as we take up the profession of his holy name, so they are agreeable to his will, they are just, and holy, and righteous, and good; this makes men think in their conscience this is of God; this stops their mouths that they cannot rail at the Gospel.

Secondly, They are necessary to doe good to others, and convert others, as the Apostle instanceth in women that believe, if they be zealous of good works, if they be chast, and humble, and meek, and discreet; by this means they may be instruments to convert their husbands that believe not, 1 *Pet.* 3. The Lord looks that his people, all that believe in him, should be fruitful in good works, that they may winne and gaine others to the faith.

Thirdly, Another end is to purifie our selves; for it is vertue that must throw out vice; we are all borne by nature filthy and unclean, and full of noysome lusts, and the way to expel these is by the contrary vertues, 1 *Pet.* 1.22. *Seeing you have purified your soules by obeying the truth.*

Fourthly, Another end is to qualifie us for Heaven; we cannot be qualified for the Kingdome of heaven unless we be holy and godly in Christ Jesus, except we have our conversations honest as becometh Saints; for though it be faith that entitles a man to the Kingdome of Heaven, and gives a man right to the Kingdome of God; yet holinesse and conformity to the minde of God, and the image of God, is that which doth fit and qualifie a man for to enter into the Kindome of God; as Christ saith, *Except your righteousness exceed the righteousnes of the Scribes and Pharisees, ye can in no wise enter into the Kingdome of Heaven.* Though it be true, we are saved by grace, and so good works have no causality, no proper efficiency in our salvation; yet notwithstanding they are a cause *sine qua non*, without them there can be no salvation; we cannot enter into Gods Kingdome, except we be humble, and meek, and lowly; except we fear God, and be according to his minde in all things in some measure, we cannot enter into his Kingdom. *Mat.* 5.8. *Blessed are the pure in heart, for they shall see God.* A man cannot be admitted to the Beatifical Vision of God, except he be pure in heart; and he cannot enjoy the Kingdome of grace neither here unless he be pure in heart, *Rev.* 21. 27. *Without holines no man shall see the Lord*, Heb. 13. It is impossible we should enter into Gods Kingdome by having actual possession of it, except we be holy and fitted for it, as the Apostle saith, *Col.* 1.12. It is impossible that drunkards, and unclean persons should have society with the blessed Trinity, with the eternal God, with the Spirit of holinesse, to dwell with them for evermore; we must be made meet to be partakers of the inheritance of the Saints in light.

Fifthly, To proportion our Reward; for though we are saved only by grace, yet God doth proportion our reward, according to the multitude, and zeal, and fervency of our good works; for Gods Covenant is a remunerating Covenant; for mercy doth not consist only in the pardoning of a man, but also in the sanctifying of a man, and the inclining of a mans heart to new obedience, that there may be remuneration; for though God doth not reward people for their works, yet according to their works he doth. 2 *Cor.* 9.6. *He that soweth sparingly, shall reap sparingly, &c.* Though a man be a Believer, and a godly man, if he be sparing in his godlines, he shall fare accor-

accordingly, and if he be abundant in the work of the Lord, he ſhall reap abundantly; for as there are differences and degrees of torments to the wicked, ſo there be degrees in the Kingdom of God, and in glory, and the Lord doth reward his people according to their works.

Laſtly, Good works are neceſſary by neceſſity of thankfulneſs; it is neceſſary that we having received the forgiveneſs of our ſins, and God being pleaſed to be our God, and to deliver us from the wrath to come, and the power of Satan, that we ſhould be thankful for theſe mercies; as *David* ſaith, *Pſal.* 128. 19. *Let the peace of God rule in your hearts, and be thankeful, Col.* 3. 15. When *David* had conſidered what the Lord had done for his ſoul, ſaith he, *what ſhall I render unto the Lord for all his benefits?* as ſoon as ever God hath been good to a man to open his eyes, to let him ſee his damned eſtate and condition, and to let him have hope, and comfort, and encouragement in him, concerning deliverance from it, and beſtowing upon him his heavenly Kingdom and glory, it cannot be but the ſoul muſt be thankful; *what ſhall I do unto thy Lord for all his benefits?* you know there is nothing that we can do back again for theſe benefits, except we will praiſe and glorifie him, by living unto him and not unto our ſelves; therefore when the Pſalmiſt had reckoned up the benefits of God to *Iſrael*, *Pſal.* 105. 46. he concludes that they may keep his ſtatutes and obſerve his Laws.

Uſe 1. First, Here we ſee how horribly the Papiſts wrong us when they ſay we do not teach people good works, and therefore nickname us, and call us Solifidians, whereas we maintain a neceſſity of them, and as great a neceſſity of them as they; only we beat down the merit of them, that no man may think to be ſaved by works; as a reverend Divine Mr. *Carter* ſaid, we teach people holineſs and righteouſneſs, and good works, as if there were no way to be ſaved but by good works; and again, we teach that there muſt be as much hanging upon the grace of God, as if we could ſhew no more to be ſaved then the vileſt drunkard or adulterer; all our righteouſneſs is as a menſtruous cloth, and it is Gods mercy that any of us have an heart to do good; you ſee how the world runs after their hearts luſts, and every man is of this diſpoſition; and it is Gods grace and mercy to incline any mans heart to walk in that way that tends to his heavenly Kingdom: and if God ſhould not be infinitely gracious to pardon us for our beſt doings, they would riſe up in judgement againſt us; God might condemn us for all our prayers and performances.

Uſe 2. Secondly, This teacheth Miniſters how to preach to people, to call upon them that they have an operative faith, not only to believe, but to have a faith that may be fruitful, and make their lives not to barren in obedience; and to be abundant in the works of the Lord, and to ſerve him, and fear him, and glorifie him in the world; as the Apoſtle having ſhewed how Chriſt gave himſelf for us, to purchaſe to himſelf a people zealous of good works, ſaith he, *theſe things ſpeak*, *Tit.* 2. 14, 15. We muſt ſpeak theſe things, and rebuke our hearers with all authority; rebuke evil workers, and tell them they turn the grace of Chriſt into wantonneſs, they trample the blood of the Covenant under their feet, and kick at the ſpirit of grace, and miſconſtrue the meaning of the Covenant of God in Chriſt, and rend themſelves off that they cannot enter into life; *for no man without holineſs ſhall ſee God*; Miniſters ſhould tell people plainly, and affirm conſtantly, that unleſs they bring forth good fruit they ſhall be caſt into the fire; and that without holineſs they cannot have licenſe and diſpenſation to enter into the Kingdom of Heaven; for God is an holy God, and our faith is an holy faith, and the promiſes are made to none but thoſe that lead an holy and a godly life; we muſt preach theſe things, and reprove with all Authority, and let people know that are looſe Chriſtians, and Hell-hounds, that if they do

not

not depart from iniquity, they ſhall ſee God as a Judge to condemn them for evermore.

Uſe 3. Thirdly, This confutes all the graceleſs conceits of men, that think to be ſaved by Chriſt, and yet walk not after Chriſt; they caſt not away from them the works of darkneſs, nor renounce their wicked wayes, and yet hope to be ſaved by Chriſt; this is a curſed and blaſphemous hope, whereby a man blaſphemes God, 1 *Joh.* 3. 6. *whoſoever ſinneth, hath not ſeen him, neither known him*; if a man live in his ſins ſtill (that is the meaning of it) and walks not after the ſpirit, but after the fleſh, that man hath not ſeen him, neither ever known him; he doth not know Jeſus Chriſt otherwiſe then the Divels know him, otherwiſe then Hell-hounds and reprobates may know him; for the ſecond Covenant is as holy as the firſt, and rather more holy, and before God hath done, it ſhall bring a man to a nearer communion with God, and a nearer likeneſs; it will raiſe the powers and faculties of the ſoul, ſo as I believe *Adam* in innocency never attained unto ſo much participation of God, as God by degrees will bring a man unto by the Covenant of grace; therefore no man can look to be ſaved by Chriſt except he mean to be ruled by Chriſt, and to have him for his Lord and Maſter, and to obey him in all things; if a man ſhould lie ſick in his bed of a burning feaver, and ſhould ſay he were well, would you believe him? ſo if we ſee a man that is burning in luſt, wallowing in ſinful courſes, that hath a carnal and a worldly heart, unmortified and unſubdued to God, if he ſhould ſay that he were in Chriſt, and hoped to be ſaved by him, believe him not; all the world cannot ſave this man; for the Lord Jeſus Chriſt hath this very name Jeſus, not only becauſe he ſhall ſave his people from hell, but alſo from their ſins, and make them fruitful in all the works of God.

Uſe 4. Fourthly, To exhort that we would conſider of this, the Goſpel doth call for works as well and as ſtrongly, yea, and more ſtrongly then the Law, and there be neceſſary uſes of holineſs and obedience and all manner of pious works under the Goſpel; as the Apoſtle ſaith, *Tit.* 3. 4. *let us maintain good works for neceſſary uſes, &c.* We are barren trees; whatſoever we are, we are barren and dead Chriſtians, and have no life of God in us, if we bring not forth good works; for good works are neceſſary for many uſes.

Motive 1. Firſt, They are for ſigns, to ſhew us what eſtate and condition we are in; we may know what eſtate and condition we are in by our carriage and converſation; whither it be earthly or heavenly, holy or prophane, ſo is our condition either happy or damned.

Firſt, They are ſigns of a mans election, 2 *Tim.* 1. 20. this is a ſign and a badge, and a token whereby we may know that we are veſſels of honour, if we be ſanctified and made meet for our maſters uſe, and furniſhed and prepared for every good work; if we do not deny all ungodly luſts, and live righteouſly and ſoberly in this preſent world, we have rather badges and tokens of reprobation then election; we cannot ſay that God hath appointed us to attain ſalvation by Jeſus Chriſt, but have rather marks of hell and deſtruction upon us; and what is the reaſon that men that profeſs Chriſt, do ſo much queſtion their election? no wonder when we are ſo ſcanty in our holineſs and obedience to God, and ſo backward to do good; there is no nickling of Gods everlaſting favour breaking out, whereas if we were plentiful in good works, it would break forth as the Sun out of a cloud.

Secondly, They are ſigns of effectual calling, *Jude* 1. if a man be called of God, he is ſanctified alſo and kept in an holy courſe; preſerved in Chriſt. 2 *Pet.* 1. 3. *you are an holy Nation, a peculiar people, to ſhew forth the vertues*

of

of him that hath called you, 1 Pet. 2. 9. so that we may be sure that we yet abide in darkneſs, and are under the power of ſin and Satan; if we have not given over our ſinful courſes, and conformed our ſelves to the Goſpel of God, we were never called according to Gods purpoſe, but lie under the wrath of Heaven to this day; It is holineſs and righteouſneſs that is a ſign of our effectuall calling.

Thirdly, They are ſigns of juſtification alſo; as the Apoſtle ſheweth, *but you are waſhed, &c.* 1 *Cor.* 6. 11. you ſee if we be juſtified, we are alſo ſanctified; ſo 1 *Joh.* 1. 7. *if we walk in the light, as he is in the light, &c.* We have not one drop of the blood of Chriſt ſprinkled upon our ſouls by Gods eternal ſpirit through faith, unleſs we walk in the light, and bring forth the works of the light.

Fourthly, They are ſigns of adoption, *John* 8. 39. *If you were* Abrahams *children, you would bring forth the works of* Abraham; ſo if we were Gods children, we would do the works of God, the will of God: The Apoſtle having ſpoken of the adoption of Saints, *behold what love the Father hath ſhewed to us, &c.* preſently he tells us that holineſs and righteouſneſs follows from hence; *he that hath this hope purifieth himſelf, as he is pure.* So *Rom.* 8. 14. *As many are led by the ſpirit of God, are the ſons of God*; this is an infallible ſign, if we be the ſons of God, we are led by the ſpirit of God; ſo that we have no mark that we are the children of God, but rather of the Divel, unleſſe we walk in pureneſſe of converſation from day to day.

Fifthly, They are the marks of our love to God, as Chriſt ſaith, *if you love me, keep my commandements*, John 14. 15. we love not God except we keep his commandments; as ever you would be able to ſay in truth you love me, keep my commandments; look that you yield not to the corruptions of the world, look that you renounce the Divel and all his works; I will conclude you love me not at all, if you keep not my commandments; and he that loves not Chriſt, let him be Anathema Maranatha, ſaith the Apoſtle.

Secondly, Conſider this, that the reaſon why we cannot pray better is *Motive* 2. becauſe we are no more abundant in good works; not only becauſe we want faith, but becauſe we want good works; for certainly this is a great help to prayer, a great ſupport to the ſoul, a great encouragement to go to the Throne of grace, and a great ſign that God means to hear a man when God hath given him an heart to fear him, and love him, and make conſcience of his wayes; as the Apoſtle ſaith, 1 *John* 3. 22. *Whatſoever we aske we receive of him, becauſe we keep his commandments, and do the things pleaſing in his ſight:* As who ſhould ſay, when we go to God, and intreat him to be merciful to us, and intreat ſuch and ſuch favours that we ſtand in need of; *we know that we ſhall receive them, becauſe we keep his commandments.* Theſe are admirable ſupports to hold up the hands to the Throne of grace, and to make us importunate in prayer, and confident, becauſe we know God hath poured forth his gracious good will and pleaſure into our hearts, and hath given us a mark he loves us, and beares us good will indeed. Why can we pray no better, our hands are weake and our knees feeble; there is no power in our ſupplications to the Almighty, the ſpirit of grace is departed from us; why the ſpirit of holineſs is gone; there is the reaſon of it, when people are looſe and do not mortifie their luſts, when they are not abundant in following God, in fearing God, and ſerving God, and obeying the commandments of God, they cannot have confidence at the Throne of grace.

Thirdly, Conſider this would be a great chearing and rejoycing in the *Motive* 3. evil day; whatſoever afflictions come upon us in this world, if we can carry

carry letters testimonial in our own conscience, that we do serve God with a pure conscience in this world; as *Paul* saith, 2 *Cor.* 1. 12. God knows what evil may befal us before we are a little older, what temptations may await us; what distresses and calamities may fall upon us; happy are we if we have the testimony of a good conscience, that we walk in the wayes of God, and fear him, and love those things that are beloved of God; if we love his children, his Ordinances, his glory, and are tender of it; a good conscience tender of the commandments of God and his wayes, it the best comfort a man can have in the world, setting aside his faith in God; and this is an evidence of his faith too: how can we tell what may be? may be the best of us may come to *Davids* pass; you know how he was put to it once in the time of his misery and affliction he was fain to look if he could see an honest life and conversation, whither he had pleased God: saith he, *I communed with my spirit, and made diligent search*, *Psal.* 77. 6. How have I pleased God, and followed God? what manner of life have I led? he ransacked all his life and conversation, and would be glad to see he had done the things pleasing to God; it would be more comfort then if all the Angels in heaven had spoken comfort; so temptations or afflictions may be upon us, that we would be glad to see signs and tokens of Gods favour in sanctifying our hearts, and making us to be obedient to his will, and tremble at his word; and if we cannot see these things, woe unto us, 1 *Tim.* 6. 19. *charge them that be rich in the world, that they be not high-minded*, &c. So we do not know what times may come, we had need lay a good foundation for comfort against the time to come, and charge rich men that they be rich in good works; charge all Christians, all that desire to find in the evil day, to be rich in good works, and abound in them, and lay up in store a good foundation against the time to come, that they may lay hold of eternal life.

Lastly, Consider that your want of obedience and good works is the cause of all Gods temporal judgements, why God doth stop the bottles of Heaven, and turns the Earth into dust, and parcheth our Corn; we see God hath begun the plague among us in the principal place of the Kingdom; wherefore is all this? see what the Prophet saith, *Jer.* 3. 3. *therefore have the showers been withholden, because you have been wicked; thou hast a whores forehead, and refusest to be ashamed*; thy carelessness and barrenness under the means of grace, thy impenitency and hardness of heart, these have caused the showers to be withholden, and have made God to deny the former and latter rain.

Doctrine. The Covenant of grace requires perfect works.

The second point is this, As the Covenant of grace requires works, so it requires perfect works he tells the Church of *Sardis* that he looks for works, and perfect works, but cannot find them; so that the second Covenant requires perfect works.

Objection.

But you will say, how can that be? *Paul* himself that was as forward a man, and had as perfect works as any man, yet he confesseth he was not perfect, *Phil.* 3. 12. so likewise here we know but in part, 1 *Cor.* 13. 10. perfection is not yet come; in the world to come it may come. *Heb.* 12. there we read of the spirits of just and perfect men; then men are made perfect, but they are not perfect in this life.

Answer.

I answer, 'tis true, therefore there is a double perfection. First, A perfection of degrees, to be perfectly perfect, and so no man can be perfect by any perfection inherent; indeed the Covenant of works requires this perfection, but the Covenant of grace doth not; indeed when we come to glory, there shall be this perfection, but not in this life; in this life the Lord only subdues our sins, but casts them not into the bottom of the Sea till the life to come; therefore this perfection cannot be looked for upon earth.

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Therefore secondly, There is another perfection, and that is a perfection by way of sincerity and uprightness. *Job* 1. 1. *was a perfect and upright man.* Now this perfection differs from the other five ways; the perfection God requires in the Gospel from that in the Law.

First, The Law stands upon performances, as well as the will and desire: and a man is not perfect, unless he perform all as well as desire to doe it; but now the perfection of the Gospel is without those performances; indeed a man labours for as many performances as he can, but it may be only by desires, *Rom.* 7. 18. *Paul* was perfect by Evangelical Perfection, he was upright before God, yet he could not reach performances; no, he had a will to be good, he did unfeignedly desire to be godly, and serve God in every thing unfeignedly, endeavouring after godly courses, yet could not attain to that which he did desire. So it was with *Nehemiah*, and all the good people of God, *Nehem.* 1. 11. *O Lord, I beseech thee let now thine ear be attentive to the prayers of thy servants who desire to fear thy name.* He could not say that he did perform it, but he did desire it; he could not say he did love, and obey God, and doe his will, but this he would say, he did desire to doe it, and unfeignedly desire it; as *Solomon* saith, *Prov.* 21. 21. *He that followeth after righteousness and mercy, findeth life.* He doth not say, he that reacheth it; he cannot reach it may be; but he that followeth after it shall have life: it is a sign that he hath the life of justification, and that he shall have the life of glory.

The difference between Legal and Evangelical Perfection.

Secondly, The perfection of the Law it stands upon quantities as well as upon qualities in truth; it is not satisfied though a man be never so truly holy and religious, unless man hath quantities, that is so much holy: but now the perfection of the Gospel, indeed he will have as much quantity in a man as can, but yet it will stand with truth, though a man hath not that quantity of humiliation and self-denial, and power against sin, yet if he have it in truth, he is Evangelically perfect in some measure, he is sincere and upright before God; as *Solomon* saith of his Father, 1 *Kings* 11. 6. *My Father had grace at mercy according as he walked before thee in truth.* He doth not say he walked before thee in legal perfection; he was perfectly righteous; but he was truly righteous; he was humble in truth; and holy in truth, and zealous in truth; he had none of all these things to the utmost, yet he walked before thee in truth: So *Josh.* 24. 14. *Fear the Lord, and serve him in sincerity and truth.* He doth not say, serve him as if you could doe every thing he commands, but doe it in truth and sincerity. Now sincerity is, when there is no commandement but a man sets himself to doe it; there is no sin but he labours to avoid it; and there is no right manner, but he sets himself to doe it in the right manner to his power; this is the perfection of the Gospel.

Thirdly, The perfection of the Law stands upon full measure; whether a man have power or no, that is nothing to the purpose; the law will have all holiness and righteousness, whether a man hath power or no; But now the perfection of the Gospel by way of sincerity, it looks at what measure God hath given and bestowed, and no more but what God hath given and enabled a man to doe: as you may see the Lord doth not require the gain of ten talents, where he gave but five, nor the gain of five when he gave but two; the widows two mites were accepted and taken for a good and larger gift, because she gave all that she had, *Luke* 21. 4. as the Apostle speaks, 2 *Cor.* 8. 12. *If there be first a willing mind, it is accepted according to that a man hath, and not according to that a man hath not.* The law will have perfection whether a man hath power or no, or else it will damn a man; but in the Gospel a man may say as *Peter* to the lame man, *Silver and gold have I none, but such as I have, that give I thee.* Lord, such a memory,

many, and such parts and gifts have I not; but such as I have, that give I thee; according to that measure of knowledge I have, according to that grace I have, I will give it thee: If a man can say thus, he is accepted, not according to that he hath not, but according to that he hath; as it was in the law of *Moses*, Levit. 6. 7. *A trespasse offering should be a lamb or a kid, but if a man were not able to give that, then two turtle doves, or two young pigeons*; If he be not able to give that, he may give two or three handfuls of flowre, Levit. 5. 11. So Levit. 14. 30. *Let him give according as he is able, he shall be accepted according to that.* This is the perfection of the Gospel, according to the help and assistance God gives a man, and according to the means God affords a man, it shall be accepted.

Fourthly, The perfection of the law admits of no failings; if a man fall, no matter though it be out of infirmity, the law condemns him, the law requires perfection without failings; but the perfection of the Gospel by way of sincerity admits of failings; as the best gold hath his allowance, so it is with a true Christian; he may be sincere and upright though he hath a thousand failings; as it is said of *David*, 1 *King.* 15. 5. *He did that which was right in the eyes of the Lord in all things, but only in the matter of Uriah.* That indeed would not stand with sincerity, his sincerity was not in a sweven then that could not stand with sincerity; if he had gone on to sin in that matter, he could not have been sincere; but in all other things he did that which was right in the eyes of the Lord. You may see he had a thousand failings, yet saith the Text, they all stood with sincerity, he numbred the people, and God was mightily angry with him, and you know how unjust he was in the matter of *Zoah* and *Bathsheeth*; you know how he told a lye to *Abimelech*, and was the occasion of the death of the Priests of the Lord; you know how he committed adultery himself, and he had horrible disorders in his family, and had lost the power of command over his children; were not these horrible failings, and what a company of Wives and Concubines had he? yet all these stood with sincerity, because they were either done out of ignorance, or want of due consideration sometimes, or through humane frailty and infirmity, or through violence of temptation, contrary to his constant course and intendment and purpose; they might all stand with sincerity and an upright heart according to the perfection of the Gospel.

Fifthly, The perfection of the Law makes nothing of repentance; if you break the commandements of God, if you shed tears of blood, and repent your heart out, what cares the law? the law will have perfect obedience, or else to hell you shall. But now in the perfection of the Gospel, repentance is a great matter; nay, if a man be never so vile and wretched, if yet he humble himself before God, and be unfeignedly sorry for sinning against God, this is a great matter; this man is an upright man, that is unfeignedly humbled and abased before God; *The sacrifice of God is a broken heart, a broken and contrite heart thou shalt not despise.* This is the voyce of the Gospel. So Ezek. 18. 21. *If the wicked will turn from all his sins, and do that which is lawful and right*, he shall surely live, he shall not die. As it is, Ps. 25. 17, 18. *He holds a plain way, and if any said I have sinned, he will forgive me, he suffers me not to go down into the pit.* In the Gospel a man is an upright man, if he come before the throne of grace with shame and confusion of face for all his sins, with unfeigned sorrow that he hath broken Gods Covenant; if he hath never so many failings, if he set himself to please God, and when he falls, he repents, and humbles himself before God, this man hath the perfection of the Gospel. Thus we see the meaning of the words, *Perfect before God.*

Doctrine. Every man ought to labour for perfection.

The point of Doctrine is this, That every man is to labour to be perfect,

that is the thing that God will require, and enquire after at the laſt day, whether we be upright. You ſee this, 1 *Cor.* 5. 7, 8. and ſo likewiſe in other places of Scripture.

The firſt Reaſon is from the nature of God, with whom we have to doe, he is upright; therefore it concerns us to labour to be like him; he himſelfe is an upright God, and there is no unrighteouſneſs in him, his wayes are perfect, and his judgments are truth; therefore if a man be not perfect, he cannot be like him. *Mat.* 5. 48. *Be perfect as your heavenly Father is perfect.* we know his ſpirit is the ſpirit of truth, himſelfe is the God of truth, his Son is the way, the truth, and the life, he is the faithful witneſs; and as God is upright, ſo he looks that his ſervants ſhould ſhew what Maſter they ſerve, that they may make it appear that their Maſter is an upright Maſter, *Pſalm* 92. *ult.* to ſhew forth that the Lord is upright; This is our duty; God is upright, and Chriſt is upright; and therefore we ſhould follow his ſteps, 1 *Pet.* 2. 21, 22. *Reaſon* 1.

Secondly, God hath commanded us to be ſincere; though he remit from the firſt Covenant of abſolute and perfect righteouſneſs and holineſs without ſin, ye he will have his people truly fearing him, and hating ſin, univerſal in obedience, that they ſhall be from the bottome of their hearts followers of him; therefore this ſtung *David* to the heart when he committed ſin: O thought he, *Thou deſireſt truth in the inward parts*, Pſal. 51. 6. As who ſhould ſay, thou lookeſt into the heart, thou requireſt truth of thy ſervants; O what a falſe heart have I had in this buſineſſe! God hath many hypocrites in this world, ſuch as they are; but God cares for none, but ſuch as deale faithfully in his Covenant; as Chriſt ſpeaks, *John* 4. 24.

Thirdly, God knows our hearts; therefore though we ſerve him, and do duties to him; though we call upon his name, hear his Word, come to his Table, obſerve his Sabbaths, keep his Ordinances; yet if we doe not doe theſe things in truth, his eyes are ever upon our boſomes, he caſts his eyes upon the ſecrets of men; if our hearts be rotten, and proud, and vaine, and looſe, and filthy; if our hearts be not of a right frame, all is nothing; if there be any way of wickedneſſe in us, if there be any ſecret ſins, or curſed corruptions that we favour our ſelves in; if there be any falſe way we ſecretly haunt, the Lord ſhall ſearch it out, for the knowes the ſecrets of our hearts; therefore it becomes us to be upright; as he ſaith of *Ephraim*, *Hoſ.* 5. 3. *I know Ephraim, he is not hid from us.* So if we preach never ſo zealouſly, and doe not according to our preaching, the Lord knows it; ſo if we hear never ſo zealouſly, and doe not practice what we hear, he knows it; therefore it concerns us to be upright.

Fourthly, Becauſe the Lord will let down the Covenant no lower. Now God hath been pleaſed to moderate the firſt Covenant, which it was impoſſible for us to keep, and hath brought it down to the Covenant of faith, to believe, and to be ſincere in all our wayes; this God requires, and will let it down no lower. *Iſa.* 63. 8. the Lord ſaith there, *Surely they are my people, children that will not lye; and ſo he was their Saviour.* So he requires his people ſhould be children that ſhould not lye, and be baſe-hearted, and deal deceitfully and crookedly in his Covenant; he was their Saviour, ſo they would be children that would not lye. So *Eph.* 6. 24. *Grace be with all them that love Chriſt in ſincerity.* There is no man is under the Covenant of grace, unleſſe he be ſincere in all the will of God in Jeſus Chriſt: There are two things the Covenant of grace gives; the one is the forgiveneſſe of ſins, the other is a ſincere heart; if a man hath not theſe two, he is yet in his ſins; as we may ſee, *Pſal.* 32. 2. *Bleſſed is the man*, &c.

Fifthly, The Examples of all the Saints in all Ages; all the people of

God that ever were upright, to begin with *Noah*, *Gen.* 6.9. The text ſaith, *he was a juſt and perfect man in his generation.* You know it was in a corrupt time, all the Earth had corrupted their wayes; no queſtion a man that was religious in thoſe dayes, he could not chuſe but be ſcorned and derided; but what cared he? he would be a juſt man, and was perfect in his generation; though it were a deviliſh generation, yet he was an upright man, and would not doe as the world did, but he would draw near to God, and walk with him from day to day. So it is ſaid of *Job*, *Job* 1.2. *That he was an upright and perfect man*; though *Job* lived in a blind corner out of the Church, and ſetting aſide 304, generally the whole Countrey were Heathens and Pagans, and he was as an Owl in the Deſart; yet he would not doe as the world did, but keep himſelf to God. So *Luke* 1.6. Zachary *and* Elizabeth *were both righteous before God, &c.* You know the times were then very bad, and all the devotion that went for currant, was nothing but to be zealous of humane inventions and traditions, and worſhipping God after the imaginations of men; this was the holineſs of the world, yet the Text ſaith this man and his wife would be righteous before God, and walked in all the Ordinances of God blameleſs; not in the Ordinances of the Scribes and Phariſees, but they were righteous before God, and walked in all the Ordinances of God blameleſs.

Uſe 1. *Reproof.*

Then this may ſerve to reprove theſe dayes, and times, and places of ours where we live; where are hardly any upright people? we may ſay of them as the Prophet *Micah* ſaid of his time, *Micah* 7. 2. *The good man is periſhed off the earth.* As who ſhould ſay, we had a great company of godly and holy people, religious Miniſters, painful in their places, and abundance of private Chriſtians, faithful before the Lord; but now there is hardly an upright man; there are ſo many drunkards and adulterers, ſo many unclean perſons, ſo many covetous; there are ſo many mockers, and enemies to ſincerity, ſo many complementers with God, ſo many ignorant, nay willingly ignorant, though they live under the means of knowledge, ſo many that have a form of godlineſſe, but deny the power thereof, ſo many that are come to the birth, but have no ſtrength to bring forth, they will never come to be godly indeed; there are ſo many that are dead-hearted, and never were quickned by Jeſus Chriſt, nor endued with the life of the ſpirit of grace, that we may ſay as *Solomon* ſaith, *A faithful man who can finde?* Prov. 20.6. Many fathers we have among us, but a faithful father who ſhall finde, that doth diſcharge his duty towards his children? many Maſters we may finde; but who carries himſelf towards his ſervants as he ought to doe? ſo we have many in place of Authority, that might ſtand for God, and hinder ſin, and doe ſome good in their places; but a faithful man who ſhall finde, but here one, and there one, rare birds, and they are the offſcouring of the world, and are hated; and mocked and perſecuted: ſo we have a great many that have gotten a great deal of light, God hath awakened their conſciences, and made them ſee their miſerable condition, but a faithful man that doth diſcharge a good conſcience in that place wherein he is, that carries himſelf uprightly under the means of grace, under the Word, under the preaching of it, under Gods Ordinances, ſuch a man where ſhall we finde? as *David* ſaith, *Pſalm* 12.1. *Help Lord, &c.* He had occaſion, through the perſecution of *Saul*, to travel thorough the moſt of the Towns of *Iſrael*, and all were ſo looſe and licentious, and carnall, and worldly, and ſerving the times, and pleaſing and humouring the Court; he ſaw the Countrey ſo empty of goodneſs, that he prayeth *Help Lord, &c.* and as the Lord ſaith, *Iſa.* 1.21. *How is the faithful City become an Harlot? &c.* So we may ſay, How is the faithful City become an harlot? a faithful Town, that hath had the Word ſincerely taught, that hath had ma-

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in walking ſincerely in obedience according to the Word in ſome meaſure, and hath ſet up the power of the Word in their Families; but what is become of them? there was judgement and righteouſneſſe; but now where is it? there was truth, and truth could have abode, but now it can have no admittance: But how may we complain that our faithful Countrey is become an harlot? I doe not ſpeak of *Papiſts*, and *Turks*, and *Pagans*, but of the Church of God; the faithful are diminiſhed from among the ſons of men.

Secondly, This may ſerve to humble the beſt of all Gods children, it may ſerve to aſhame us before God, to think what a deal of corruption is in our hearts; if *David* might complain of himſelf, how much more may we? *Lord*, ſaith he, *thou doſt require truth in the inward parts*, Pſal. 51. 6. As who ſhould ſay, Lord how far am I from it? who would ever have thought that *Davids* heart ſhould ſo play faſt and looſe, that ever he ſhould ſo abuſe *Uriah* his faithful ſervant, that ever he ſhould ſo abuſe *Bathſheba* that good woman, and bring her to ſin? If *David* himſelf may thus complain, how much more may we complain and loath our ſelves for the deal of rottenneſs that is in our hearts! O what windings and fetches are there! *Augu.* himſelf ſaith, I can hardly tell when to believe my own heart; ſo I ſay, what a company of windings, and turnings, and tricks, and ſtarting-holes are there in the hearts of Gods people? ſometimes we are ready to think we have the good we have not; and what evaſions have we to put off any good duty, if we have not a minde to doe it? what put offs, what tricks will'p our neck out of the collar if we doe not like it? what a company of ſcalts are in the heart? So what a company of ſlights to doe evil? ſuch a company of blindings, and beſottings, and carnal reaſons; and fooliſh arguments, as if we did well in doing it, whereas it is but the falſeneſs of our hearts? As Mr. *Hearn* ſaith, It is better for a man to be delivered up to the Devil, then to his own heart. We read of a man delivered up to Satan, as *Paul* ſaith, and yet we read that that man was brought home again; but we never read of any man brought home that was delivered up to the corruptions of his own heart; therefore if God hath made us ſee the falſeneſſe of our own hearts, and made us humble our ſelves before him for it, and made us to endeavour more and more after ſincerity; what a mercy of God is this? but the people of God have cauſe to complain of the falſeneſs of their hearts. *Uſe 2. Humility.*

Thirdly, Is it ſo that we muſt be upright, then let this ſerve to exhort us that we would be upright more and more; for this is that which the Lord doth look for and eſpecially look for: What though we ſhould do things never ſo good for the matter, yet if we do them not with an upright heart, all is nothing, though the children of *Judah* faſted and that for 70. years together, four times in a year they ſought the Lord extraordinarily, yet becauſe they did not ſeek him thoroughly, he did not count it ſincerely done, *Zach.* 7. 4, 5. As who ſhould ſay, *You did not faſt unto me.* Doubtleſs they themſelves thought they were very religious; what not only to doe the duties of religion, but to doe extraordinary duties, no queſtion they thought this was very much; yet every one were caſt off, becauſe their hearts were not upright before him. *Amaziah*, the Text ſaith, *did thoſe things that were good in the eyes of the Lord*; yet the Text makes this exception againſt him, *that it was not with an upright heart*, 2 Chron. 25. 2.

Conſider firſt, That God delights only in an upright heart. *Prov.* 11. 20. *They that are of a froward heart are an abomination to the Lord; but thoſe that are upright in their wayes are his delight.* Upright Prayer, and upright hearing of the Word, and upright Preaching of it, upright walking in a mans Family, an upright carriage in a mans converſation, when a man carries him-

himſelf uprightly in all his wayes, this man is a delight to God, as he ſaith, *Iſa.66.2. I can look over heaven and earth, but at him will I look that trembleth at my Word.* The prayer of the upright is his delight, *Prov.* 15. 8. When a man can make faithful pleas to the throne of grace for mercy, faithful pleas that God would pardon him, faithful pleas that God would enable him, and accept him, and he doth not make theſe pleas falſly, but his own heart can ſay, there is no ſin, but he ſets himſelfe againſt it, and there is no commandement but he ſets himſelf to obey it; but the ſacrifice of the wicked is an abomination to him, he cannot abide it; let them pray a thouſand prayers, God abhors their prayers, if they have not upright hearts. So 1 *Chron.* 29. 17. ſee what *David* ſaith; as who ſhould ſay, *Lord, thou haſt pleaſure in uprightneſs*; and then certainly thou haſt ſome pleaſure in me.; *for with an upright heart, and in the ſincerity of my ſoule have I ſought thee.* Now on the contrary, if a man be not upright before God, if a man have a looſe converſation, and he be not ſincere, the Lord abhors that man.

Secondly, Conſider that this is the totall ſumme of all that God requires in the Covenant of grace, that they ſhould be upright and faithful in his Covenant; as when he made his Covenant with *Abraham*, *Gen.*17.1. he ſaith, *Walk before me, and be upright.* This is that God requires, *and he would be an Almighty God unto him, and bleſs him, and do him good to all generations.* 1 *Sam.* 12.24. It is the ſaying of *Samuel* to the people, *Only fear the Lord, and walk before him with an upright heart.* As who ſhould ſay, this is the onely thing, and God requires no more; if God had required more, he might lawfully have done it; if he had required the fulfilling of the Law to the utmoſt rigour, he might have done it; but this is the onely thing that God doth ſtand upon, that we ſhould be upright before him; he doth not look that we ſhould be Angels upon earth, but that we ſhould be ſincere, and not go a whoring from him wittingly and willingly.

Thirdly, Conſider, The leaſt faith, the leaſt grace and goodneſs, if it be with uprightneſs, is better then all the goodly performances of the whole world; God liked more of the poor womans two mites, then of all the abundance that the Scribes and Phariſees caſt into the Treaſury; *And he that gives a cup of cold water to a Prophet, in the name of a Prophet, ſhall not loſe his reward*: Therefore you ſhall ſee many poore beggarly things, over thoſe things that other men have done, have been accepted; whereas the building of Hoſpitals and Colledges have been rejected; though a man have but a little knowledge, as many of the Martyrs hardly knew how many Sacraments there were; yet having uprightneſs, died at ſtake; ſo if a man have but a little faith with ſincerity, it ſhall paſs, when a thouſand preſumptuous fools ſhall goe to hell.

Fourthly, Conſider, God will wink at manifold and grievous faults, ſo there be ſincerity and uprightneſs. *Aſa* his faults were horrible faults, 1 *Kings* 15.14. yet his heart was perfect: What a company of faults had he? what an horrible failing was this that he ſhould caſt the very Prophet of God into priſon that reproved him? Now God anſwers, he had his failings, and horrible ones; yet he was a good man, for his heart was upright before me. *Aſa* was not himſelfe in that buſineſſe; *Aſa* was not *Aſa* then; his heart was upright with the Lord. So good *Jehoſaphat*, a man that was grievouſly beſmeared with corruptions and infirmities, and thoſe no ſmall ones; how fearfully did he marry his daughters into a moſt devilliſh Family, as if he had no fear of God before his eyes? he married them to the houſe of *Ahab*, and another time he helped the enemies of the Lord, and loved them that hated the Lord; I know not how he was hooked in to joyn with *Ahab*, and goe up to *Ramoth-Gilead*; and when he had done this, and had humbled himſelfe for this, he did it again, 2 *Kings* 3.7. And the Re-

formation

formation he wrought was not thorough, as it ought to have been; yet saith the Text, 2 Chron. 19.3. *There are good things in thee*, because he was upright, the Lord was pleased to accept him; nay, I will tell you more, look upon the people at the Passover in the dayes of *Hezekiah*, when a company of people came to *Jerusalem* to keep the Passover, and came horribly unprepared? the Text saith, they were not prepared according to the law of *Moses*, which was a grievous thing, yet the Text saith, the Lord heard the prayers of *Hezekiah* for them, because they prepared their hearts to seek the Lord; they did endeavour to prepare, and be ashamed for their failings and want of preparation; now on the other side, what goodly men doth God reject, not being upright and sincere? in *Jehu*, what a glorious thing was he? I warrant all the good people of *Judah* and *Israel* blessed God that ever he came upon the throne, what to root out *Baal*, and to destroy all the Idolatrous Priests, and to be zealous in it? *come and see my zeal for the Lord*; these were admirable things; yet the Lord doth discharge him, and would have none of him, because he was not upright. Look upon the Scribes and Pharisees, the honestest men, and mirrours of their times, that was a Proverb in *Israel*, that if but two men in the world should go to Heaven, the one should be a Scribe, and the other Pharisee; they were thought to be the holiest men in the world; yet when the Lord saw this was not with an upright heart, he denounceth woe upon woe against them.

Fifthly, Consider, That if we be upright, it will help us to profit by all Gods Ordinances; take the preaching of the word; *Micah* 2.7. the Prophet brings in the Lord speaking thus, that the word shall do such people good; is there any man in the world that walks uprightly, that my word doth not do good unto, that it doth not comfort his heart, and quicken his soul to obedience? is it not a light unto his feet, and a Lanthorne to his paths; so that an upright man, when he comes to the Ordinances of God, he shall be the better for it; when he goes to prayer, he shall be the better for it; when he comes to the Sacrament, he shall be the better for it; all the Ordinances of God shall do him good; whereas if a man have a false heart, the word hardens him, prayer deads him? if he come to the Sacrament, it is not for the better, but for the worse; if he be reproved for his sins, if he have not a sincere heart, he is so much the worse, it will do him no good, it will make his heart rise up against those that reprove him, and hardens his heart so much the more.

Sixthly, Consider that if we be upright, what a deal of comfort this will be to our hearts; there is no comfort in the world comparable to the comfort of one that hath walked uprightly; as *Hezekiah* when he had received the sentence of death, what did comfort him? did all his wealth, and greatness and renown comfort him? no, *but remember Lord how I have walked before thee with an upright heart*; marke what he saith, he doth not say, Remember Lord how I have reformed the Church, and purged the Temple, and thrown out all the abominations in the Land, and purified the Passover, and set the Ordinances of God in his house in due order; no, none of all these comforted his heart, but looke what he did he did with an upright heart, as who should say, I might have done all these things, but if it had not been with an upright heart, it had been nothing; that which I did I did from my heart, with a fear of thy command; I sought thee in it, and no by-ends; all my care was to approve my self before thee; now Lord, remember this; remember the infinite goodnesse and promises that thou hast made to those that are upright before thee. Nay, if thou hast an upright heart, whatsoever troubles come upon the earth, or upon thine own soul, if thou be cast into prison, or made to flie from one Country to another, I tell thee, in the midst of all thy afflictions and troubles, if thou hast

that an upright heart, thou shalt have peace and comfort, Psal. 97. 11. In the midst of darkness, in the midst of afflictions there is some light, some comfort, some hold, some comfort for the righteous; on the other side, if a man be not upright, what a woeful case is this man in? nay, though a man be upright, yet if he doe not apprehend himselfe to be so, what a lamentable case is he in? he can have no comfort; all the skilled Physicians in *Gilead* can hardly fasten comfort upon that man; tell him of all his reformations and prayers, and good duties he hath performed: O saith he, all this is but hypocrisie, I am so dead and dull, God hath not all my heart; tell him of his good desires and purposes, and endeavours, he is afraid he is not righte; tell him of Gods promises to pardon him, he saith, I am not sincere, I am not upright.

Lastly, If we be upright, we shall be blessed our selves, and not only our selves but our very posterity shall be blessed: as the Prophet *David* saith, *Psalm.* 112. *His seed shall be mighty upon the earth*: he speaketh of the upright, not only himselfe shall be blessed, but he layeth up a blessing for the generation that shall come out of his loins; so *Prov.* 20. 7. *his very children are blessed after him*; if thou serve thy selfe to serve God uprightly with all thy heart though thou canst not leave thy children any great outward matters, yet thou shalt leave them a blessing from Heaven; thy children shall fare the better for it; if we would know what shall become of our children, and would faine provide for them, let us be upright, and that is the way to lay up a blessing in store for our children: now on the other side, if a man be not upright, he is so farre from treasuring up mercy for his children, that he rather treasures up wrath both for them and his own soule; nay, though a man hath been never such a convert to outward appearance, never so throughly reformed, that all the Country admires at it; as it was the case of *Simon Magus*, he was a Conjurer, yet this man was converted very much to see too, he was wonderfully reformed, and gave over his Conjuring, and embraced the Gospell, and would follow the Saints, and joyned himselfe to *Peter*, and to *Philip* also, when he came to Town; yet having not an upright heart, the Text saith, he had no Lot nor portion in Jesus Christ, nor in the Covenant of grace and mercy, but was in the gall of bitternesse, and in the bond of iniquity.

Use 4. The fourth Use is for examination, To examine our selves whether we be upright or no; and this is a very necessary Use, because those that are not sincere, are most subject to think they are sincere; and they that are sincere indeed, are most afraid they are not sincere.

Signes of uprightnesse. Therefore first, Consider, A sincere man is universall in regard of all the commandements of God, he doth fit himself in all his wayes, to obey God in all his statutes; as we may see, *Psal.* 119. 6. This is an upright man, that hath respect to all Gods commandements; but a false-hearted man, may be he will do something, he will pick and choose, and take what he likes of the commandments of God; some things he will doe, others he will not doe; he cannot be gotten to stoop to all Gods holy will, he will never yield to that; may be he will not commit adultery, but then he will drink horribly; may be he will not sweare, but then he will lye; if he be good in one thing, he will not be good in another; if he be diligent in his particular calling, he will be negligent in his generall calling; he will not be holy and strict, and one that doth walk in Gods holy Lawes in true upright man doth not deal with the commandements of God as the swine doth with the pease-cods, that will squeeze them, and then leave the husk; but an upright man digests all the commandments of God.

Secondly, An upright man, he is universall in all graces, he is a man of all graces, for why is God said to be the God of all grace? but in respect

that

that his people have all graces in them, and he is the Author of all; 2 *Cor.* 8. 7. the Apoſtle ſaith, *therefore as you abound in every grace, &c.* As who ſhould ſay, if you be ſincere, for ſo it is in the next *verſe*, &c. you do not ſhew your ſelves to be ſincere in your love to God and his Church, unleſs you abound in this grace and that grace, and all the graces of Gods holy ſpirit; ſo that a man muſt have all graces that is upright; there muſt be none wanting; he muſt have the whole image of God, he muſt have the whole new cloathing, he muſt be a new creature, he muſt be endued with all the cluſter of graces, *Eph.* 5. 9. And as the Apoſtle ſpeaks, 2 *Pet.* 1. 5, 6, 7. you may ſee there how all graces are concatenated and linked together, that if a man have one he muſt have all; ſuppoſe a man ſhould have faith, if he ſhould not adde to his faith vertue, what would his faith do him good? he is never the nearer, his faith cannot ſave him, he muſt adde to it vertue; and when a man hath faith, if he have not knowledge, what is zeal without knowledge? the Apoſtle preacheth the doctrine of reprobation againſt the Jews for their zeal, when they had not knowledge; a man cannot be really vertuous, unleſs he hath knowledge, and doth it with wiſedom and diſcretion; now if a man had faith, and all other vertues, and were not temperate, he were a very beaſt; and if a man had all theſe, and had not patience, a man cannot poſſeſs his ſoul; though a man hath faith, yet without patience he cannot inherit the promiſes; ſo that you ſee an upright man is one that hath all graces; ſo that a man that hath not all the graces of Gods ſpirit, if he want one, he hath never a one of them; and thus it is with every man that is not right, though he may have admirable qualities and endowments of Gods bleſſed ſpirit, yet if he have not all, he is not upright; but now an upright man hath all the graces of Gods ſpirit; 'tis true, ſome of Gods children are more eminent in one grace, and ſome in another, but every child of God hath all the graces of Gods ſpirit; if a man want one, he cannot have another.

Thirdly, An upright man is univerſal in regard of place, he is not onely good among good company, but good alſo among bad company; he is good out of the Church, as well as in the Church; and good at home, as well as in the ſtreets, among ſuch and ſuch; he is good abroad, as well as in his own Town; as you may ſee, *Pſalm* 16. 8. *I have alwayes ſet God before mine eyes*; an upright man whereſoever he is, he ſets God before his eyes, that he may not provoke him, nor offend him; *The upright dwell in his preſence*, *Pſalm* 140. 13. you wil ſay, may be they goe an hundred miles off, but whereſoever they go they dwell in his preſence, and this makes him good in all places, now a rotten-hearted man, may be he will be good in the Church, but leaves his Religion at the Church doore; may be he will be good abroad, but he will neglect his own family; or if he be honeſt and well ordered while he is in his own Pariſh, yet let him go abroad afar off into another Town where no body knows him, may be there he will flie out; you ſhall ſee many a profeſſor, that joyns himſelf to the people of God at home, and will be drunk abroad; theſe are falſe and unſound hearts, that are not good in all places; if they be godly openly, they are not ſo ſecretly; thus it is with wicked and ungodly men, if they come among good people, they will not for ſhame drinke nor ſwill nor ſwear, nor ſpeake againſt goodneſs; but if they be among wicked people, they will ſide with them, and may be gird at the Saints of God, and give them back blows; juſt as it is with water, put it into a Tub, it will have the ſhape of a Tub; put it into a Beaker, it will have the ſhape of a Beaker; it ſtill faſhions it ſelf according to the veſſel into which it is put; but an upright man is like a ſolid thing that keeps its own figure, he is the ſame in all places.

Fourthly, An upright man is univerſal in regard of time, he is good at

all times, *Pſal.* 106. 3. *Bleſſed is he that keeps judgement and righteouſneſs at all times*; not as though a childe of God may not fall fearfully many times, but it is againſt the abſolute bent of his heart, and care and ſtudy of his ſoul; a Divine ſets it out by a ſpring between a couple of hills, it will alwayes run, it will either run thorough thoſe lets that ſtop it, or elſe it will run over thoſe lets; it cannot ceaſe running if it be a living ſpring; ſo a godly ſincere heart is good at all times; now an unſound Chriſtian, that never had the true grace of life in his heart, he will not be good at all times, he will be good by fits and turns; when he is ſmitten at a Sermon, when he is under the rod, under a croſs, then he will fall foul with his ſins, and when conſcience is up, then he will be good; as a Windmill goeth as long as the wind fills the ſailes; but if the wind be down, the griſt may lie long enough till the wind blow again; but a true Chriſtian is like a good boate-man, if the wind blow he may go the better, but if the wind be down he will goe too, nay, he will labour ſo much the more; he will go though it be againſt wind and tide; ſo it is with an upright man, he is good at all times, not only when he is well, but alſo when he is ſick; he is good in proſperity, and good in adverſity; good when his conſcience is up, and good when his conſcience is not ſo ſtirring; though he wants ſome helps, and drives ſo much the more heavily, yet he ſtrives and will be good; but an ungodly heart, may be he may be good ſometimes, but it will not hold; as it is ſaid of *Sigiſmund* the Emperour, when he was ſick, then he would be good and godly, and thought of repentance, and ſent for a Confeſſor, and would repent, and asked him Have I not repented? yes ſaith he, if it hold; but a wicked mans repentance will not hold; let God but pluck out the arrow, he will return to his old byas again, and he is never the nearer, nay, may be he is worſe then he was before.

Fifthly, An upright man is univerſal in regard of parts; as Chriſt ſpeaks of his Spouſe, *Thou art all fair my love*, *Cant.* 4. 7. She was all fair in all parts, and there was no ſpot in her; he doth not deny but there was failings and weakneſſes, but no ſuch foul ſpots as upon wicked men; ſo a godly man is all fair; his underſtanding that is teachable, and made to ſavour of the truth, and capable to be guided and informed by the ſpirit of God; you know there is rebellion in the underſtandings of men, carnal reaſons, and ſtrong holds, and haughty and proud principles of reaſoning; if they are convinced of a ſin, they will not leave it, they have reaſonings for that ſin; and if they have never ſuch convictions for a duty, there is rebellion in the underſtanding to put off this; but an upright heart, his underſtanding is good in ſome meaſure, he is unfeignedly willing to be inſtructed of God; whatſoever courſe he takes, tell him out of the word of God that it is not good, though his life depends upon it, it ſhall goe, he dares not ſtand out againſt God; but a wicked heart hath not a teachable underſtanding, it is ſtill under its ſtubbornneſs and ſtoutneſs, and reaſoning againſt God; and things he doth not like, he will not ſee; when there is any ſin he would not leave, or any duty he would not doe, as Chriſt ſaith, *Mat.* 13. 15. he ſhuts his eyes, and will not ſee. What wicked man that lives under the Goſpel of God, but may ſee his courſes are naught, but he will not ſee it? how many ſins do ungodly men keep? there is light enough, and reaſon enough againſt their ſinnes, but they have ſturdy mindes, and will not be convinced of it.

Again, An upright man his heart is converted and made godly, his will is made pliable to be led by God, and guided by Gods bleſſed ſpirit: the ſtone is taken out of it; there may be much hardneſs, but the ſtone is gone, the heart of ſtone is gone, and he hath an heart of fleſh given unto him, to be ſenſible of God, and ſenſible of his word, and ſenſible of the light that ſhines in his face;

and

and his heart being converted, he is moved by an inward principle, and ſo moves the more willingly, and the more freely; as *David* ſaith, 1 *Chron.* 28. 9. *He hath a willing heart.* But now a carnal heart, and a heart that is not turned to God, the ſtone is not taken out, a man rebels to this day; if he be moved to goodneſſe, it is not by an inward principle, but by education or goodneſſe of nature; or by the ſtings of conſcience that overpower his heart; or by reaſon of a great light that breaks in and overawes his heart: Therefore a naughty heart, be he never ſo good and faircarriaged, may be his conſcience ſometimes makes him forbear more then he would, and makes him doe more good then he would; but a godly heart is willing to doe what good he can, nay he would doe more good then he can doe, nay he never can doe ſo much as he would, he is aſhamed of all his works; look what he doth, he doth it with a willing heart.

Again, A godly heart is good in his memory, as *David* ſaith, *Pſalm* 119. 16. *I will never forget thy precepts.* His memory is turned to good things, and made to remember good things; he hideth the word of God in his heart, that he may not ſin againſt him: But a carnal heart forgets to be good, and zealous, and pleaſe God, and obey God; his memory is not waſhed and ſanctified in any meaſure.

Again, A good man is good in his thoughts; he doth not onely purge the outſide of the platter, but the inſide alſo; he labours to have his thoughts ſet upon things above; he labours that vain thoughts may not lodge in him; nay his main care is within doors, in his own boſome, to have his thoughts upright towards God.

So again, he is good in his affections, he doth hunger and thirſt after righteouſneſs, he doth deſire the things that are moſt excellent, he doth delight in God and his preſence; he mourns for his ſins, and mourns that he can mourn no more; he hath all his affections in ſome meaſure rightly ſeated and qualified; he is good all over, as the Apoſtle *Paul* ſaith, 1 *Theſ.* 5. 23. *The God of peace ſanctifie you throughout.* As who ſhould ſay, This is ſincerity, and I pray God give it you, that you may not deceive your own ſouls, but that your whole ſpirit and body, and ſoule, and whole man may be true in the eyes of the Lord: But now a carnal heart is not thus; though he be like a whited Sepulchre, he doth ſeem outwardly to be a good man, and a man cannot check him; if a man ſhould ſay, ſuch a one is rotten, he ſhould be thought to be cenſorious and uncharitable; yet in his inward parts he is naught; if a man be not upright, he doth not look to his thoughts, but can let them be vaine and unfruitfull, and can let his affections run at randome; he is not affected with God, he doth not mourn for his ſins, he doth not delight in good things, his affections are not ſet upon things that are above.

Sixthly, An upright man is univerſal in regard of caſes and conditions, if he be under any kinde of temptation whatſoever, as we may ſee, *James* 1. 12. It is nothing for a man to be godly, and meek, and patient, and vertuous, when he is not tempted; the Devil himſelfe is good when he is pleaſed, as we ſay: This is godlineſſe and uprightneſſe, when a man reſiſts temptations, when a man doth watch and pray, and is careful that he may not enter into temptations; when a man is careful of all the objects, and beginnings, and occaſions of ſin; when a man fights againſt the temptations of the fleſh, and warres againſt the ſuggeſtions of Satan, and puts on all the armour of God, to withſtand the fiery darts of the Devil; though he be tempted to be proud, and wrathful, and impatient, yet he will not; 'tis true, now and then he may be overcome againſt his principles, and care, and labour, but that is as a dagger to his heart. This is his courſe

and practiſe to fight againſt temptations: nay take him in the deſperateſt caſes, yet a godly man is ſincere; take him when he is moſt afraid that he is not ſincere, when he cries out, how daſtardly am I for God? how dead in good duties? how full of unbelief? what a vile heart have I? how filthy and untoward? take him in theſe deſperate fits, he is not without ſincerity; and in this caſe he doth one of theſe two things; either he walks according to the meaſure of grace given unto him, or elſe according to the condition wherein he is; 'tis true, the conditions Gods people are in, are ſometimes better, and ſometimes worſe; ſometimes horrible diſtempers are up, and ſometimes they are down; but when they are never ſo up, he doth as a man in that caſe may doe; as a man when he is bound hand and foot, what can he doe? if he rowle himſelfe upon the ground, that is all he can doe; and this he will doe, as you may ſee what *David* ſaith, *Pſalm* 119. 40. It ſeems he felt himſelf marvellouſly dead, and dull, and wonderfully inobedient, and he could not get hold of Gods commandements to doe them as he ought; yet he rowls himſelfe, and thruſts himſelfe forward to doe them; he longed for Gods commandements, he longed for the ſpirit of grace to aſſiſt him and quicken his heart. Now a naughty heart is not good in all caſes; nay there are but a few caſes wherein he is good at all.

Again, Take an upright man in the loweſt ebb, he doth queſtion his ſincerity, and he cannot quiet himſelfe, becauſe he thinks he hath it not; but this is certain, a man that hath moſt ſincerity, doth moſt ſuſpect the want of it; that man is moſt eager, and moſt queſtions himſelfe; as *David*, was not he an upright man? yet no man did ſuſpect himſelfe more, *Pſalm* 119. 80. as who ſhould ſay, Lord I am afraid I ſhall be aſhamed in the end, I am afraid my heart is not ſound towards thee; and directly ſometimes, I am horribly afraid I ſhall be confounded in the end: Now good Lord let me be ſound in thy ſtatutes, that I may not be confounded. So it was with Chriſts Diſciples, when he ſaid one of them ſhould betray him; though eleven of his Diſciples were privy to themſelves that they had not the leaſt thought to betray him, yet eleven of the Diſciples did ſuſpect themſelves, I may be the man that he means; though they were privy to themſelves for the preſent they had no ſuch thought, nay it was againſt the love and principles they had in them; they did love him, and fear him, and believe in him to be the Saviour of the world, and they durſt not doe it, yet they ſuſpected themſelves, *Maſter, is it I*? As who ſhould ſay, I have a baſe corrupt heart, and it may be I for all the goodneſſe that is in me and the love I bear to thee; they were all more unquiet then *Judas* that was the man: indeed when all queſtioned it, he would queſtion it alſo for company.

Seventhly, an upright man is univerſal in regard of relations. Conſider him with good people, and the Saints of God, O how he loves them! *he honours them that fear the Lord*, Pſal. 15. 4. Though they be never ſo poor and vile, yet he honours them that fear the Lord; as *Eliſha* ſaith, he would not have ſpoken, but onely for *Jehoſaphat*; ſo an upright man he honours the Saints of God. *All my delight is in the Saints*, ſaith *David*, Pſal. 16. Pſal. 119. 63. Nay an upright man is faithful with the Saints; as it is ſaid of good *Judah*, *ſhe was faithful with the Saints*, Hoſ. 11. 12. So an upright man is faithful with the Saints, his heart cloſeth with them, they are his boſome friends, and the beloved of his ſoule: But one that is not ſound, though he take himſelf to be a Chriſtian, and one of Gods ſervants, yet he cares not for the people of God; may be he cares for thoſe that ſeem to be religious; but if a man be religious indeed, he cares not for him, he is

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too nice and preciſe for him, and he is falſe to the Saints, and will ſhew them ſome ſlippery trick in the end.

Now again, Conſider an upright man with the wicked; he carries himſelfe uprightly towards them, he will not be acquainted with them, nor all one with them, leſt he ſhould countenance their wicked wayes; as the Pſalmiſt ſpeaks, *He deſpiſeth them that are wicked*, Pſal. 15. 4. Let a vile man be never ſo brave, and excellent, and noble, and high in preferment; yet if he be a wicked man, in the eyes of a godly man he is deſpiſed; I doe not mean for his perſon; he gives him the honour due to his place, as he ought to doe, a childe to his Father, a ſervant to his Maſter, &c. as *Paul*, *Acts* 24. 1. Though they perſecuted him, he gave them their due; but he abhors their courſes and practiſes, as *Solomon* ſaith, *A wicked man is an abomination to the juſt*. Now an unſound heart, though he joyn himſelfe to the people of God, yet he cannot cloſe with the Saints of God, but abhors them, and counts them vile.

Again, Conſider an upright man with his friends; he is true to them, eſpecially to their ſouls. Conſider him with his enemies; he doth not yield them railing for railing, he dares not hate them that hate him, but *bleſſeth them that curſe him, and prayes for them that deſpitefully uſe him*. Conſider him in his Family; he ſets himſelfe to walk uprightly in the midſt of his houſe; if he be a Maſter, he labours to be a ſervant to Chriſt; and if he be a ſervant, he labours to be the Lords Freeman, and to be a profitable ſervant to his Maſter; if he hath Superiours, he gives them the reverence due unto them; and if he deal with inferiours, he makes himſelfe equall with thoſe of low degree. Thus an upright man is good in all relations.

Laſtly, An upright man is good in all the manners and circumſtances of his actions; he is careful to doe, not onely for matter what God commands him, but for the manner as God commands him; though he doth what God commands, yet if he doth not find the love of God ſetting him awork, he is not contented; he muſt [illegible] in a right manner, conſtantly, duely, faithfully, and to a right end, to the glory of God; he is not content to pray and hear, but he muſt pray and hear in a right manner, or elſe he is not content. Now if thou haſt theſe ſigns and tokens of an upright heart, bleſſed be God, thou mayſt take all the comforts ſpoken of before concerning an upright heart, and mayſt take all the promiſes of God to thy ſelf that are made to an upright heart; may be men may call thee hypocrite, and ſay all manner of evil of thee; but either they are ſuch as doe not know thee, or if they doe, they are ſome vile wretches, they have not the fear of God before their eyes; may be the Devil will accuſe thee, and caſt in all accuſations againſt thee before God; but what of all that? God himſelfe ſaid *Job* was an upright man, and yet the Devil accuſed him for an hypocrite; therefore care not for the Devils accuſations; may be thine own conſcience may accuſe thee; but if thou labour to humble thy ſelf for thy failings, and ſtir up the gift of God that is in thee, if thou unfeignedly deſire and endeavour to pleaſe God, and ſerve him, no matter though thy conſcience accuſe thee. 1 *Cor.* 4. 3. *Paul* ſaith, *I cannot be my own Judge, but God ſhall judge me.* 'Tis true, conſcience is a judge, but it is ſubordinate, and muſt be guided and ruled by the Word of God; as the clock is the judge of the day, but it muſt be ruled by the Sun; *Davids* conſcience was his judge, *I have cleanſed my hands in vain*, but the clock lyed; ſo thy conſcience may lye, and accuſe thee falſly, and ſpeak things againſt thee that are not ſo; but if thy conſcience hath things againſt thee indeed and in truth, that thou art guilty of ſuch and ſuch ſins and failings, yet it doth not follow but thou mayſt be ſincere; therefore believe not conſcience, when thou haſt

haſt the Word of God on thy ſide; nay, may be God himſelfe will ſeem to accuſe thee, and to be thine enemy, and diſcountenance thee, and will not own thee for one of his children; when thou commeſt before him, he will ſeem to daſh thee under his feet, and give thee no countenance, but look upon thee as an enemy; yet be not diſmayed, if thou haſt theſe things in thee in any meaſure; the Lord doth this, that he may doe thee good in thy latter end; he doth it that he may humble thee, and try thee, whether thou wilt live by faith or by ſenſe, and whether thou dareſt truſt him; but if thou haſt not theſe ſigns of uprightneſs, thou art in the gall of bitterneſſe, and bond of iniquity, and thou canſt have no true comfort to thine own ſoul.

Doctrine. We muſt labour to be perfect before God.

The next point is, That as we muſt be perfect, ſo we muſt be perfect before God; *I have not found thy works perfect before God.* As who ſhould ſay, I lookt thou ſhouldſt be perfect before him, and I have not found it ſo. Well then for the meaning of the word *perfect before God*; that is, ſo as God may approve and allow of them. Now a mans works may be perfect ſo as God may approve of them two wayes.

Firſt, So as God may approve of them in his ſtrict Juſtice; and ſo no mans works can be perfect. *Pſal.* 143.2. *Enter not into judgement, &c.* No man living can be juſtified before God. So *Rom.* 3.20. *By the deeds of the Law ſhall no man be juſtified before him.* This therefore is not the meaning.

Secondly, To be perfect before God, ſo as God ſhall approve of us in his mercy in Jeſus Chriſt for his owne faithful people; as it is ſaid of *Zachary* and *Elizabeth*, *Luke* 1.5. This is the meaning of the place.

Now if you would know what it is to be perfect before God, it is this in one word: when a man is for matter and for manner right in the eyes of God; not only right in the eyes of men, to be ap[illegible]ved of men, but right in the eyes of God, to be approved of God; for matter, [illegible]n a man doth thoſe things that God commands him; and for manner, [illegible]n he doth them as God commands him, out of faith in God, and love to God, and fear of God; when a man doth it with all his heart, ſoule, and ſtrength, when a man doth it conſtantly, and frequently, and livelily in ſome meaſure, this is to be upright before God; you may ſee both theſe ſet down in one verſe, *Deut.* 6.25. Here is the matter, *If ye obſerve to doe his commandements*; and then here is the manner, *right in the eyes of the Lord as he hath commanded.* If we doe thus, then we are upright before God. Now if either of theſe be wanting, we are not upright before God; if we doe not for matter what God hath commanded; if we lye, or ſwear, or be covetous, or proud, or worldly, theſe things are of the Devil, and not of God; we doe the things of the Devil, and not the things of God.

Again, If a man ſhould bow the knee to *Baal*, and doe the inventions of men, this is not to be unright before God; but if we doe the things that God doth not bid us, God will ſay as he did, *Matth.* 15.9. If we doe for the matter the things that God hath commanded, yet if the manner be wanting, if we doe them not as God hath commanded, if we doe them not with faith, and love to God, with conſcience, and fervency, and quickning, all is nothing; as it is ſaid of *Amaziah*, he did thoſe things that were right in the eyes of the Lord, but the Lord cared not for it, 2 *Chron.* 25.2. it was not with an upright heart; Therefore when both theſe concur, this is to be upright before God.

Reaſon. 2. Firſt, Becauſe God hath ſo commanded, *thou ſhalt have no other gods before me*; that is, I will have thee ſincere before me; As who ſhould ſay, thou mayſt vow and ſwear, and proteſt thou doſt love God, and fear God; but

but if it be not ſo indeed, thou haſt a falſe heart; if thou haſt carnal ends, if thou loveſt the world more then God, and thou loveſt thy luſts more then him, if it be ſo, woe unto thee; God will have thee upright before him. As God ſaith to *Abraham*, *Gen.* 17. 1. *Walke before me, and be upright*; As who ſhould ſay, *Abraham*, if there be any way of wickedneſs in thee, thou art not for me; look thou be perfect before me; if thou doſt acknowledge that I am God Almighty, and I am able to help thee, and ſuccour thee in all eſtates, then be upright before me; when a man ſins, it is for ſomething he ſins; now, what is there that is good but we may have it in God? God is Almighty, and therefore he would have us upright before him; and if we be not upright, he is Almighty and can cruſh us and deſtroy us for ever; ſo that we ſhould not only be upright before men, but before God.

Secondly, As the Law is ſo, ſo is the Goſpel; if a man hath not faith in Chriſt Jeſus, that man is no true Chriſtian; howſoever he may hope to be ſaved by Chriſt, yet if he be not upright before God in all his wayes and commandements in ſome meaſure, in ſtudying and endeavouring to keep himſelf unſpotted of the world in all things, he hath not faith, he doth not believe in Jeſus Chriſt, *Pſal.* 116. 9, 10. as *David* ſaith, *I will walke before the Lord in the land of the living*; how comes *David* to ſpeak that? *O, I believed, therefore I have ſpoken*; if a man believe in God, it will make him walke well not only before men, but before God who is privy to all his thoughts and affections; privy to what he doth both at home, and abroad; privy to what he doth alone, and in company, in his ſhop, and in the market; unleſs he be upright before him that knows all things, he is not a believer; though *Simon Magus* were baptized, and did partake of Chriſtian Religion, and had ſome kinde of faith, and joyned himſelfe to *Philip* and the Church, as a member of the Church, and gave over his witchcraft and wicked courſes, yet when *Peter* ſaw his heart was not right before God, marke what he ſaith, *Acts* 8. 21. God hath ſworne an oath, that whomſoever he delivers from ſin, from Satan, from Hell, from the wrath to come, they ſhall be holy and righteous before him. *Luke* 1. 73. God will not be forſworne; if thou doſt hope to be ſaved by Jeſus Chriſt, and prayeſt, and howleſt, and crieſt in thy afflictions from the bottom of thy heart, with all thy eagerneſs to be ſaved by Jeſus Chriſt, God hath ſworne an oath thou ſhalt not be ſaved by him, unleſs thou wilt walk in holineſs and righteouſneſs before him all the dayes of thy life, and be conformable to his will in all things; ſo that you ſee the Goſpel requires it, that we ſhould be thus.

Again, This is the end of the redemption of the world by Chriſt, that they ſtould not only be upright, but upright before God; as *Paul* tells the *Coloſſians*, *chap.* 1. *To preſent you holy and unblameable in his ſight*; not only to preſent you holy and unblameable before men; for if a man in his outward carriage be civil, and honeſt and faire, this is to be holy and unblamable before men; but if a man be holy and unblamable before God, he muſt have a pure conſcience, and his ends muſt be right; this is the end why Chriſt redeemed his people, to purchaſe to himſelf a peculiar people, zealous of good works.

And as it is in the end of redemption, ſo it is the end of election; whomſoever God doth elect to eternal life, he doth elect to this end, not only to be holy before men, but before God. As the Apoſtle ſaith, *Eph.* 1. 4. he hath choſen us to be holy before him, not only to be holy before men (though thoſe that are not holy before men, cannot be holy before God) but it is not enough for us to be holy before men, but before the piercing eye of the all-ſeeing God; that he may ſee who knoweth our hearts, that we do unfeignedly deſire to ſerve his name, and walk before him in the ſhunning of all ſin, and in the practicing of all good things; ſo that we have not an

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argument of our election, unleſſe we be upright before him.

Fourthly, Becauſe the Lord will ſearch us out; certainly though we be upright before men, if we be not upright before God he will ſearch us out; it is not our profeſſion ſhall bear us out, if we have an unbelieving heart, to depart from the living God; if we have a minde to live in any one ſin, and to allow our ſelves in any one wicked way, God will finde us out. *Neh.* 9. 8. he ſpeaks there of *Abraham*; what a comfort was it to *Abrahams* heart that God found his heart upright before him? God will ſearch us, and put us upon the trial, and bring ſomething or other, that if we be not upright, though we be affected, and pray, and be Proteſtants, and ſeem to be godly, and ſeem to hold our godlineſs and uprightneſs, yet if we be not ſound at the core, God will have ſomething or other that ſhall diſcover us, and it ſhall appear what we are; nay, God doth of purpoſe bring in hereſies, that thoſe that are approved may be manifeſt, 1 *Cor.* 11. 19.

Laſtly, It is God only that doth eſteem of the worth of things; holineſs is nothing, but that which is holineſs in Gods eſteem; and Religion is nothing, but that which is Religion in Gods eſteem; Religion is a divine thing, and no man hath the judgement of it but God; It is God only that hath invented Religion, and framed it to us, and it is he only that can tell the worth of it, and approve of it; and unleſs we fear his name, and hate all ſin, and be upright before him, all is nothing. As the Apoſtle ſaith, 1 *Pet.* 3. 4. concerning meekneſs in women, in the eſteem of God it is of high price; may be a beautiful woman, of rare parts and great gifts, this woman is of high eſteem with ſome men; but a woman of an humble and meek ſpirit, ſhe is a mockery in the eyes of the world, but in Gods ſight it is of great price: ſo for a man to be outwardly Religious, this man is very devout and religious in the ſight of men, but it is the broken heart, and the contrite ſpirit, one that is holy inwardly as well as outwardly, that is upright as *Paul* ſaith, 2 *Cor.* 5. 9. all our care and labour is that we may be accepted of him; it is no matter what the world ſay of a religious man, and a devout man; all our care is to be accepted of him, that he may account us upright, for we muſt appear before him.

Uſe 1. This condemns the ceremonious devotion that many content themſelves with, eſpecially the Church of *Rome*; they are ſo religious, and whatſoever they do, they think it is with ſuch devotion; therefore they have ceremonies for every thing; they have ceremonies to ſhew that we muſt be ſtrangers and Pilgrims upon earth, therefore they have Pilgrimages to ſuch and ſuch places; other ceremonies they have to ſhew that we muſt take up the Croſſe of Chriſt, and follow him; they will have a ceremony to ſhew that they believe that Chriſt was offered for a ſacrifice; and a ceremony to ſhew that they believe he was God and man, and ſo mixe Wine and water together; the one ſhall ſignifie that they believe he was God, and the other that he was man; again, they will have other ceremonies, to ſhew that they believe the departure of the Saints, therefore they bring in a catalogue of the Virgin *Mary*, and of the Saints; again, they have another ceremony to ſhew that they honour the Lords prayer; another ceremony they have to ſhew that they believe the reſurrection of the dead; another ceremony to ſhew that they ſhould not be aſhamed of the Chriſtian faith; and they are ſo devout and think themſelves the only Saints in the world. ſo that they account a man that is godly indeed, according as God would have a man to be, that makes conſcience of the word, that is careful to pleaſe God, and fearful to offend him, and ſcruples every thing that is not according to the word, this man is worſe then a drunkard, or an hell-hound in their account; they are counted the vileſt hypocrites and diſſemblers that can be; what an horrible thing is this! men love alife ſuch a Religion as this; this ſhakes no

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Corn, this breaks no bones, what care men for this. *Mat.*15. 8. there is an excellent place for this; you know we are bound to be pure, and alwayes pure; now the Jews to ſhew this, they would never eat nor drink but they would waſh their hands, to ſhew that they muſt be pure: which was as good, and as clean, and as handſome a ceremony as ever was in the Church of *Rome*; and would you think that Chriſt ſhould ever finde fault with ſuch ceremonies? they took on becauſe they neglected this, *Why do thy Diſciples tranſgreſs the tradition of the Elders, by eating with unwaſhed hands?* now Chriſt was ſo far from bidding his Diſciples yield to this, that he calls the Scribes and Phariſees hypocrites for it, and tells them they made the commandment of God of no effect through their traditions; If this were to be devout and religious, the vileſt drunkard may be religious, for they may perform this as well as any other, therefore this is nothing.

Again, This may ſerve to condemn carnal Proteſtants, who give God now and then the hearing of a Sermon, and frequent the Sacrament, and do the outward things of Religion, but never come to worſhip God in ſpirit and in truth; let me tell you all this Religion is nothing at all; ſuppoſe a man comes to Church only, and lives in his luſts, what then? *Who required this at your hands to tread in my courts? Iſa.*1.12. Who? why God requires it; 'tis true, but not without uprightneſs; to be proud ſtill, and worldly ſtill, he requires you to come into his courts, but not in this manner; ſo likewiſe for preaching, it is an ordinance of God, but if a man will preach, and doth not lead an holy and mortified life, and is not zealous for God and againſt ſin, and to hold forth a bleſſed pattern of uprightneſs, God had as live have that mans room as his company, *Pſal.*50. 16, *What haſt thou to do to take my word into thy mouth, and hateſt to be reformed?* As who ſhould ſay, what makeſt thou here? it is fitter for thee to be in an Alehouſe then in a Pulpit; ſo God hath commanded prayer, but if a man pray not in ſpirit and in truth, and is not an holy man, his prayers are nothing. *Prov.*15. 8. *The prayer of the wicked is an abomination to God*; As who ſhould ſay, if you prayed with an upright heart, your ſacrifice would be a delight to God; but ſeeing you are not upright, all your prayers and ſacrifices are abominable in the ſight of God.

For humiliation to humble us; how ſhould we be aſhamed, there is no uprightneſs among us? the moſt of us are not upright before men, much leſs before God.

For exhortation, that we would ſtrive and labour to be upright, and upright before him; that we would cry out with the Prophet *David*, *O let my heart be upright before thee, that I may not be aſhamed*; if we find liſtleſſneſſe, and backwardneſs for God, if we find our hearts ſide with the ungodly, let us know we are wicked people, and cannot be of God; therefore let us labour to be upright before God.

Rev. 3. 2.

I Have not found thy works perfect before God.

Doctrine. God will search whither we be perfect.

THe point of Doctrine is this, that the Lord will search whither those that seem to be upright be so or no; finding presupposed searching, *I have not found thy works perfect.* Now for the meaning of this searching, we must know that Gods searching and mans searching do much differ, and they differ in five respects.

First, Mans searching may be without finding; though a man search all that ever he can, yet may be he cannot finde out the matter how it stands; *Laban* searched in *Jacobs* tent, and *Leahs* tent, and the two maids tent, and in *Rachels* tent for his images, and when he had done all he could not tell where they were; but now when God searcheth men, he is sure to find men out; *O Lord thou searchest me out,* saith *David,* Psal. 139. 1. This is the reason why men that are sligh and subtill, they care not much though they be tried by men, especially if there be none to witness against them; you shall have them swear and swagger they were never guilty of such a thing, because they are confident it shall never come to light; but if God searcheth, he will be sure to find.

Secondly, Mans searching hath ever ignorance foregoing, though after search may be he comes to know, yet before searching he knows not; Job. 29. 16. *the cause I knew not, I searched out*; he searched because he knew not, but God as after searching he is sure to know and find out, so he knows before all searching; as the Church saith, if we be false in thy covenant, shall not God finde us out? *for thou knowest the very thoughts of the heart and the reins,* Psal. 44. 21. you see God searcheth because he doth know, man because he doth not.

Thirdly, Mans searching is properly so called; but when searching is spoken of God, it is after the manner of men; God doth rather act a kind of searching, then search indeed; as he doth act a comming down, whereas properly he doth not come down, for he is everywhere; and so he acts a kinde of ignorance, as if he knew not, and yet he knows all things; as he speaks to *Abraham* concerning *Sodom, Gen.* 18. 21. *I will goe down now*; there is an horrible noyse, what horrible sinners these *Sodomites* be; *I will go down now, and see whither it be altogether according to the cry that is come up unto me; if not, I will know:* He speaks after the manner of men; he need not come down, for he is present everywhere, and cannot move from one place to another; and whereas he saith, *if not, I will know*; these things are improperly spoken after the manner of men.

Fourthly, It is mans duty to search if he know not any particular passage of his life, whither it be warrantable or no; so Magistrates ought to search matters before they determine sentence, otherwise they may judge unrighteous judgement; now God searcheth not as though he had any need of searching, but to tell us our duty, to give us a good example; this phrase is given to him, to shew us what we should do; as when there was an horrible attempt

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in the old world among the Builders of *Babel*, they would build a Tower whoſe top ſhould reach up unto Heaven. Now the Text ſaith, *The Lord came down to ſee the Tower and the City that was built*; not as if he came down, ſo as taking this phraſe unto himſelfe; but to ſhew what our duty, and Magiſtrates duty is; to ſearch before they paſs ſentence, and to ſee whether reports given out be true or no.

Fifthly, Mans ſearching is for himſelfe, that things may appear to himſelfe: but when God ſearcheth, it is not that it may appear unto him, but to the world, that it may be manifeſt abroad, that a mans ſelfe and others may ſee it; it is ſpoken onely in regard of the nature of the thing; ſome things are manifeſt, and ſome ſecret. Now God is ſaid to ſearch, when he makes other things that in their own nature are hidden to men, when God brings them abroad, and unveils them, and unmasks them, and openly reveals them. 1 *Cor.* 4.5. *Judge not before the time, till the Lord comes, who will bring to light the hidden things of darkneſs.* He ſearcheth them not for himſelfe, but to make them manifeſt; he ſaw them before, but they were not manifeſt abroad; they were under the hatches, no body could tell whether they were ſo or no. Now God is ſaid to ſearch to bring them abroad.

Now God is ſaid to ſearch five manner of wayes.

Firſt, By his own Spirit, 1 *Cor.* 2.10. So ſaith *David*, *Whither ſhall I fly from thy Spirit? if I goe up into heaven, thou art there, &c.* If thou ſhouldſt goe into the Alehouſe, or any bad place, God is there a ſpectator; though the Devil onely, and ſuch as are his Imps, are there keeping company with thee, yet God is there beholding thee; though we ſhould dig never ſo deep, God can trace us, and finde us out; though we ſhould be never ſo cloſely and cleverly wicked, God can dive into us what we are; *Come in thou wife of Jeroboam*, ſaith the Prophet, *why diſſembleſt thou thy ſelfe to be another?* The Spirit of God revealed it. When *Gehezai* wiped his lips, *O thy ſervant went no whither*; *Did not my ſpirit goe with thee*, ſaith *Eliſha*, *when the man returned?* He ſhewes how the Spirit of God, which he calls his ſpirit, becauſe it dwelt in him, did reveal his wretchedneſs.

Secondly, As the Lord ſearcheth by his own Spirit, ſo alſo by the ſpirit of man; as for example, by the ſpirit of the Magiſtrate, he doth ſearch out ſly offenders; when *Solomon* had ſaid, *The King doth ſcatter the wicked*, Prov. 20. 27. in the next words he anſwers an Objection, How ſhall he finde out whether ſuch a man be wicked or no? A man may be brought before a Magiſtrate, and yet have all the hands in the Pariſh for his good behaviour: Now how ſhall the Magiſtrate finde it out? ſaith he, *The ſpirit of man is the candle of the Lord*; that is, as *Tremelius* expounds it, the Lord helps the Magiſtrate to finde out theſe fellows, though they be never ſo ſubtle; and how doth he help him? by the Magiſtrates own wit and wiſedome; it is the candle of the Lord, the Lord gives him light to ſift things, and bring things to light; and though wicked and ungodly men hang together, though they ſwear and combine themſelves hand in hand together, yet if a Magiſtrate be an able man, and gifted of the Lord, the Lord hath ſet a candle in that mans minde, to light him how to diſcover them: As when the two Harlots came before *Solomon*, the ſpirit of *Solomon* was the candle of the Lord that lighted him to diſcover which was the mother of the childe.

Thirdly, God doth ſearch a man by the conſcience in a man himſelfe; ſometimes you ſhall have a childe of God much afraid that he is not ſincere, and calls all into queſtion; anon the Lord diſcovers he is ſincere, and reveals he is upright; how doth he doe it? by his own conſcience; as the caſe was *Davids*; one time he concluded all was naught, and he had no-

thing of God in him, and God was gone quite away, and had ſhut up his mercy for evermore; at laſt God revealed *David* to himſelfe, and that by his own conſcience; *My own ſpirit ſearched*, ſaith he, *Pſal.* 77. 6. and then he ſaw that it was but his infirmity; his own ſpirit and conſcience, the Lord ſtirred it up to make diligent ſearch, and *David* perceived himſelfe to be as he was; ſo on the contrary a wicked man may ſeem to have good hopes to be godly, and to have an honeſt & ſincere heart, and be a good Chriſtian, and he profeſſeth himſelfe to be ſo; and if any one ſhould charge him with the contrary, he would ſay they were uncharitable. Now this is a ſecret. Now the Lord ſearcheth him out by his own conſcience; thus it was with *Pharaoh*; he thought he did well in not letting the children of *Iſrael* goe, nay he thought *Moſes* was unreaſonable to demand ſuch a thing; what, to let ſix hundred thouſand of his ſervants to goe out of his Kingdome at once! there was no equity he ſhould let them goe. Now the Lord diſcovered this was nothing but the wretchedneſſe of his own heart, and made his conſcience cry out, *The Lord is righteous, and I and my people are wicked.* Rightly doth he call for it at my hands, and rightly doth he puniſh me for not doing of it, and I am a wicked man, and have done it out of the wickedneſs of my heart.

Fourthly, The Lord ſearcheth men out by his Word; he doth thereby diſcover men to be what they are, *Heb.* 4. 12. *The Word of God is quick and powerful, ſharper then a two-edged ſword, &c.* and is a ſearcher and diſcerner of the thoughts and intentions of the hearts; the Word of God doth ſearch and diſcover men; though they be never ſo ſecretly covered, yet notwithſtanding the Word of the Lord finds them out; as you may ſee it diſcovered the woman of *Samaria*; it made her give over all her wrangling and diſputing the caſe with Chriſt; it made her cry out at the laſt, *O come and ſee a man that hath told me all that ever I have done*, John 4. 29. So the Apoſtle when he would exhort the *Corinthians* to expound the word in a known tongue, he gives this reaſon; O ſaith he, if you doe thus, it will diſcover people; if a man ſhould come in, he will be judged by you, and the thoughts of his heart will be made manifeſt, 1 *Cor.* 14. 24. The Word of God is a divine thing, and it is a plain ſign that it is the word of an all-ſearching God; for it can meet with mens thoughts, and mens ſecrets. When King *Ahaſuerus* ſaid, *What ſhall be done to the man whom the King delighteth to honour?* what man living could tell what *Haman* thought at that time? yet the Word of God revealed the thought of his heart, *Heſt.* 6. 6. When *David* was dancing before the Ark, and *Michal* looked out at the window, what man could tell what ſhe thought in her heart? yet the Word of God ſets it down, *She deſpiſed him in her heart*, 2 Sam. 6. 16. When *Felix* was talking privately with St. *Paul* friendly and kindly, what man or Angel could imagine what *Felix* thought at that time? yet the Word of the Lord layes it open, *He thought to have a bribe*: You will ſay, who could tell that 'tis true? men know not peoples hearts; yet many times the Word meets with them, inſomuch that they are ready to ſay ſometimes, who told the Miniſter of me? certainly he hath ſome blab, how ſhould he come to know this, and ſpeak of this in the Pulpit? the Word of God meets with them.

Fifthly, the Lord ſearcheth men by his providence; though men carry it out never ſo handſomely and fairly, and can goe in the dark, and under the hatches for a long time; yet the providence of God will have a time to finde them out, as *Job* ſpeaks, *Job* 12. 22. *He diſcovereth the deep things out of darkneſs, &c.* That is, he doth it many times by his providence, he reveals things that are otherwiſe ſecret and unknown, and lie hid, yet he brings them out; men may blear the world, and deceive their own ſoules,

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but the providence of God in the end will ſearch out all ſecret things, and make them as manifeſt as things done on the houſe top; it is a ſtrange thing to ſee how many, that have boyled in their hearts againſt the Saints and Miniſters of God, and they have carried it out ſlyly and fairly, yet God hath diſcovered their malice and ſpight, and their venemous ſpeeches, and the envy they have borne againſt the people of God: What ſtrange things hath the Lord diſcovered? when men have concluded no eye ſhould ſee it, I hope no body ſhall know it; yet the providence of God comes to finde it out either firſt or laſt. Now the providence of God diſcovers mens works that are in ſecret divers wayes.

Firſt, By letting his people to ſuſpect men; 'tis true, we ought not to give way to an humour of ſuſpition, for it is directly againſt charity; for charity thinketh no ill; therefore we ſhould take heed of ſuſpition without juſt cauſe of ſuſpition; for hereby we may wrong perſons, as the Diſciples, though *Paul* was a true Convert, yet they ſuſpected he was not, and ſo wronged him: It is a dangerous thing to ſuſpect any man without infallible ground; yet many times the providence of God doth diſcover men by this meanes, as you may ſee an example in thoſe falſe-hearted ones *Ezra* 4. they would come and build with *Zerubbabel* and *Jeboſhua*; they made as if they did intend the promotion of the Church and Commonwealth. Now *verſe* 3. they ſuſpected them. Now when they ſaw that they were ſhy of them, they diſplayed themſelves, and laid themſelves open, and turned to the contrary ſide, and did them all the miſchiefe they could.

Secondly, by letting of good people to injure and wrong them; this is very true, that the children of God ſhould wrong no body, eſpecially none that are Chriſtians, that we may have any hope they are godly; if a child of God ſhould wrong any man in the leaſt degree, he is guilty of all the miſchief that ſhall follow after; therefore we ſhould be marvellous careful that we wrong no man in thought, word, or deed; but yet it will be ſo long as we dwell here in the fleſh; wrongs will be committed by good people ſometimes againſt their wills, ſometimes by corruptions riſing in their hearts contrary to their minds and principles they goe upon. Now when theſe wrongs fall upon thoſe that are not ſound, this diſcovers them; for their venom and madneſſe falls not onely upon them, but upon all Profeſſors; theſe are your Profeſſors, and preciſe fellows! nay let but the children of God be indiſcreet, this by the providence of God doth divers times diſcover men; as *Saul* a great hypocrite, indeed he had many admirable things in him, he had admirable Government; and though he were not a man that truly loved holineſſe, yet he did abundance of good things, and he hoped he was right. Now the Lord diſcovered him by this, by letting him have ſome indiſcretion ſhewed towards him; as the women in the Song, *Saul hath ſlain his thouſands, and David his ten thouſands*; it was indiſcreetly ſpoken of them; though it were true, they ought not to have made ſuch a Song of it; though no queſtion the women meant well in what they did, and were honeſt and well-minded people; yet through their indiſcretion *Saul* ſtomachs *David*, and grows to be a perſecutor; *From this time forward he eyed David.*

Thirdly, By guiding of his Miniſters to home-preaching; this diſcovers people what they are; if they be godly and upright, when the word of God meets with any corruption of theirs, then it ſhews they are of God; for then they fall down before God, and acknowledge their ſin, and repent of it, and part with it, and loath it, and cry to Heaven for the pardon of it, and labour to have it rooted out of their ſoules and conſciences, and ſo they are diſcovered to be ſound; but when this meets with an unſound

ſound heart, and comes to diſplay his ſecret luſts, and vile courſes, not being able to ſtoop to this, it ſhewes what it is; as when Chriſt preached ſomething ſharply, *John* 6. 55,60. O ſay they, *It is hard hard ſaying, who can bear it? And from that time many of his Diſciples forſook him.* It fares with Gods Church in this caſe, as with *Iſhboſheth*; *Abner* ſeemed to be his dear friend, and ſtuck cloſe to him; yet when *Iſhboſheth* told him of his faults, of his whoredome, and lying with his Fathers Concubines, then he was mad, and was not able to brook him; preſently he falls off from *Iſhboſheth*, becauſe of this away he goes, and turns his enemy: So it fares with the Saints of God, many ſeem to be their dear friends, and keep cloſe to them, and joyn with them; but when they are dealt withal about things amiſſe in them, they diſcover what they are, they do not like ſuch men, they care not how little they come in their company, they fall off, and ſo are made manifeſt what they are.

2 Sam. 3.8.

Fourthly, By their own luſts and corruptions; for you ſhall have men many times hear the Word, and being wrought upon in their conſciences by the Word, or by Gods judgements, that ſtartles them, they give over their ſins upon this, and reform, and will have good orders in their Families, and take up good duties; and not having a ſound, but a falſe heart, a covetous heart, in the end this worldlineſſe, or any other luſt that is unmortified, the Lord doth uſe it as an inſtrument to diſcover that all theſe Reformations of theirs were never ſound; in the end they come to count this a burden, and ſuch a burden as they are not able to bear, and ſo grow to be ſomething weary of their ſtrict courſes, and give over by degrees not to be ſo careful in their Families to pray morning and evening, and ſometimes omit it, and not to be ſo forward for God and goodneſſe; and at the laſt they come to ſhew plainly that there was never any ſoundneſſe in them; thus the Lord doth many times lead them forth among evil doers, *Pſa.* 125. 5. and ſo ſuch as have kept company among good doers, are diſcovered to be evil doers, thus *Demas* was diſcovered; for a time he followed St. *Paul*, but having a worldly heart, the Lord diſcovered him by it in the end, it made him weary of *Pauls* company, and he fell to embrace this preſent world, 2 *Tim.* 4.10.

Laſtly, By the times, by perſecutions that ariſe againſt the Church of God; and this knocks off all that were but meer hangbyes; it knocks them off from the good courſe they ſeemed to follow before, and they follow the contrary; as Chriſt notes, *Matth.* 13. 20,21. *They that received the ſeed into ſtony ground, when perſecution aroſe, they fell off.* When perſecution and trouble did ariſe, they were offended; this diſcovered them; as if there be any riſt or unſound place in the houſe, a ſharp tempeſt will diſcover it, and ſhew where is a flaw in the building; ſo if there be a flaw in a mans faith or profeſſion; if a man be not right towards God, the times will diſcover this.

Reaſon. 1. The Reaſons of this are, Firſt, becauſe it is Gods Prerogative thus to doe, becauſe the perfection of mens works; though men may give a gueſſe at it, yet it is a ſecret. Now it is Gods Prerogative Royal to reveale ſecrets, *Jer.* 17. 10. *I the Lord ſearch the heart, &c. The heart is deceitfull above all things, who can know it?* 'Tis true, but *I the Lord ſearch the heart, and try the reins.* So you ſee God takes it to himſelfe as his own Prerogative Royal, to ſearch men out what they are: And indeed the Lord ſometimes in Scripture is deſcribed by this very thing, the ſearching of the heart. *Rom.* 8. 27. *He that ſearcheth the heart.* Who is that? The Apoſtle doth not tell us who it is, but you may gueſſe who it is by the Epithite he gives him. So that God, I ſay, is known by this, and will be known by this, by ſearching mens hearts, and diſcovering what men are, and aym

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it, and intend, what men hate, and what they love; what things they do, and how they do them.

Secondly, As this is Gods Prerogative Royal, so of all things in the world he will bring that which is secret out, whether men be sincere or no. Men make a shew, O they are baptized, and come to Church, and take paines in their places and callings, and what can you alledge against us? Now of all things in the world, God will discover this, if men be not as they seem to be; if men have malice in their hearts, and pride; if they seek the worlds and be ambitious, and seek to please men, and make as if they would please God; if they be false-hearted, God will discover this: he will discover all things, but specially Hypocrisie; if any will be Adulterers, and will not be known to be such; if any will be proud, or Scoffers of Religion, and will not be known to be such, God will bring this to light; as *Job* saith, *If you secretly except persons, God will surely reprove you*, Job 13. 10. God will bring all the world, and all their doings to light; but of all things, if men have secret haunts, and back-doors to do evill; if men have devices and colours to put off their actions, if men can dawb up wretched and filthy cases as if they were good, if men will goe about in this fashion to dawb with untempered morter, such sins and powers as these, God will lay before him, as *Moses* saith, *Psal.* 90. 8. As who should say, thou layest all our sins before us; but if we have any secret sins, thou layest them upon a rock in the open Sun, the Lord especially eyes at them; there be many persons in the world, that are godly and honest, and yet are covered by the scoffs and reproaches of the world, as if they had no good, nor did any good; and there are others again that are bouldered up in the world, as if they were good men, and better then those that keep such a pudder. Now the Lord, as he will bring every thing abroad, so specially this.

Thirdly, Because it is for the glory of God to search men out, as *Solomon* saith of a King, *Prov.* 25. 2. *It is the glory of a King to search out a matter*; as when the two Harlots were brought before *Solomon* concerning the child whose it was, there was no way in the world to know it, there was nothing but their own asseverations; the one said it was hers, and the other said it was hers; the one affirmed, the other denied it before the King; now we shall see what a glory it was to *Solomon* to search out who was the mother of the child; the Text saith, *all Israel feared King* Solomon *because of this thing*, 1 Kings 3. 28. They trembled before him, they saw he could search out secrets and hidden things, therefore they durst not do wickednes in secret for fear he should finde them out; so it is the glory of God to search out secret matters, and bring them on the stage; if a man be upright, and this man is spatted and spit upon, and born down in the world, if the Lord should not search it out, what a dishonour would it be to God? and if a man should goe for a good Christian, and is not, and God should not finde them out, what a dishonour would it be to him? it is the glory of God to search out secret matters.

Fourthly, It is for the truth of God; he hath said he will search every one out, as you may see *Job* 34. 22. So he hath said, *He that hideth his sins shall not prosper*, Prov. 28. 13. So he hath said, *He that walketh uprightly walketh surely, but he that perverteth his wayes shall be known.* If God hath said thus, certainly it concerns his truth to see it made good; and therefore he must search them out.

Fifthly, This is for the Justice of God, that God should search out every one what he is, and what his works be, how should God judge the world else? therefore when God said he would judge *Judah*, and punish them because they had forgotten him; he gives this as the reason of it; *Therefore*

ſaith he, *I will diſcover thy skirts upon thy face, that thy ſhame may appear.* So when God means to glorifie his Saints, and beſtow the Kingdome of Heaven upon them, therefore he will diſcover their honeſty, and lay open their godly ornaments, and reward them for all the taunts and vile reproaches of the wicked.

The firſt Uſe may ſerve to reprove moſt men generally; we do not conſider that God will ſearch us; what a company of pleas are there to doe evil? what a company of put offs to doe good duties? if men can but find any ſtarting hole, glad are they; and if they can but finde any filly pretences, then they are made, then a man can never get them to doe that which is good. When *Moſes* was loth to goe to *Pharaoh*, what abundance of pretences had he to put it off? *O*, ſaith he, *I am unworthy, who am I that I ſhould goe before Pharaoh?* and another time, *I am not eloquent.* He made as if it had been his modeſty, he was not fit for the office; he did not conſider that he was to deal with God, that could ſearch him out; *Moſes*, ſaith he, *goe before Pharaoh, for they are dead that ſought thy life.* As if he had ſaid, I know thy thoughts, thou haſt killed a man in *Egypt*, and thou art afraid that *Pharaoh* will kill thee; but that *Pharaoh* is dead, therefore goe. So when a man is unwilling to doe a duty, he will have a thouſand excuſes; bid men have prayers in their Family, they will ſay they are no book-learned, and cannot pray; and how prove you it to be a duty? any thing God bids them doe, they are willing to doe; if you ſhew them but a place of Scripture for it, they make this the reaſon; but this is hypocriſie, the reaſon is, they care not for God, nor for the Family; they care not whether they be ſaved or damned; they care not that the fear of God may be in their children and ſervants, they care not for this; but they will not believe this is the cauſe. Again, bid another be diligent in his Office, alas what ſhall a man doe? I ſhall doe no good, he is a peaceable man, and he ſeeth all the Pariſh bandy themſelves together; if he ſaw there were any hope of doing good, he would doe it; as if he had a very good heart to doe what God would have him, in the end God diſcovers his hypocriſie, it was becauſe he cared not for God, he did not hate ſin, he had no zeal to Gods glory, he is a lover of men more then God, he loves his owne eaſe more then holineſſe, or piety, or good order; therefore let us know what a dangerous thing it is for a man to dally and double with God, when we doe not conſider that God will ſearch our hearts; the Lord knows whether thou art loth to have ſuch a thing to be a duty, or whether thou doſt ſecretly deſire it may not be impoſed upon thee; the Lord knows it, therefore doe not put off God in this faſhion, for God will ſearch thee out; it is but a folly for us not to conſider that God will ſearch us out; as *Solomon* ſaith, *Prov.* 10. 18. *He that covereth hatred with lying lips, is a fool*; that is, if a man doe bear ſecret malice againſt a man, doe not love a man, and is not in ſincere charity with him, may be the man covers it with lying lips, O 'tis not for this reaſon and that reaſon, God forbid I ſhould hate him, whereas indeed he doth not love him; ſaith *Solomon*, *this man is a fool*; as who ſhould ſay, God will finde him, and diſcover him; therefore what a folly is it not to lay this to heart.

The ſecond Uſe is to bid us take heed how we hide our ſins from others, or from our ſelves.

Firſt, From others, you ſhall have children, ſo they can hide their faults from their parents, that is all they care for; and ſo ſervants, if they can but hide their faults from their Maſters and Miſtreſſes, they care not how bad they be, or how falſe; ſo it is with many, you ſhall have many a man his own boſome knows what an hard heart he hath, what a dead heart, how careleſſe he is of God, how that he hath no delight in good duties;

yet

yet if he can but cover it from the Saints, that when he comes to pray before them, he may carry it off ſomething handſomely, this is all he cares for, or look after; what an horrible thing is this, that people ſhould have no more conſideration that God will ſearch us out? we had as good that all the world ſhould know it, as that God ſhould know it; if we do iniquity, and be careleſſe of his commandements; if we do evil, though never ſo ſecretly, it were better all the world ſhould know it then God; now God will ſearch it out. *Jer.* 23. 24. *Prov.* 5. 21. Therefore we ſhould ever take heed that we may not have this humour in us, to venture to do evil, ſo we can hide it from men; for what though no man knows it? yet we ſhall finde that God knows it, and will bring it to light one day.

Secondly, We ſhould take heed how we hide our ſins from our ſelves; this is fearful, and in ſome ſenſe a great deal more fearful then the other; for many times when a man hides his ſins from others, he knows them himſelfe; but when a man hath a deceitful heart, that he hides them from his own eyes, how can he repent? a man cannot repent without the ſight of his ſins; yet, as a Divine ſaith, men deſire to hide their ſins from God, and from others, but moſt of all from themſelves: Now what a madneſs is this, though a man do hide his ſins from himſelf, he cannot hide them from God, God will ſearch it out; though a man hath never ſo many colours for his ſins, he will not believe it is a ſin; alas poor creature, God will finde thee out; as a pluraliſt, he will think it lawful to have two livings, but what doſt thou get by hiding it from thy ſelfe, God will finde it out; ſo for jeſting, they think it is lawful to do it; *Eliſha* jeſted; and did not *Ariſtotle* account it a vertue? and the like; I deny not but men may have jeſting if it be convenient, but when men are exceſſive in this, and have no meetings without jeſting, and will ſtand for it, God will find them out; ſo men that will not believe that a man ſhould be ſo ſtrict and preciſe, God forbid that none ſhould be ſaved but ſuch; thus they hide it from themſelves; but when they have done all they cannot hide it from God; but God will diſcover them at the laſt day, may be in this world: ſo a man that was never converted, nor never had faith, he thinks he is converted and hath faith, and is religious, and a good Chriſtian. Thus he hides his woful and vile eſtate from his own eyes; but canſt thou hide it from God? aſſure thy ſelfe God will ſearch thee out.

Thirdly, This may be for comfort to good people. Firſt, It may be a comfort againſt others that ſhall judge them. Secondly, againſt themſelves. Firſt, Againſt others that judge them; may be others are harſh towards them, and think all manner of evil of them, and may be ſpeak it too. Now this is a great comfort, that God will ſearch them out; as they be true and upright, and as they doe from the bottome of their hearts ſet themſelves to pleaſe God, ſo they ſhall not be judged by mens conceits, but by the Lord; this is that which comforted *Paul* againſt the cenſures of the *Corinths*; 1 *Cor.* 4. 3, 4. *I count it a ſmall matter to be judged by you, 'tis the Lord that judgeth me.* As who ſhould ſay, I ſhall not ſtand or fall at your ſentence what you think of me; no, the Lord judgeth me; this is a great comfort. So this comforted *Peter* when Chriſt put that triple query to him, *Simon thou ſon of Jonah, loveſt thou me?* As who ſhould ſay, thou ſayſt thou loveſt me, but how can I think it? haſt thou not denied me thrice? therefore I ask thee thrice doſt thou love me; what ſaith he now? *Lord, thou knoweſt all things, thou knoweſt that I love thee.* This was his comfort, that God that ſearcheth the heart knew it was his weakneſſe, and he loved him unfeignedly; as who ſhould ſay, men may judge me to be a wretch and an Apoſtate, and that I love my life and my liberty more then thee; they may juſtly judge thus; but thou knoweſt how I have grieved for it, and have been aſhamed of it, and it hath been as a

dagger to my heart; *Thou knowest all things, and thou knowest that I love thee.*

Secondly, This may be a comfort against their own selves; as a mans Conscience many times may have shrewd things against the people of God; for the conscience by nature is legal, and by nature a man is borne under the Covenant of works, and conscience is apt to be very strict and severe against the children of God, and so have shrewd things against them, that they can hardly tell how to answer. Now what a comfort is this to them, though their consciences be unquiet many times, to think that God will search them out, they shall not be judged by their consciences altogether, but the Lord shall judge them! As *Paul* did not only set down a comfort against the censures of the *Corinths*, but against his own conscience, *I am not my own Judge.* Many times conscience may be abused, and cry out, there is nothing good, nothing sounds true good in my soul. Now a man should say I must not judge my selfe, but the Lord must judge me, and search me out; so that this is a great comfort to the people of God, that God will search every man.

Thirdly, This may stir us up to be able to stand out Gods search, when he shall come and search.

First, That we may be able to stand when offences come. When offences come, the Lord searcheth whether people love themselves, or love his commandements, and love his servants: there be such horrible offences sometimes, that if he doe not love God indeed, he will stumble; the commandements of God, and his pure worship and service may be so defiled and opposed, a man may be offended at it that professed it before, if he love it not indeed, therefore *Matth.* 18. 10. our Saviour saith, *Woe to the World, because of offences.* As if he had said, when offences shall come, they shall discover thousands in the world to be naught; woe to the world when they come, for these be searching things; therefore let us labour when offences come, that we may not be offended, as Christ saith *Matt.* 11. 5. *Blessed is the man that is not offended in me.* That man is a blessed man, that when all offences arise, nothing can make him offended at Jesus Christ: This doth plainly shew that a man hath the grace of God in him, when nothing can offend him, not the means of Christ in the world in his members, not the crosse that doth accompany Religion, not the multitudes of evil men, not persecutions, revilings, nick-names, poverty, and disgrace, nothing in the world can offend him, but he will love God, and feare him, and keep close to his commandements; this is a sign we shall stand when God searcheth us.

Again, Let us be able to stand out against afflictions and persecutions; these search men: as it is said of *Joseph*, when he was laid in prison because he would not yield to his Mistris, the Text saith, *The word of the Lord tryed him*, Psal. 105. If he had not been sincere, when he saw how the times went, he would have been afraid, and yielded to the temptation; but the Word of the Lord tryed him, and he was found to be sincere and godly indeed. So when God afflicted *Job*, *Job* 10. he saith, *Thou searchest for my sins.* When God afflicts us, or persecutes us, or suffers any evil to fall upon us, then he searcheth us, and then if we be hypocrites, and have onely a forme of godlinesse, and are not sound at the bottome, then God will finde it out, it will appear; when crosses and afflictions come, it will lay a man open; therefore let us be able to stand in afflictions to be dead to the world and worldly things, to be able to deny our lives and livings, and forgoe all the world rather then any of Gods commandements, that when we come to be tryed, we may be found to have faith more precious then gold.

Thirdly

Thirdly, Labour to stand in time of difficult commandements: sometimes God calls a man to difficult commandements, that he cannot doe except he cut off his right hand, and pull out his right eye, except he will lose his life, except he will be driven up and down like a vagrant Traitor, and cast into prison: sometimes may be God puts a man upon commandements that he must lose all that he hath if he doth them. Now know, God comes to search whether we love him best, whether we will rather obey him or the world, whether we love profits, or credit, or any thing more then him. So when the young man in the Gospel made as if he were well-minded to enter into eternal life, he was an observer of the commandements of God: Now when Christ would search him he doth it with a difficult commandement; the man was rich, and he bids him goe and sell and give it to the poore; this was a very difficult commandement, and this discovered him to be a very wretch, he was not able to doe it, nay he went away sorrowful; this commandement could not sink down into his heart: It is so many times, the Lord puts a man upon difficult commandements; such commandements, that if he doe them, the world will think him mad; such commandements, that if he doe them, he must part with his living, and all that he hath. Now if we be not able to doe this, we shall be discovered not to be good.

Lastly, Let us be able to stand out against judgement, for then God searcheth people most of all; there may be something left after all the other searchings; a man hath stood out persecutions, and yet hath turned Apostate; but when the pangs of death, and the day of Judgment comes, nothing shall be hid then: therefore let us labour to stand then, when the King of terrours shall appeare before us; nay, when the Judge of quick and dead shall stand before us.

The last Use is for exhortation. Will God search us out? then we should search our selves what our works are, whether good or evil; as the Apostle saith, 2 *Cor.* 13. 5. *Examine your selves whether you be in the faith.*

First, Consider, we can never repent of what is amisse in our selves, or in our works, except we search our selves. *Let us search our selves, and turne unto the Lord*, Lam. 1. 43. If there be hypocrisie or hollow-heartednesse in us, if we doe not search it out, we cannot bewaile it, and shake it off.

Secondly, Consider it is a character and mark of the childe of God that he doth desire, and is one that doth search himselfe; nay, he doth not onely use all the meanes he can to doe it, but he doth cry and groan to God to help him: as *David* saith, *Psalm* 139 23. *Search me, O Lord, &c.* As who should say, Lord, help me to search my heart, I have looked into it, and turned it thoroughly, and I cannot finde but I am upright, but I feare my selfe still; O help me; if there be any way of wickednesse in me, shew it me. A childe of God is one that doth indeed desire to know himself, and to know the worst of himself.

Thirdly, Consider, if we doe not search our selves, it will be the worse for us, for God will search us; and if we doe search our selves, we shall escape well when he comes to search us; but if we neglect this duty, what saith *Job*, Chap. 13 10. So I may say, Is it good that God should search us out? is it good for us to leave all this work to him? to neglect our owne soules, to lay aside our lives, and consciences, and bosomes, and never to ransack them from day to day, never to enquire into our owne bosomes, that we may reforme our selves, but leave all to God to search us? doe you think this will doe well, saith *Job*? Then when afflictions, and death, and judgement shall come,

that

that then God should search you, and lay before you your works; therefore as you desire when God shall search you you may be found upright, be careful to search your selves.

FINIS.



2 Tim. 1. 9.

Who hath ſaved us, and called us with an holy calling, not according to our works, but according to his own purpoſe and grace, which was given us in Chriſt Jeſus before the world began.

IN this verſe the Apoſtle declares what God hath done for him and for *Timothy*, *he hath ſaved us*, that is, he hath redeemed us with the blood of his Son, and freed us from ſin and from Satan, and from hell, and hath given us title to eternal life, *he hath ſaved us*.

2. *He hath called us*, that is, he hath given us a pledge of this, that we ſhall be ſaved, that we ſhall certainly have ſalvation compleatly and fully, for he hath *called us*. Now he illuſtrates this two wayes; firſt, by ſhewing what kinde of calling it is which he here means, and that is an *holy calling*, *he hath called us with an holy calling*, and then, 2ly. By ſhewing the reaſon why God would do theſe things for him and for *Timothy*, theſe are great things, what to ſave them, and make them heirs of his Kingdome, and to call them to the fellowſhip of Jeſus Chriſt, and give them intereſt in all Gods goodneſs and mercy? what ſhould be the reaſon that ſhould move God to do ſo much for *Paul*, and for *Timothy*? he doth here expreſſe this three wayes. The reaſons of Gods mercies to *Paul* and *Timothy*.

Firſt, by removing all falſe cauſes, not according to our works; as who ſhould ſay, it is not for any thing in us, there was nothing in us that moved God to do this. The removing of falſe cauſes.

2ly. He layes down the true cauſe of it, in the next words, but *according to his own purpoſe and grace*; that is, he hath done it freely, out of his own mercy, and love, and according to his own purpoſe. The true cauſe of it.

Laſtly. He proves this, and that by three arguments, that this muſt be the cauſe and no other: the firſt is this, it was a gift that was given us, therefore it muſt needs be free. 2ly. It was given in Jeſus Chriſt, as who ſhould ſay, he did not look at any thing in us; there was nothing in us that was in his eyes, no it was meerly for the merits of the Lord Jeſus Chriſt. Laſtly. Another argument is taken from the time when, and that is *from all eternity*, *before the world began*. Proved by three arguments.

The point that I will handle out of theſe words, is this; that it is an excellent thing for a man to be able to ſay, that God hath effectually called him, the Apoſtle here ſpeaks it, as a great comfort to his ſoul and the ſoul of *Timothy*, and as a pledge of Gods everlaſting love and ſalvation to them both, that the Lord had called them, and had been pleaſed to take them out of the world, and to make them partakers of his Kingdome and glory. Doctrine.

For the opening of the point

Now for the opening of the point, I will here first shew you what kinde of calling it is that is here spoken of, and it is not that calling whereby God doth call people to an office, as of a Magistrate or a Minister, but he speaks of a general calling, of a calling out of the Kingdome of sinne and Satan, into the Kingdome of his dear Son, to be made partakers of eternal communion with himself. 2ly. It is not an outward call, whereby wicked men that go on in their sins are called, for so a reprobate may be called, he may be called out of his own sinful courses, and wretched estate and condition, to the participation of Jesus Christ, thus every man is called, all men are called by Gods Ministers, as *Mat.*22.9. the King sent out his servants, to bid all that they found to the marriage.

How a reprobate may be called.

Secondly, A reprobate may be called inwardly by Gods Spirit, I mean the Spirit of God may go along with Gods Ministers, to strive and wrestle with the soul and conscience of a man that remains in his sins. *Prov.* 1.24. *because I called, and ye refused, therefore will I laugh at your destruction, and mock when your fear cometh.*

How a wicked man may be called.

Thirdly, A wicked man may be called, not only with an outward call of the Minister, and with an inward call of the Spirit, but with some efficacy it may go a great way, so far forth as to make a man come in some kinde, as it was with the man, *Mat.*22.12. *He was called together with the rest to come to the wedding and he came, but he came without a wedding garment*, now none of these callings are meant here, for in this sence, *many are called but few are chosen*, Mat.22.14. But the calling here meant, is a different calling from them, and that in three things.

A calling to Gods purpose.

First, It is a call according to Gods own purpose, when God calls a man, and hath a purpose to make a man come in deed, and to come home, this is the calling here spoken of, *Rom.*8.28. *We know that all things worke together for the best to Gods children that are called according to his purpose*, as God calls them, so he doth purpose to make them come to himself, and make them partakers of everlasting mercy; God hath no such purpose when he calls the reprobate, he hath a purpose indeed to do them good, if it be not through their own default; but yet notwithstanding he hath no such purpose, and absolute intention to do them good, he hath no such purpose to bring them to his Kingdome, and carry them quite through in the business.

How one calling differs from another.

Secondly, This is a secret in Gods own bosome, and that is another difference, wherein this calling differs from the other; it is such a calling wherein God puts forth his power, and the greatness of his power too; God called the light and it came, God called the Heavens and they came, when as they were not, God calling of them they were made to come: so when God doth call a man by his Spirit, he calls a man powerfully, he doth powre in divine instincts of grace and faith, and all other holy vertues, whereby the soul is made able to come to God; the Lord gives the heart a kinde of touch, that being touched by his Spirit, it must, and shall, and will know God in Jesus Christ, it puts in divine things into the soul, whereby the soul must needs know him, and come to him, and be reconciled to him, 1 *Joh.* 3.9. he puts his own seed into him, *he that is borne of God sinneth not*, for the seed of God remaineth in him; the Lord puts an holy kinde of ointment upon his eyes, and makes him see, and that abides in him, 1 *Joh.* 2.27. *The holy anointing which ye have received abideth in you.*

Gods call is an effectual call.

Thirdly, It is a continual call, it is not a call and so away, a call for a year and so an end, but it is a continual call; he never leaves calling of him, till he comes home to him, as 1 *Thes.*5.24. *Faithful is he that hath called you, who will also do it*, as who should say, he hath called you, and doth call you, and he is faithful, and will do it; he hath called you heretofore, and made you come to him in truth and sincerity; and he will still continue his call, he will

will ſtill do it more and more, the Lord draws his people nearer and nearer to himſelf.

Now I will prove the Doctrine by divers particulars.

Firſt, Becauſe, a man then may be able to look back upon all his life, even from his cradle to this day; even before his call, and ſee Gods love to him as *Paul*, though he could not ſee it before, yet when God had effectually called him, he is able to look back upon all his former time and ſpace he had lived, even from his mothers womb, *Gal.*1.15. *Who hath ſeperated me* (ſaith he) *from my mothers wombe, and called me by his grace*, and ſo it was with *David*, *I have been caſt upon thee*, (ſaith he) *even from my mothers belly*, Pſal.22.9,10. it is not likely, that *David* was converted then, but when God had effectually called him, then he was able to go back all along, even to his very infancy, and trace Gods goodneſs towards him in this and that, even to his very bringing him into the world. Then a man may reflect on his life paſt.

Secondly, This intereſts a man in all the promiſes of God, 2 *Pet.* 1.3. *Who hath given unto us all things pertaining to life and godlineſs*, through the knowledge of him, that hath called us to glory and vertue, if we know that God hath called us to glory and vertue, then we know that God hath given us all things that pertaine to life and godlineſs, to this life, and the life to come we know it; when God hath effectually called us, we know that all the promiſes belong unto us, as the Apoſtle ſpeaks, *Acts* 2. 39. *For the promiſe is to you, and to your children, and to yours that are afar of, even as many as the Lord our God ſhall call*, look how many God calls, ſo many do the promiſes belong unto, all the promiſes of mercy and grace, and comfort, of ſtrength and direction, and eternal redemption, the compleat working of it, all theſe promiſes from the firſt to the laſt, they all belong to a man, when God hath called him: when the Lord effectually calls a man, he takes him out of the world, to have fellowſhip with the Lord Jeſus Chriſt; and in whatſoever he hath done, or ſuffered, or purchaſed for his people. This intereſt a man in the promiſes.

Thirdly, It doth ſweeten all Gods promiſes to a man? what is the reaſon we can hear ſuch admirable things out of the Word, and yet they affect people generally, for the moſt part no more then a dry chip, though they hear of the promiſes of God, what promiſes he hath made to his people, to their Prayers, to their hearing of the Word, to their receiving of the Sacrament; what promiſes he hath made in adverſity, and proſperity, in ſickneſs, and in health, in life, and death, when they ſin through frailty, what promiſes they have to help them up againe when they are to do any thing, what promiſes to aſſiſt them, and go along with them, when they are called to any employment, what promiſes to ſuſtaine them, and bear them out; I ſay though all theſe things be delivered to people, things that were ſweeter to *David*, *then the hony, and the hony combe*, Pſal.119.103. Yet generally, people are not affected with theſe things; the reaſon is, becauſe they are not able to ſay, that God hath effectually called them, therefore when they heare ſuch things, the heart cannot lay hold upon them, they think with *Francis Spera*, *I have no part in theſe things*, they think 'tis true, they are ſo to Gods people, but they think there is little comfort, little ſweetneſs in them, becauſe they cannot ſay, that they are effectually called of God. It ſweetens the promiſes to a man.

Fourthly, If a man be effectually called, this helps a man to pray, *Pſal.* 119.94. *I am thine ſave me*, when *David* was able to ſay, *thou haſt called me to be one of thine*, then he was able to pray to God, *Lord ſave me, Lord help me, I am thine, thou art my God*; when he was able to ſay, that he had intereſt and propriety in God; this did exceedingly help him, and encourage him with boldneſs in prayer; but when a man queſtions his effectual calling, every petition a man puts up, it is choaked, a man cannot pray to God, but he is beaten off, there is no ſtrength in ſuch a prayer, as ſoon as ever *Paul* was converted, It helps him to pray.

verted, ſaith God to *Ananias*, *behold now he prayes*, Act.9.11. *Paul* had prayed a thouſand times before, no man in *Judea* prayed more then he, but God took no notice of his prayers, but when God had effectually called him by his grace, now the Lord took notice of his prayers, and obſerved them, and heard them, and regarded them, and inclined his ear to them, *behold now he prayes*.

Knowledge of our effectual calling, a help to good actions.

Fifthly, This is a great encouragement to all goodneſs in outward things, it is a great encouragement to a man to take them in hand, when he ſeeth he hath a calling thereunto; *Gideon* was very earneſt with the Angel, that he might ſee he had a calling to that he was to go about, *Judg.*6.11. So it is in this divine calling, it is a great encouragement, when a man can ſee that he is called, true it is, that every man is called, but I ſpeak not of the general calling, but of the effectual call, when a man can ſee that he is effectually called of God, this helps a man in all good actions, then a man may go to God, as to a Father, he may go to the Sacrament as the ſeale of his righteouſneſs and faith, then a man may take Gods name into his mouth, God challengeth the wicked for doing of it without his call, *Pſal.*50.16. *What haſt thou to do, to take my name into thy mouth, ſeeing thou hateſt to be reformed?* now a man may take up the profeſſion of religion, and hold forth the name of the Lord Jeſus Chriſt, as *Paul* ſaith to *Timothy*, *fight the good fight of faith, lay hold on eternal life*; now marke the encouragement, *whereunto thou art alſo called*, 1 Tim.6.12.

A foundation of godlineſſe.

Sixthly, It is an excellent ground of a godly life, when a man can ſay he is effectually called of God, that man hath laid a good foundation to be a godly man, he hath laid it low, he hath built it upon ſuch a ground, that can never be ſhaken, nor removed; he that builds upon this foundation, ſhall never be removed. What is the reaſon why ſo many thouſands undertake to be godly, and are never able to carry it through; others go about it, and through the mercy of God are carried through ſtitch with it? the reaſon is, becauſe thoſe that are effectually called of God, they have a good foundation, they go upon the right ground, as the Apoſtle *Peter* exhorting Chriſtians to holineſs, and ſanctity, and righteouſneſs of converſation, *be ye holy in all manner of converſation*; he doth preſently lay down the ground, whereupon he exhorts them, *whereunto you are called*, ſaith he, 1 *Pet.*1.15. ſo 1 *Pet.*2.9 ſaith he, *ye are a choſen generation, a royal Prieſthood, an holy nation, &c. that you ſhould ſhew forth the prayſes of him that hath called you out of the darkneſs, into his marvellous light.*

A help againſt falling.

In the laſt place, this is the beſt means to help a man up againe; ſuppoſe a man have fallen, as the beſt of all Gods Saints and Children may fall, and fall fowlly; but when a man is effectually called of God, this doth help a man up againe, as it was with *David*, *Pſal.*51.14. *Deliver me from blood-guiltineſs, O God of my ſalvation*, &c he being able to ſay, that the Lord was the God of his Salvation, this made him to get up againe; as who ſhould ſay, Lord I have committed murther, I am guilty of innocent blood, yet Lord thou haſt called me by thy grace, to be a God unto me, thou art the God of my ſalvation; I beſeech thee purge me from my filthineſs, and cleanſe me from my ſins: whereas there be thouſands, when they have committed murther, it breaks their necks, they never get up againe, they are never able to finde repentance, and a broken heart, and to obtaine favour of the Lord, that the ſin be not laid to their charge; but *David*, though he had ſuch a heavy fall, and though it burſt his bones, and put him to much grief, yet he got up againe, becauſe God had effectually called him.

Reaſ. 1.

It is an argument of his election.

The firſt reaſon of the point is this, becauſe effectual calling is an evident argument of a mans election unto life, it is that which flows from election to life, as *Rom.*8.30. *Whom he hath predeſtinated, thoſe hath he called*, &c. as who ſhould ſay, them, and none but them, this is the loweſt linke of that golden chaine,

chaine, if a man can but once finde that he is effectually called of God, he hath a part of that chaine, whereof one end is eternal predeſtination to life, and the other is eternal glory; now he knows that all the whole chaine of mercy, from firſt to laſt, from eternity to eternity, all belongs to him, when he finds himſelf to be effectually called.

Secondly, This effectual calling, is a ſure and certaine pledge, that a man ſhall have all Gods acts of mercy, when God effectually calls a man, he doth this for him, not only as that particular mercy, but as a pledge of all after mercies, as it was with the delivering of the people of *Iſrael* out of *Egypt*; he did not this onely as a parcicular mercy, but as a pledge of future mercies for time to come; therefore whenſoever the Lord would aſſure the people that he would ſhew them mercy, and do them good; many times this is ſet down, *I have brought thee out of the Land of Egypt, open thy mouth wide, and I will fill it*; Pſal. 81.10. Nay, when they pleaded for mercy, they pleaded this as a pledge, that God would ſhew them mercy, *Neh.* 1.10,11. *Now theſe are thy ſervants, which thou haſt redeemed by thy great power, we beſeech thee let thine ear be attentive to our ſupplication.* So it is with effectual calling, it is an evident pledge, and ſure token, that God will ſhew a man all his other mercies, when a man is once effectually called, though he hath all yet to do, all the whole buſineſs, yet to wade through, it may be he hath abundance of eſtates and conditions to fall into before he dye: why? now he hath the whole compaſſe of Gods mercy to carry him along in it, God hath given him a pledge of it, and he may ſay to God, Lord thou haſt effectually called me by thy grace, I beſeech thee to juſtifie me, I beſeech thee to ſanctifie me and help me by thy grace to pray, and to go on through the ſeveral paſſages of this life, to bear afflictions, to humble me in proſperity, and to ſtand upon my guard, in ſickneſs Lord ſuſtaine me, and in troubles and afflictions Lord give me patience; thou haſt called me, and I have the pledge, therefore I beſeech thee do this for me, as *Paul* ſaith, 1 *Cor.* 1.9. *God is faithful, who hath called you to the fellowſhip of his Son Jeſus Chriſt*; as who ſhould ſay, when God called you to the fellowſhip of Jeſus Chriſt, he did not this as a particular mercy to you onely, but as a ſure pledge that he would ſhew you all other mercies; and aſſure your ſelves, he will be faithful, and make good all theſe mercies to you; go on with faith and affiance, and courage, for God will be faithful as the Apoſtle *Peter* ſaith, 1 *Pet.* 5.10. marke how he pleads, that God would be pleaſed to give them grace, the God of all grace that hath called you, he make you perfect, eſtabliſh, and ſettle you; he that hath called you ſettle you, he that hath given you a pledge, he that hath vouchſafed you a pawne, he will make it good, he will ſtrengthen you, and enable you, and carry you through, from the beginning to the end.

It's a ſure pledge.

Uſe 1. Then certainly the thing is a poſſible thing, a man may be able to ſay ſo, it is a thing may be known; effectual calling, whoſoever is partaker of it, that man may know he hath it, though it be ſuch a great jewel, ſuch an admirable thing, and happy is that man that ever he was borne when he ſeeth it, yet it is ſuch a thing you may come to ſee and know; every man may know what eſtate he is in, whether he be good or bad, the conſcience doth not onely excuſe in good actions, but alſo in a good eſtate, *preſerve my ſoul, for I am holy*, ſaith *David*, Pſal. 86.2. his conſcience did not excuſe him onely in that he had done holy duties, but in that he was an holy man, his conſcience could witneſs with him, that he was an holy man: and on the other ſide, the conſcience doth not onely accuſe in evil actions, but alſo in an evil eſtate, *I and my people are wicked* ſaith *Pharoh*, Exod. 9. his conſcience did not onely accuſe him, that he did evil actions, but that he was in an evil eſtate, not onely that he had done a wicked thing, but was a wicked man: and the reaſon of this is, becauſe how elſe ſhould a man be commanded to ſhun a bad, and follow a

Uſe 1.

good estate, if it were not discernable who are in a good and bad estate, as we see we are called to avoid the one, and follow hard after the other, therefore it is a thing that may be attained to; nay it is not onely a thing that may be attained unto, but the children of God are wont to know it, as *Paul* here to *Timothy*, *he hath called us*; we are able to speak it, our consciences choake us not in speaking of it; nay the doubtfullest man that ever was, was *Heman*, *Psal.* 88. 1. *O Lord God of my salvation, I have cryed night and day unto thee?* as who should say, I am very much bewildered, and much to seek, and lost in doubts and fears, marvelously oppressed and overwhelmed; yet this I can say, thou art my God, the God of my salvation; thou hast effectually called me to pertake of thy mercy, and I have relation to that thou hast given me union with thee, *thou art the God of my salvation*; and so it was with *David*, when he was at his worst, *hath God forgotten to be gracious? will he cast off for ever, &c?* Psal 77. though he had named all their grievous passages, of feare and despaire as a man would think, yet at the self same time, *ver.* 5. *I have considered the dayes of old*, he was able to lay hold upon this certainty, I have been called, such a time the Lord was gracious and merciful unto me, I have believed, I have tasted of Gods goodnes, and pertake of his mercy, and known the forgivenes of my sinnes, he looked unto the dayes of old, he could not deny it, though he were now miserably put to it, he could not deny this, but in the dayes of old, God had been his God, and he his servant: and so *Jonah*, when he was dejected, and cast down, and seemed to be in the belly of hell, *Lord* (saith he) *I am cast out of thy sight*, as if he had been cast off, and quite at a losse, yet at the selfe same time, (saith he) *I will look towards thy holy Temple*, Jon. 2. 4. as who should say, I cannot deny, but thou hast effectually called me, I have looked to thy Temple heretofore, I have looked to Christ, and rested upon thee for eternal life, and for mercy, and thou art my refuge, therefore I will look againe to thee. So *Joh.* 14. 5, 6, 7. *Thomas* he speaks as if he had not known Christ, *Thomas* (saith he) *ver.* 7. thou dost know me, nay when he made a vow, that he would not believe, except he saw the print of the nailes, yet this was but in a fit, for within a little space, (he saith) *my Lord, and my God*, Joh. 20.

I will prove this by reason, that a man that is quite to seek; that a man that is not able to speak with any certainty, he hath not a jot of faith in this point to believe that he is the Lords, for that man walks in darknes, our Saviour makes it a brand of a man *that walks in darknes, that knoweth not whether he goeth*, Joh. 12. 35. *He that walks in darknes knoweth not whether he goeth*, whither to heaven or to hell, whither he goes right or wrong, to Christ or not; it is a shroad signe, that that man is in a bad estate, that God never yet took him out of the world, to the fellowship of Jesus Christ.

The spirit makes known the things of God.

The first reason is, because it is the office of the Spirit to make known to a man, the things given him of God, 1 *Cor.* 2. 12. now saith he, *we have received the Spirit*, not of the world, but the *Spirit of God, that we might know the things, that are freely given to us of God*, as who should say, as God hath given us such and such things: So we have the Spirit of God, that can tell us the things that God hath freely given us, when God hath given a man effectual calling, it is a free gift, and then it is the Spirits office to let a man know it, and the Spirit will do his office; nay, when God effectually calls a man by his Spirit, the Spirit saith to a man, as the disciples of Christ said to the man that was brought to Christ, *Matth.* 10. 40. *Be of good cheare*; *he calls thee*, so when God effectually calls a man, the Spirit saith, *arise, be of good cheare, the Lord calls thee*; the Lord of heaven and earth, gives thee a gracious call to come to his heavenly Kingdome, to believe in his name, and to rest upon him for Salvation, and for every needful thing, *for this life, and the life to come*: the Spirit whereby a man is called, doth speak *internum verbum*, (as Divines speak)

ſpeak) an inward word, which the ſoul hears, as well as the outward eare hears the external word; our Saviour ſheweth this, *Joh.* 6.45. *he that hath heard and learned of the Father* (ſaith he) *cometh unto me*; when a man is effectually called to come unto Chriſt, he hears of the Father, there is a word that the Father ſpeaks, not onely the word of the Miniſter, but an inward word, and that man hears a word from the Father, and how can it be but a man may know it, when he hears it? for there is a word, and an audible word, a word whereby the Lord of glory ſpeaks to a man, when he effectually calls him to come out of his ſins.

How to make our calling and election ſure.

Secondly, Becauſe a man that is effectually called of God, he is commanded by God to make his calling and election ſure; as we may ſee, 2 *Pet.* 1.10. as who ſhould ſay, you may make it ſure; 'tis true, in legal precepts this doth not follow; that if ſo be God bid a man to do it, therefore it is poſſible to do it; for the law commands things, not poſſible to be done, by reaſon of the weakneſs of the fleſh, but this is an evangelical precept; now when a man is effectually called of God, and is commanded to make his calling ſure, he may do it, the thing is poſſible and it may be performed, and it is a mans own fault if he do it not; if a man that is effectually called of God, do not know it, it is his own fault, and negligence, and careleſneſs, when God bids his people that are called, make their calling ſure, it implyeth, they may do it, the Lord lies no impoſſibility upon his own ſervants, that he hath called to his Kingdome and glory, but together with his precepts, he ſheweth them, where grace is, and the throne of grace is open for them, and they have an intereſt in God that quickens the dead, and have an open highway to the throne of grace to have any thing that they are required to do.

Of the knowledge of our effectual calling.

Thirdly, Becauſe the knowledge of our effectual calling, is the ground of thankſgiving for it God requires, that they that are effectually called to have ſuch mercies, ſhould be thankful to God for it? now how can a man be thankful for that which he is ignorant of, whether he have it or no? that is but a mockery, as carnal people in their thanks, will put in things they know not, we returne unto thee O Lord, all poſſible praiſe and thanks, for election, vocation, juſtification, &c. Carnal people put theſe things into their graces, bleſſing God for theſe things; now if a man come to them, do you know that you are elected, and called, and juſtified, and have a true ground and hope of glory? nay, that we cannot tell ſay they, this is a fooliſh thankſgiving, this is to make a mock of God, and to lie before him, the Lord will have no ſuch thanks, but ſing praiſes with underſtanding, as the Scripture ſpeaks, he will have real, and reaſonable ſervice, now unleſſe a man know this, he cannot be thankful to God aright. The Apoſtle willing the *Corinths* to be thankful for their calling, the poore *Corinths* that were deſpiſed, and ignoble and mean, and of the lower rank of all the Town, he wiſheth them to glory in Gods goodneſs, and in nothing of their own; how doth he urge it? you know your calling, not many wiſe men after the fleſh, *not many noble, &c.* but *God hath choſen the fooliſh things of the world to confound the wiſe, &c.* 1 Cor. 1.26. you ſee it, many there are that God hath called among you, and you ſee what manner of perſons they are, it is palpable, and you cannot deny it, therefore I would not have you glory in your ſelves, but in God, ſo *Col.* 1,12,13. *giving thanks unto God the Father* (ſaith he) *that hath made us meete to be partakers of the inheritance of the Saints, who hath delivered us from the power of darkneſs, and hath tranſlated us into the Kingdom of his dear Son*, the Lord expects thanks for this effectual calling, when God hath delivered us from the power of darkneſs, and tranſlated us into the Kingdome of his dear Son, that is, when he hath effectually called us, we ſhould give thanks to God for it, now how can we give thanks to God for it, when we are uncertain and ignorant of it? ſurely the Spirit of Chriſt, and the Lord Jeſus Chriſt loveth the glory of God, and

that God ſhould have praiſe from his people for every mercy; therefore without doubt they may come to know it, becauſe otherwiſe God ſhould require that of them, which they are not able to performe.

Why the word of God is written to us.

Fourthly, Becauſe this is the very end of the word of God, it is one of the ends why the word of God is written to us: indeed there are other ends beſids this, it is to convert, to ſtrengthen, to direct, to comfort, to counſel, it is to build up, and to pull down; the end of the word is to pull, and hew ſome down to be caſt into the fire; but one end is to acquaint the people of God with the mercies of God, and with graces, and mercies, and kindneſſes, he hath laid up for them in Jeſus Chriſt, and how they are called to theſe things; this is one end of the word, that they may know theſe things that God hath vouchſafed, 1 *Joh.* 5.13. *Theſe things have I written unto you, that believe in the name of the Son of God, that ye may know that ye have eternal life, &c.* I have written to you that do believe, to you that are effectually called, that you may know that you have eternal life; you have it, but I would faine have you know that you have it: Now the Word is a ſure Word that will not faile us.

The ſoul hath the power of reflection.

Fiftly, Becauſe the ſoul of a man, it hath the power of reflection in it, and it is able to reflect upon it ſelf, and know what it ſelf doth, and what it ſelf hath; the ſoul of a man is a reflective being, and reflects upon its own boſom, whereby it is privy to what it thinks, and what it ſaith, and what paſſages there be therein, 1 *Cor.* 2. 11. *What man* (ſaith he) *knoweth the things of a man, but the ſpirit of a man?* the ſpirit of a man that is in him, knows the things that be in a man, it is privy to its own affaires, as it is with wickedneſs, ſo it is with good actions and thoughts: now for wicked courſes, we ſee that the conſcience is privy to what ſins and corruptions are in a man, as *Solomon* told *Shimei, thou knoweſt all the wickedneſs which thy heart is privy to, that thou didſt to* David *my Father*; thou knoweſt it, thy heart is privy to it, thou canſt reflect upon thine own boſome, and canſt tell what wretched ſpeeches thou didſt ſpeak, thou art able to utter them in order, as thou art privy to it, as *Solomon* ſaith, *Eccl.* 7 22. oftentimes thine own heart knoweth, that thou thy ſelf likewiſe haſt curſed others, he ſpeaks of one that hath curſed, thy own heart knows that thou haſt done it ſaith he; ſo it is in good actions, and things that are in a man, a mans heart is privy to it; if a man obey the call of God, how can a man do it, but he muſt know that he is effectually called? if a man do mourn for his ſins, and grieve for his iniquities, the heart knows its own bitterneſs, it is able to reflect upon what it ſelf doth; ſo if a man do deſire grace, and hunger and thirſt after righteouſneſs, and pant after the living God, he is able to ſay I do this, *Pſal.* 42.1. *As the hart pants after the rivers of water, ſo doth my ſoul pant after thee O G*; his own heart ſhall be able to reflect upon it, if thou humble thy ſoul, and ſet thy ſelf to prayer, and approve thy ſelf to God from day to day, look into thy boſom, and there thou may ſee it.

Obj. But it may be objected then, *how is it that thoſe that are effectually called, are very doubtful, and have many queſtions, and are uncertaine whether they are called or no?* if it be ſo; how come theſe doubts, and troubles, and perplexities that are in the minds of good people that are effectually called of God, and we find by experience that they were effectually called?

Anſ. I anſwer, firſt we muſt know, that though the knowledge of a mans calling may be had, yet it is had by degrees, it is a gradual knowledge; a man cannot know it all at firſt daſh, God doth not manifeſt his favour and love all at once to his people; and when he gives it, he doth not preſently tell a man what he gives him, though there be wayes for him to know it, and find it out; yet the Lord doth not open himſelf to his people all at the firſt; nay, he doth not ſo to his own Son Chriſt Jeſus, in reſpect of his humanity, as he grew in ſtature

ſtature and wiſdom. ſo he grew in favour with God, *Luk.* 2.52. The divine nature manifeſted it ſelf more and more to his humane; ſo God doth manifeſt his favour and love; and openeth himſelf to his people more and more; according as they grow in goodneſs, they grow in this knowledge, as they are more and more pure in heart, the more do they ſee God, and Gods goodneſs to them, and what God hath done for them; this knowledge, though it be to be had, yet it is to be had by degrees, and the people of God have it not all in one degree; ſome have it in a higher degree, and ſome in a lower; but every man hath ſome of this knowledge that he is called of God, it is impoſſible that a man ſhould be effectually called, and be wholly, and totally ignorant of it.

The knowledge of effectual calling experimental.

Secondly, As this knowledge is gradual ſo it is experimental; a man knows that he is called by experience, chiefly and mainly; as when a man knows by experience, that he comes to God and draws near to God, and that he doth abſtract himſelf from the world, and worldly wayes and practiſes, and layes aſide more and more the carnal wayes of men, and doth approach nearer and nearer unto the things of God in Chriſt: if a man hath experience of theſe things, he comes now to ſay God hath effectually called me, and hath been pleaſed to do me good; when he finds this by experience, that theſe things are wrought in him then he can conclude this: at the firſt he was like a man in a viſion, he could hardly believe that God had effectually called him; as it was with *Peter*, when the Angel delivered him out of priſon, he was as one that had ſeen a viſion, he had not thought it had been a real thing, he could not tell what to make of it, *Act.* 12.11. but when he came to himſelf, *now ſaith he I know of a ſurety that the Lord hath ſent his Angel, and delivered me out of priſon.* At firſt, he could not tell what to make of it, but afterwards, when he ſaw he was in the ſtreets, and that the iron gate opened to him of its own accord; now ſaith he, *I know of a ſurety, that the Lord hath ſent his Angel, and delivered me.* So it is with the people of God; at firſt, when they hear ſomething from the Father, they know not what to make of this call at the firſt, but afterwards, when they come to ſee this luſt, and that luſt fall off, and theſe and theſe heavenly works in their ſouls, they now know of a ſurety that God hath ſent his Spirit into their ſouls, and delivered them from ſins, and Satan, and hell, and damnation, &c. At firſt they were like dreamers, they were not able to ſay, whether they were called or no; as the children of *Iſrael*, when they were delivered out of captivity, they could hardly believe it at firſt, *Pſal.* 126.1. *When the Lord turned away the captivity of Zion, we were as thoſe that dreamed*, we could hardly perſwade our ſelves, that God had delivered us out of captivity, with ſuch a mercy, ſo great a favour, ſo unlikely, ſo improbable, it could never enter into their hearts almoſt; we were like thoſe that dreamed; but when they ſaw they were in *Jeruſalem*, and were helped, and aſſiſted, and heard the Gentiles talke of it, and all the people runne up and down when they ſaw it was ſo, and had experience of it, then they ſaw God had done it indeed, and did believe it; ſo when a man is firſt effectually called to come out of his ſins, the Lord knocks off his bolts, and plucks him out of the jaile of hell, and ſets him as it were in *Jeruſalem*, he is at firſt as a man that dreams, he can hardly believe it is ſo; as it was with *David*, when God called him to be King, he could hardly believe it, it could hardly enter into his heart, that he ſhould be King over *Iſrael*, eſpecially being dayly perſecuted by *Saul*, and calamities heaping up themſelves againſt him, he could not conclude it; but when the Lord had ſet him in his Kingdome, and given him victory over his enemies, *now* (ſaith he) *I know that the Lord ſaveth his anointed*, now he could ſpeak it, and found it by experience, that the Lord had made him his anointed, and ſaved and delivered him from all his enemies, before he was ready to deny it, and ſay *Samuel* was a lyar, he had anointed him to be

King, *but I said in my haſt all men are lyars*, but when he had experience of it now (ſaith he) *I know that the Lord hath ſaved his anointed.*

The knowledge of effectual calling ſpiritual.

Thirdly, As the knowledge of effectual calling is gradual and experimental; ſo likewiſe it is very ſpiritual, it is a marvellous ſpiritual work, and therefore no marvel though it be ſomething inſenſible, indeed there be things in it, which are very ſencible and conſpicuous as may be, a reprobate may be galled at a Sermon, he may have his eyes broad open to ſee his ſins and iniquities, and may be wonderfully wrought upon, and may have the ſencible work of vocation, by the very Spirit of God; but the very ſpecificalneſs of it, whereby this effectual calling doth differ from all other callings; this is a marvelous Spiritual thing, and therefore no wonder that it is inſencible ſometimes, and many of the people of God, feare they have it not; theſe things may be done in the ſoul of a man, and a man not know it, and yet it may ſeem ſtrange, that the eyes of the blind ſhould be opened, and the feet of the lame ſhould walk, and the dead ſhould be raiſed, and the devils ſhould be caſt out! it is ſtrange I ſay, that theſe things ſhould be done in a mans ſoul, and yet the man in whoſe ſoul they are done, ſhould be ignorant of them; it is a ſtrange thing, but the works of the Spirit are wonderful ſecret, the actions of the Spirit are very inviſible; when a man humbles himſelf, and prayes, and mournes, theſe are ſencible, he knows what they are; many talke of hunger, and thirſt, and reformation, &c. But to ſee the ſaving, ſanctifying, gracious work of God in theſe things, that is a marvelous hard thing to find this, and it is very ſpiritual, as *Solomon* ſaith, *Eccl.* 11.5. *As thou knoweſt not the way of the Spirit, nor how the bones grow in the wombe of a woman that is with child; even ſo thou knoweſt not the works of God, who maketh all*: if it be ſo in natural things, that we know not how the bones of the child grow in the womb, much leſſe theſe things of the Spirit, ſo our Saviour Chriſt ſaith, *Joh.* 3.8. *The wind bloweth where it liſteth, and thou knoweſt not whence it cometh, nor whither it goeth; even ſo is every one that is borne of the Spirit*; that is, every one that is effectually called of God, for regeneration is a part of this effectual calling, to be effectually called of God, it is the blowing of the wind, a man knows not whence it cometh nor whither it goeth; there is a world of ignorance about the wind, ſo there is about the workings of Gods holy and heavenly Spirit; when our Saviour was a working of regeneration in *Nicodemus*, his heart was at the ſame time, ſaying, *how can theſe things be?* Chriſt was working theſe things in his heart, and the very ſame time when he was queſtioning, *how can theſe things be?* So *Gideon* at the very ſame time when God ſaid unto him, *the Lord is with thee, thou mighty man of valour*, Judg. 6.14,15. *Gideon* was doubting that the Lord was not with him, and that he had no might nor ſtrength, as our Saviour ſaid of the ſeed that was ſown in the ground, *Mark.* 4.26. As if a man ſhould caſt ſeed into the ground, and ſleep night and day, and the ſeed ſpringeth up and growes, he knowes not how: ſo ſaith he is the Kingdome of God, and ſo our Saviour ſaith, *ſo it ſhall be at the laſt day when Chriſt ſhall ſay come ye bleſſed of my Father, inherit the Kingdome prepared for you, for I was hungry, and ye fed me*, &c. But marke at the very ſame time, the righteous that did all this and our Saviour Chriſt did witneſſe to their faces that they had done it, the righteous ſhall anſwer, *when ſaw we thee hungry and fed thee?* &c. They hardly knew they had done theſe things, the actions themſelves they could not but know of, they knew they had fed and clothed the poore children of God, but that they did it to Chriſt, for Chriſts ſake, they could hardly ſee this, when did we ſee thee thus and thus, and did ſo and ſo that they looked at Chriſt in this, they had hardly ſo good eyes, hardly ſo good a heart. ſo I might inſtance in more, I ſay the works of God, they are marvelous ſpiritual, and of a wonderful ſubtil ſubtilnes, they may be wrought in the ſoul of a man, and yet a man may be ſomething doubting, and queſtioning whether they be wrought in him

yea,

yea, or no; nay, a man may be afraid they are not.

Fourthly, Another reason is, because the knowledge of a mans effectual calling may be very much hindered for a time, partly in regard of loathnes of heart to leave some luſt, though a mans heart may be ſubdued, and humbled for the maine; yet there may be a great deal of holding back; though a man cannot ſtand out in ſin as the wicked do, yet there may be a great deal of backwardneſs, and unmortifiednes in the children of God, and conſcience may ſee it, now when conſcience ſeeth it, conſcience will hide effectual calling from a man, and object, how can you ſay you are effectually called, when you are ſo borne down with ſuch a luſt, and hanker ſo much after it? *now if our own heart condemn us, God is greater then our hearts, and ſhall condemn us? much more*, it is a pitiful thing, when a mans own heart ſhall condemn him, and his own conſcience ſhall be queſtioning whether he be right or no: ſometimes it falls out thus, even thoſe that are called, yet in regard of unmortifiednes, there is ſuch a deale of matter that the conſcience hath to object, that a man cannot believe indeed, and ſoundly, that he is effectually called: for at firſt when Chriſt comes into the ſoul, before it hath gotten the maſtery and victory, the Spirit doth work exceedingly in the dark, as when it works poverty of ſpirit, ſorrow for ſin, endeavour to leave all ſin, hatred and deteſtation of a mans own waye; loathing of a mans own ſelf, ſhame, confuſion before Gods footſtoole, there is ſuch a ſmoak in the ſoul, where the Spirit doth theſe, that a man cannot ſee them; as if a man be working in a ſmoaky houſe, though he work excellent things, a man can hardly perceive what he doth; ſo there is ſuch a deal of ſmoak in the heart, ſuch a deal of corruption ſtirring, that it hides the ſight of the work of God from a man, yet the work of God goeth along, as ſuppoſe two armies in a field, and the battel be doubtful, the guns fly off, and the ſwords clatter, and the duſt ariſeth, and there is ſuch a confuſion, that neither themſelves nor others, know which way the battel will go, but ſometimes ſome fall on one ſide, and ſometimes ſome on the other ſide; and if a man ſhould ſtand on an hill, and ſee this battle, he cannot tell on which ſide it will be; ſometimes he thinks it will be on this ſide, and by and by, it is turned on the other ſide; and ſo while it is doubtful, it cannot be determined and concluded on which ſide the victory will fall. So it is with the war between the fleſh and the ſpirit, the war is very doubtful before the odds begin, for there is a great deal of evenneſs at firſt; nay, the Spirit ſeems to be the weaker ſide, and the fleſh to be the ſtronger, and there are many falls and foiles given to the ſoul, and the fleſh is too ſtrong; afterwards, it begins to be ſomething equal, and the battel to be poyzed: now while the battel is ſo doubtful, a man cannot tell on which ſide the victory will be, whether on the ſpirits ſide, or on the fleſhes ſide; whether on graces ſide, or on ſinnes ſide; but when the warfare is accompliſhed (I do not mean perfectly, for that will never be in this life) a man may then ſee on which ſide the victory will go; a man may ſee ten thouſand corruptions lie dead, with their throats cut, and the Spirit ſtanding triumphing and conquering more and more, we may now ſee which way the victory will go; the Spirit reigns, and grace reigns, and humility reigns, and heavenly mindedneſs reigns, and all the graces of Gods Spirit have dominion over the whole man.

The knowledge of a mans calling hindred for a time.

Another reaſon, why the knowledge of effectual calling is hindered, is becauſe of ignorance; a child is a man, though he doth not know it, ſo it is with a man that is a new beginner in Religion, he is a new man, though he doth not know it, he hath that in him, that let him have but time, let him but grow, he will quickly be able to look upon it, and be able to ſee what it is; ſo it is with the people of God, they are at firſt very ignorant what God hath given them, as the Apoſtle prayeth for the *Epheſians*, Eph. 1. 17. that God would let them be no longer children, but that God would open the eyes of their underſtand-

The knowledge of our effectual calling, may be hindered by ignorance.

ing, that they might know what the hope of their calling was, that he would let them know what he had given them; they hardly knew what they had at the first, they had an effectual calling from God, and they had a thousand hopes, they might hope to be strengthened against corruptions, to be delivered in six troubles, and in seaven, they might hope when they died, to be translated into the Kingdome of immortallity and glory for evermore: they had this hope, *now* (saith he) *the Lord of heaven and earth, open the eyes of your understanding, that you may see the hope of your calling, and the exceeding riches of those things that God hath prepared upon you.*

A young believer is ignorant of the voyce of the Spirit.

Againe they may be ignorant of the voyce of the Spirit, they do not understand the Spirits language, when a child of God is first effectually called, he comes into a new world, and meets with a new language, he is a *Barbarian* to it, and that is barbarous to him, he cannot understand the language of the Spirit, the Spirit speaks many comfortable things, and there are many works of the Spirit, whereby the Spirit doth speak to a man for his comfort and consolation, if he could take them as a man that comes into a strange Country, he lives a very uncomfortable life at first, he hears them speak, but he cannot understand them, they speak strange language, he cannot tell what to make of it, but the longer he is there, he comes to understand such a word, and then such a word, and it may be a sentence now and then, and so in the end, he understands them plainly; so at the first, when God calls his people into a new world, the Spirit speaks many things to them, but yet it is in an unknown tongue, it is gibberish to them, they cannot tell what to make of it, but when they come to understand the dialect, they come to rejoyce.

A child of God is ignorant of the work grace.

Againe, the children of God are ignorant of the work of grace, they think certainly, never could any of the children of God that were aright, be in that estate that I am, they never find their hearts so like a log in prayer, when I go to the Sacrament, sometimes I behave my self like a block, and cannot behave my self in any competent manner as I ought; certainly none of Gods people can be thus as I am; they are ignorant what may be in the people of God, what may stand with the truth of God, and so they question their estates and conditions out of ignorance, afterwards when they come to more experience, and finde the wayes of God in them, and come to have a knowledge of their owne corruptions, and of the goodnes of God in purging them out more and more, in the end they are able to speak it to Gods glory, and their own consolation.

How the knowledge of effectual calling may be hindred by ignorance

Againe the knowledge of a mans effectual calling may be hindered by being unresolved of a mans Christian liberty, when there be Christian liberties that a man hath need of every day, and yet notwithstanding a man is not resolved upon it, many a man thinks verily, if he should finde any delight in the good creatures of God, if he should be merry or chearful at any time, if he should be talking of his calling in the world, and speak of it in his communication, and follow his calling diligently, if he should be angry, and let bitter words fly at any time, though his nature make him so, he thinks verily, and concludes that he hath no grace, he is a very worldly carnal man, he favours of these things here below, he favours of the creature, and he is carnally merry, though a man may take care for outward things moderately, and be chearful & be for anger a man may be angry, be angry saith the Apostle, *but sin not*; now if he be angry at any time, though the thing be lawful, and he hath Christian liberty in the thing, yet not knowing his Christian liberty, this doth exceedingly trouble a man many times, and makes him question his effectual calling; there be abundance of Christian liberties, that we have need of every day, and have need of the knowledge of, and when the soul and conscience doth not know his Christian liberty, (I do not speak of this in regard of the world, they

had need have ſtraight limitations & curbs, and we had need put in all the caveats that can be, for they are apt of their own accord to take too much elbow-roome, every man is ready to ſtand upon his liberty, what he may lawfully do, but though wicked men damne their own ſoules in theſe things, yet it is fit the children of God ſhould have their portion, and know it, and the want of this knowledge hinders a man from the knowledge of the things given him of God.

Againe, a man may be ignorant of the tenderneſs of Jeſus Chriſt, and of the infinite bowels of the Sonne of God, and how chary he is over his people, and that he regards a graine of wheat, under an heap of chaffe: it is very probable, that the ſon of *Jeroboam* had a taint of the family he was taken from, which was marvelous foule; yet notwithſtanding God takes notice of the good things that were in him, though in the Churches in the Revelation, foule and grievous things were found, yet the Lord notwithſtanding takes notice of any thing that was good in them, if there be but a drop of true ſaving grace in the heart, God will take notice of it; though a man be but ſmoaking flax, God will be tender of it, now many a child of God doth not know the tender compaſſions of Jeſus Chriſt, and that he will accept them notwithſtanding a thouſand weakneſſes, and though they have but a little hold, and a little ſtrength to put forth in the wayes of God, and they ſee how many thouſand things they can ſay againſt themſelves, when they ſee not the tender compaſſions of Jeſus Chriſt, and what a tender Saviour he is, *the tender mercies of our God*, as it is, *Luke* 1. This hinders them from the knowledge of that, which otherwiſe they might know.

A man may be ignorant of the tenderneſs of Jeſus Chriſt.

Againe, it may be hindered very much through melancholy, it is the very coach that the devil rides in, as Divines ſpeak, it corrupts a mans imagination, and fills it with groundleſſe fears, and doubts, and makes a man ſpeak he knows not what, and he ſaith he doth not do thoſe things he doth, when as thoſe that ſtand by can ſee the contrary: this humour blinds a mans eyes, and perſents he knows not what to a mans minde, as when *David* was in that paſſion, he cryed out, *I am caſt off*, what is the matter? *Pſal.* 31. 10. he was in a melancholy fit, *grief hath even waſted me*, he was even waſted and pined with grief, ſorrow deading his heart, and mouldring, and pining, and waſting of him, this made him ſpeak words, that he would never have ſpoken at another time: the Apoſtle ſhews, that when a man is overmuch ſad, and grieved, and dejected, and caſt down, and lyeth moaping, and the devil hath a great deal of advantage by this: therefore he ſpeaks to the *Corinths*, to have a care of that poore man that had committed an horrible ſinne, and it pleaſed God to humble him, he was excommunicated, and delivered over to Satan: now the *Corinths* were ſomething harſh to this poore man, and were ready to trample upon him, and tread upon him, as if he were not humbled enough, *2 Cor.* 2. 7. O ſaith he, *forgive him and comfort him, leaſt he be ſwallowed up of overmuch ſorrow*: wherefore I beſeech you confirme your love towards him, *leaſt Satan ſhould get an advantage of us*, ver. 11. that was the reaſon why he would have him careful of this, leaſt Satan ſhould circumvent us, the meaning is, leaſt the devil ſhould make us guilty of overwhelming a poor man, and others by that example might do the like, and ſo the devil might have advantage in after-times.

It may be hindred through melancholy.

In the next place, it may be hindred by the unskilfulneſs of a Minister, many times thoſe that are effectually called, may chance to lye a long time ignorant of Gods mercy, unacquainted with the work of grace which God hath begun in their ſoules, by the unskilfulneſs of the Minister, the Minister that ſhould bind up thoſe that God hath broken, may be like thoſe that *afflict him whom God hath ſmitten*, Pſal. 100. he doth not feed the lambs of Chriſt, and hold forth the grace of Jeſus Chriſt, perhaps he may preach good truths, admirable

Grace may be hindred by the unskilfulneſs of a Miniſter.

mirable excellent passages, and yet *make those sad, whom God would not have made sad; and make those grieved, whom God would not have grieved, as the Lord complains*, Ezek. 34.4. *The diseased have ye not strengthned, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away*, &c.

A Minister though he preach the wayes of God, and Jesus Christ, and the promises of the Gospel, and eternal life; yet if he preach it not in a right manner, if he carry it not as he ought to do, *rightly dividing the word of life*, he may do a world of mischief, if a man preach hell and damnation, (indeed if a man be going on in his sinnes, and be hardened in his wicked courses, we are to preach hell and damnation to him) but if a man preach hell and damnation to a man that is sencible of his sins, and is of a tender conscience, and ready to think too hardly of his sinnes; it is as if a man should take a beetle to kill a fly upon a mans forehead, to lay a heavy load upon those that are not able to beare it. Ministers may do a great deal of hurt, by preaching the law without distinguishing, and all exceptions being shewed, when he hath not a tender heart towards those whom God hath wounded, and doth not always put in that that may do them good; when a Minister knows what it is, and hath gone through the pikes himself, he can the better stay up the souls of those that are dejected, and yet belong to Christ; therefore *David* prayeth, *give me the way of thy salvation, and then I shall teach sinners the way unto thee*, Psal. 51.12,13. as who should say, if I do not know what belongs to the comforts of the Spirit, if I have not waded through these things, and know not how they are given, and how they are taken, I shall never teach sinners the way unto thee, I shall never carry my self aright in that way; he that is a Surgeon, had not need to have a hard hand: so those that have a tender heart, and those that are truely broken for their sins, and are of a contrite spirit, a man had need deale gently with them, according to the estate and condition wherein they are: Ministers many times are too blame, in not preaching Christ aright, as they ought to do, and so may be a hinderance to the comfort of their people.

A Minister ought to preach the word of God in a right manner.

What a woeful thing is it when a man is not able to say, thus, what labyrinths, and meanders is such a soul in, and what heart-aches, and terrible fears, and terrours, and affrightments, and quakings, and misgivings are they subject unto? they must needs be in a miserable, and pitiful case, for whether can they go? what can they hang upon to get comfort? and this is the case and condition of most of those that are amongst us, even of the best sort, though many of them have some good things in them; yet who almost comes to know that he is effectually called of God? these are declining times, and languishing dayes, and people are marvelously scattered for want of care and diligence, and watchfulness, and paines-taking in the wayes of God; there is a woeful deale of unsettling, and want of groundedness in a good estate, people are very much off, and all to pieces; and that you may see what a woeful thing this is, do but consider these particulars.

First, Your consciences cannot but accuse you, you cannot say Christ bare your sins, you know not whether you are in him or no; you know Christ bare the sins of his people, but whether he bare your sins or no that you cannot tell, all your sins and iniquities lie upon your consciences still, though you have been bewailing your sins and confessing of them, and craving forgiveness of them, yet all your actual sins they stil ly upon your consciences: what your consciences could accuse you of formerly, they accuse you of still, such by-thoughts, such wandring prayers, such unprofitable hearing, *Paul* could say, *1 Tim. 1.15. This is a good saying, that Christ came into the world to save sinners, whereof I am chief*; you cannot say so, though you can say that of sinners you are the chief; yet that you have obtained mercy, your consciences will not let you

First, conscience doth accuse.

you say it, you question whether you ever had any mercy, or any hold of the mercy of God; therefore you must be like a dry leafe driven to and fro, or a reed shaken with the wind, and as weak as water, you are altogether unstable: what a miserable thing is this, that all a mans corruptions and miseries should lie upon a man, notwithstanding all his prayers, and asking forgiveness, and many tears and sighs, that they should yet lie upon him, as they do until a man knows that he is effectually called of God; all the guiltiness lieth upon his soul, he cannot say he hath obtained mercy of God, he is without God, and without Christ, and is yet in his sins for ought he knows.

No joy in Jesus Christ without knowledge of our interest in him, &c.

Secondly, As your consciences must needs accuse you, so likewise you can have no joy in Jesus Christ, nor any of his promises, nor any of the gracious things in his Covenant, because you know not whether they belong to you or no; when a man knows not a thing, he cannot have any joy in any thing, as *Prov* 27.1. *Boast not thy self of to morrow, for thou knowest not what a day may bring forth*, a man cannot boast of that he knows not, can a man boast of to morrow? O I shall have a fine day to morrow, when he knows not whether he shall have a morrow or no; he may be dead by to morrow, or his house may be burnt over his head to morrow, he cannot rejoyce in it: So when a man knows not whether he be effectually called of God or no, what joy can he have? what joy can he have in Christ or his ordinances, when his conscience knocks him off, and his soul stands in doubt whether these things belong to him or no? he may catch at these, as *Josephs* Mistres catcht hold on him, but he left his garment and fled away: so they catch at the promises, and these things, but they fly away from them, and leave them as a shadow, and they are as much to seek as before: and it will be thus as long as a man doth not go on to make his effectual calling sure.

We cannot tell what to make of Gods mercies, without this knowledge.

Thirdly, Thou canst not tell what to make of Gods mercies and blessings to thee; God hath given thee many blessings, life and health, and means, and maintenance, and sweetly provided for thee from thy cradle to this day, and hath recovered thee out of many sicknesses and afflictions, and hath given thee the means of grace, and thou hast heard Sermon upon Sermon, and hast had the acquaintance of his children, and hast dwelt in the land of uprightness, and seen the Saints of God, and the examples of Gods Saints, and thou hast had the motions of Gods Spirit from day to day, and many good things. God hath vouchsafed: but while a man is questioning and doubting, whether he be effectually called or no, he cannot tell what to make of these things; whether he should call them mercies or no, whether they be in wrath or no, to lay him up against the day of wrath, *to whom much is given, of him much is required.* It is said of the Virgin *Mary*, when the Angel saluted her graciously, and comfortably, the text saith, *she was much troubled, wondring what manner of salutation this should be*, Luk. 1.29. So when the Lord sends abundance of sweet mercies, the soul is troubled what mercies these should be; are these mercies that come from Christ, and flow from Gods goodness, as pledges of his grace and favour or no? he is troubled, and cannot tell what to make of them, what are these mercies: and he is afraid he had been better to have been without them, and better he had never known them; it is a miserable thing when a man is uncertaine of his effectual calling; for uncertaine of that, uncertaine of all.

We know not how to beare our selves in afflictions without this knowledge.

Fourthly, Thou dost not know what to do in time of affliction, when affliction comes, (as thou canst not but expect it every day) yet when it comes, how wilt thou bear it? how wilt thou be able to suffer for Christ, and to go to prison for Christs sake; when thou dost question whether the truth ever made thee free? if thou wert able to speak of God as thy Father, and a Kingdom prepared for thee, this would cast out fears, *fear not little flock, it is your*

Fathers

Fathers pleasure to give you a Kingdom, Luk. 12. 32. but when a man questions whether God be his Father or no? questions whether he hath given him a Kingdom or no? yea whether any such thing belongs to him? may be thinks he is a wretch, and he should wrong God, if he should lay hold on such things; this exposeth a man to fears; what is the reason that many fall away in time of persecution? it is because they want hold of God, as *Demas*, what is the reason he could not beare *Pauls* afflictions, but fell away and embraced the world? it was because he wanted *Pauls* hold: a man must have hold some where, if not on God, some where else: this is the reason why many break their necks, and when persecution comes, they are troubled, and put by, and make shipwrack of a good conscience, and forbear to go on in that way which they ought to go on in; and to yield to those things which they know they ought not to yield to. When a man knows he is effectually called of God, this will make a man suffer for God, as the Apostle *Peter* speaking of the sufferings of the Saints, *hereunto saith he were you called*, knowing that Christ suffered for you; when a man is able to say, Christ suffered for me, and God hath effectually called me to his heavenly Kingdom, to pertake of Christ and his benefits, and sufferings; now this will beare a man out, this makes able to endure the losse of liberty, of means, maintenance, or any thing for the Gospels sake; but before, what shall a man do in afflictions? as long as a man doth not know that he is effectually called, he doth expose himself to hazards, and breaknecks, and who knows what may be?

We cannot pray without this knowledge.

Fifthly, Thou canst not pray with any courage, thy prayers are but faith and lanke and weak as water; thou canst not come boldly to the throne of grace, thou art afraid thou art none of Gods, and none of Christs; afraid that thou hast not received the Spirit of God, that thou mayst be the child of God, and art afraid that thy prayers are not accepted of God, but he turnes them into sin, thou canst never have boldnes, (unles it be the boldnes of impudence) but never the boldnes of confidence, *how shall a man call upon him, on whom he hath not believed?* a man without faith cannot please God, he cannot pray to God: *O my Lord*, saith *Manoah*, &c. Judg. 13.8. if he had not prayed with faith, knowing that God was his God, his prayer had not had successe; let this made him pray with the more boldnes and strength; when the Priests of *Baal* had done praying, and God would not hear them; marke what *Elias* saith, *I am thy servant, Lord heare me*, 1 King. 18.36. as who should say, let the people praying, they pray they know not what, and to they know not whom; they are none of thine, *but I am thy servant heare me Lord*, he comes and acts a better part, and he will be heard before he goes, and finde acceptance before he departs; when a man can say, *Lord I am thy servant*, I am one whom thou hast redeemed, and effectually called, heare me Lord, this man prayes indeed, he prayes to some purpose.

We cannot go on in the waies of God without this knowledge.

Sixthly, Thou canst not sweetly go on in the waies of God; all the duties of Religion will be a burthen to thy soul, and thou wilt be weary of them, which would be light and pleasant, if thou didst know thy effectual calling of God: but now they will be burthensome; and thou wilt think the Sabbath comes too often, and good duties come too often about; they come so fast, that thou hast no heart or minde to them, for want of that which should sweeten the wayes of God to a man; the knowing of God, and what he giveth about, and the knowing of him he hath to deale withal, without this a man can never go on, nay it is a wonder that thou hast not broken thy neck before this day, that thou hast not turned back to folly, and revolted cleane to the wayes of sinne, that thou hast not turned back to be a drunkard and prophane person againe: it is a wonder that thou prayest in thy family, that thou hast not given over all holy duties, and reassumed the works of the flesh, and cast off all the courses of a godly life; it is a wonderful mercy of God, that thou hast

haſt not apoſtatized Take a man that knows he is effectually called, it is a wonder to ſee that man fall; I marvel ſaith *Paul* that ye are ſoone removed, *Gal.*1.6. A man may wonder what ayleth that man, that knows he hath an effectual call of God, and falls; that man is beſides himſelf, he is not his own man certainly; if he turne back to folly, when he knows God, to turne from his Commandements, to yeild to the luſts of the fleſh, and grow careleſſe and negligent; it is a wonder that ſuch a man ſhould be removed back, but he that never knew of any ſuch things; he hath no knowledge of Gods goodneſs towards him; it is a wounder that he doth not quite fall off, for the knowledge of a mans effectual calling is that which doth preſerve a man, *Jude* 1. the Apoſtle ſaith, *Jude a ſervant of Jeſus Chriſt, to them that are preſerved in Chriſt and called*; when a man hath an effectual call, he hath that which ſhould preſerve him; therefore when a man comes to know it, what a ſweet thing is this, to be preſerved of God; to be kept and carried through, when Gods people know not this, they are ſubject to falls, and returning back without the Lords wounderful mercy.

Seventhly, What difference is there between thee, and a very wretch, as long as thou knoweſt not that thou art effectually called of God? what difference between thee, and one that is in darkneſs, and under the power of darkneſs, in thy own ſence and feeling? when *David* was but afraid of falling into this paſſe, *Pſal.*28.1. *O Lord* (ſaith he) *be not ſilent, leaſt I be like them that go down into the pit*; he was afraid of falling into that eſtate of doubting of Gods love, and the aſſurance of his love and favour, leaſt he ſhould *be like unto thoſe that go down into the pit*: ſo may I ſay of thoſe that are unſetled in their minds, and do not know whether they have any good at all wrought in their hearts; what difference do you ſee between your ſelves, and thoſe that are wicked and abominable? you can hardly pitch upon any thing, wherein you differ from a wicked man, as *Throgmorton* ſaid, *brother what will you ſay, if I dye a reprobate*? ſo ſuch ſpeeches may come out of thy mouth; what will you ſay, if I dye a reprobate? as *David* when he had committed thoſe two foule ſins, and had blurred his evidences, and could not ſee Gods goodneſs and mercy towards him, he was faine to begin the world again, *create in me O Lord, a cleane heart* &c. as though he were to begin from the very ground againe, as if he had loſt all, and had nothing in him; what a miſerable thing is this!

We differ not from wretches without this knowledge.

Eighthly, Thou art of all men moſt miſerable, if thou knoweſt not thy effectual calling; for other men, though they have no comfort in heaven, yet they have comfort in the world; but as for thee, thou haſt neither comfort above nor here below; the wicked of the earth, they care not for thee, becauſe thou profeſſeſt religion; and thy conſcience that miſtruſts, that God cares as little for thee, becauſe thou art not right; and ſo thou art as a meteor hanging in the ayre, caſt out from men and God; conſcience will not let thee cloſe with God, nor cloſe with the wicked; not with God, becauſe thou doubteſt whether thou art his, or no; not with the wicked, becauſe thou art ſtrongly convicted, that their courſes are damnable: now what comfort canſt thou have? when a man cannot tell whether to go, this is the caſe of a man, that knows not whether he be effectually called of God or no.

We are of all men moſt miſerable without it.

Nay laſtly, Let me tell thee this, if thou be totally uncertaine, thou wert never effectually called of God to this very day, but ſtill remaineſt under the guilt of thy ſins, and the wrath of God, and the curſe of the law, and the damnation of ungodly men: for if a man be called, he preſently comes to be faithful, choſen and faithful, *Rev.*19. it is faith that makes up the effectual call, for this call differs from the other; in that this call makes a man come to God by faith; ſo that a man is a believer, if he be effectually called; now if a man be a believer, there is ſome knowledge in faith, *Iſa.*45.24. *Surely ſhall*

We were never effectually called if we totally want it.

one ſay, in the Lord have I righteouſneſs and ſtrength, ſaith the text: look up and down in all the Scripture, there is ſome ſurety in every believer that he hath righteouſneſs in God, that he hath ſalvation in his name, as the Church ſaith, *Iſa.*53.15. *doubtleſſe thou art our Father*; it is the ſpeech of people that are marvelouſly troubled with unbelief and doubting, yet at laſt they conclude it, *doubtleſſe thou art our Father*, they cannot deny it: ſo ſaith *David*, Pſal. 23.6. *Surely goodneſſe and mercy, ſhall follow me all the dayes of my life.* 1 Joh.5.19. *We know that we are of God*, he doth not only ſay it is thus, but we knows it is thus: nay take the doubtfulleſt man that ever was, which was *Heman*, Pſal.88.1. *O Lord God of my ſalvation* ſaith he: he was able in ſome meaſure to ſpeak it, that God was the God of his ſalvation, he was not totally uncertaine of it; whereſoever there is faith, there is ſome knowledge.

Obj. But then you will ſay, what is the difference, between the uncertainty that is in believers, and other people? it is true that all believers are effectually called of God, but yet a man may be uncertaine; now the queſtion is, how differs the uncertainty of a true believer that is called of God, and others? The difference is in theſe ſeveral particulars.

Anſ. How the uncertainty of beleevers differs from others.

First, A man that is effectually called of God, as it may be he cannot ſay it, ſo he cannot deny it; and as in part he cannot ſay it, ſo in part he can ſay it, though he hath a great deal of feare and terror and affrightment; and in ſome meaſure he cannot ſay it, yet in ſome meaſure he can, *Mark.*9.24. the man there that came to Chriſt, as he could not ſimply ſay that he did believe, ſo he could not ſimply deny it, but he partly did, and partly did not, *Lord I believe, help my unbeliefe*; though he could not ſay, he had the grace of faith, ſo he could not deny it: but other men, though they would faine ſay it; yet they cannot in ſpight of their teethes, it makes it appeare (unleſſe they be preſumptuous) that they do but deceive themſelves, and rock themſelves aſleep in a fooles paradice, but the people of God that are called indeed, as they cannot ſay they are ſo, ſo they cannot deny it.

The 2 difference.

Secondly, They that are called of God effectually, though they do not know it; but it may be ſpeak bitter things, as though they were not called, and deny it many times; yet it is only in their haſte, in an odd fit that is come upon them, *I ſayd in my haſte all men are lyars*, Pſal.31.22. it was only in his haſte, it was only in a pang that came upon him: but now other men, they do not ſay it in their haſte, neither is it only in a paſſion, when they queſtion their effectual calling; but they ſpeak it in their ſober witts, nay they are never in their ſober witts but then; for when they think it is otherwiſe, then they are in a paſſion, in their haſte, they are then in their ſober witts and ſpeak moſt judiciouſly, when they ſay it is not ſo.

The 3 difference.

Thirdly, A godly man as he will ſay he hath no grace, ſo he will let others ſay ſo too; and it will humble him ſo much the more, and he will be the more abaſed, and cauſed to ſeek out more then ever he did before; but an hypocrite, though he will ſay in company ſometimes, I was never yet wrought upon, yet if he hears another ſay ſo, he begins to mince and ſaith you are miſtaken Sir; bleſſed be God I have beeen wrought upon, they cannot endure to heare that another ſhould ſay ſo; but they make as though they had aſſurance, and theſe and theſe gifts and graces, though their own conſciences witneſs to their teeths, that they have it not, yet they cannot abide others ſhould ſay ſo: but a child of God, *will not exerciſe himſelf in things that are too high for him*; as he is to ſeek, ſo he is content to be taken to be ſuch a one, and when the people of God ſuſpect him, it humbles him, and drives him nearer to God.

The 4 difference.

Fourthly, Such perſons that are effectually called indeed, though they are very ungrounded, and to ſeek in regard of their effectual calling; yet they moſt love and eſteem thoſe that tell them of it, that they may be better grounded,

grounded, and ſee God better; when a man comes to them and tells them, you are hypocritical and ſecure, and you neglect duties in your families, and you muſt give over this and that: thoſe that are effectually called of God indeed, will love thoſe that are moſt ſound, and moſt rip them up as it was with *Paul*, when he was converted; at firſt the Diſciples queſtioned him, *Act.* 9. 26. they would not believe that he was a convert; did *Paul* now ſtomack them, and ſhew himſelf offended? no, *Paul* did go on to manifeſt the truth of his grace more and more, till at laſt it did manifeſt it ſelf: ſo thoſe that are effectually called, they love thoſe moſt that are godly, and queſtion moſt their ſincerity, and it humbles them; and they love a life to be in ſuch company, and they cannot abide thoſe that dawbe them up with untempered mortar; but an hypocrite though his own conſcience queſtions it, and he is as one in a wilderneſs, and in darkneſs, that knows not whither he goeth, yet he cannot abide another ſhould beare him down ſo.

The uncertainty of it breaks the heart.

Fifthly, The uncertainty of the people of God breaks their hearts, and pulls them down before God, it burſts their hearts, and tears, and rends them, that they are not able to endure; they muſt have the favour of God, and the light of his countenance, and know where they are, and the things given them of God; and they count themſelves to have done nothing till they come to this, as *David* was in this caſe, *Pſal.* 55.5. he was in a miſerable caſe, as if he were quite loſt: what did this make him do? *I went to God and mourned in my prayer, and cryed unto him*, as you may ſee in the beginning of the Pſalm, it made him mourne before God, till the light of his countenance ſhined upon his ſoul; but a wretched heart that hopes he is called, though his conſcience doubts of it, this breaks not his heart, nor awakens him, but his vaine hopes build him up, and ſo he is kept off from being right as he ought to be.

Faith ſupplies this uncertainty

Againe, thoſe that are effectually called, though they be uncertaine, yet they believe they ſhall be certaine, and they follow hard after God, till he give them aſſurance, and they build upon it, that they ſhall have it one day, and this builds them up: as it was with Mr. *Mayo* of *Norwich* a reverend Divine, in all his Sermons for the moſt part, he would in one paſſage or other move his people to get aſſurance, in the end he ſickened himſelf, and called for all the good people in his pariſh, and told them, you know what Doctrine I have delivered to you; and amongſt the reſt, this was one that I frequently beate upon, that you would labour to be aſſured; now I muſt tell you that I never had aſſurance to my ſelfe, but I did ever look for it; and now by the mercy of God I have it, and as I preached this doctrine to you when I was living, ſo now I ſay unto you being a dying man, labour to get aſſurance; ſo that he did verily believe that he ſhould have it in the end, though as yet he had it not, and this ſtayed his ſoul to go on in all his wayes: as *David*, when he was caſt down, and had much ado to keep his hold, and had no aſſurance at that time, *Why art thou caſt down O my ſoul? why art thou diſquieted within me, hope thou in God, for I ſhall yet praiſe him, who is the health of my countenance and my God*, Pſal. 42.11. though he were caſt down and dejected, this was his ſtay, *I ſhall yet praiſe him*, &c. he did verily believe he ſhould rejoyce in his holy name, and overcome thoſe diſtreſſes, and have the Lords mercy ſealed to his ſoule, and have his mouth filled with his praiſes, *Why art thou caſt down O my ſoul?* I ſhall yet rejoyce in his holy name, I ſhall yet ſhew forth his prayſes, I ſhall yet be able to apply his promiſes, and be able to ſay he is my God and my Redeemer.

Faith contrary to doubting.

Againe, the children of God, that are effectually called, though they doubt never ſo much, yet their faith is of a contrary nature to their doubting, and excludes doubting. *Mat.* 21. If you believe and have faith, and doubt not, ſaith the text; not as though faith cannot have doubtings ſtand with it, but

faith is of that nature, as excludes, and expells doubtings, and fights against it, as fire against water, and such a man fights against doubtings as he would fight against temptations to murther & adultery, he knows that infidelity is the mother of all sinne, and therefore faith fights against doubting, and goeth to the throne of grace to be established.

A child of God may doubt of his condition.

Lastly, Though a child of God doubt of his condition; yet this is certaine, that Christ is the power of God to that man, though he know not whether he be effectually called by Christ; yet Christ is the power of God to his soul, as 1 *Cor.* 1.24. *Unto them which are called Christ is the power of God, and the wisdom of God.* He is powerful to his soul, for the humbling, awakening, quickening of him, for strengthening of him against sinne, for the making him hold out in the waies of God: he is of power to him in all his ordinances, in prayer, in hearing the Word, and in all his wayes: But it is not so with others that question the effectual calling, Christ is not the power of God to them, Christ is of no effect to them; he may be of some effect, for enlightnings, and stirrings, and outward reformation; but to bring them to goodnes, and holinesse indeed, and to hatred against sinne, Christ is not the power of God to those persons, but *he is foolishnes to them.*

Now the next thing that I will shew you, is a point that hath been a little touched; but I will passe over what hath been spoken, and will speak more at large of it: I desire to speak more particularly, and punctually of this same effectual calling.

Effectual calling is the first gathering of men unto Christ.

And the first point we will take out of it is this; that effectual calling is the first gathering of men unto Christ, the first making of men to come to Christ, the first putting of a man into the estate of grace, it is the very portall to religion, the very entry into eternal life, it is the first bringing of a man to partake of the Lord Jesus Christ, and to have fellowship with him: so it is called in Scripture, the gathering of the elect home, *Isa.* 56.8. *I will gather* (saith the Lord) *the out casts of Israel*: he propheseth there of the effectual calling of the Gentiles, and God saith here, this is the first thing that I will do, *I will gather them to my people*, I will make them come home to the Lord Jesus Christ: this is set forth unto us by our Saviour Christ in two principal parables, one of the Net, *Mat.* 13.47,48. againe, *the Kingdom of Heaven is like unto a Net*, &c. So that here speaking of the effectual calling of people, this is said to be the first act of God in it, namely, the gathering of them for the Kingdom of heaven by the preaching of the Word, and this net is the Gospel that is preached, the sea is this world, the fishes are men, and the good and bad are elect, and reprobate, (not as though the elect were good before they are effectually called, but they are called good, because of Gods designation and decree to make them good, and he looks upon them as such as shall be good, and such as he hath purposed to make good in his time) Now the Gospel doth draw out of the world Gods elect (by a generall call, it calls both elect and reprobate) but effectual calling, is the gathering of good fishes, that in the end of the world shall be put into vessels by themselves, so that effectual calling, the first act of it, is the gathering of men home to God, the other parable is, *Luk.* 15.4,5. *What man having lost an hundred sheep*, &c. all the lost sheep of *Israel*, and of Gods election that are in their lost estate, as well as other people, before God takes them in hand, here you see the first act God doth towards them, before which they were altogether lost, and are now found againe, is the fetching of them home, the taking of them upon Christ his shoulders, and bringing them home unto him. I say, effectual calling, it is Gods first making of a man to come to Christ, you may see it, 1 *Pet.* 2.4. *To whom coming as to a living stone, ye also are built up*, &c. he alludes unto their first effectual calling, when God did first deale with them, he made them to come to him to be put into this building, the children of God after that they are effectually called, are said to be in

this

this building, but this first act of God, is the putting of them into this building, the bringing of them to be laid into this excellent edifice, for there is no such building in the world, *is it a building, whose foundation is Christ*, and all the Saints of God are built upon it; it is the most admirable building in the world: now effectual calling brings a man, and layes him into this building, before a man is effectually called he is as a stray sheep, as a sheep scattered abroad, and roaming and ranging up and down the waies of sin, and of death, whom the devil hath pounded as a stray; he is departed from God, and is roaming up and down in the world; he is in a lost estate, till God come with this effectual calling and bring him home, 1 *Pet.* 2. 25. *For ye were as sheep going astray, but are now returned to your shepheard*, that is, ever since your effectual calling you are come home to God, that was your returning time; before you were as chickens subject to the kite, till this hen gathered you under her wings, and made you safe: so againe, it is called the drawing of a man unto Christ, *Joh.* 6. 44. *No man cometh to me, except the Father draweth him*, that is except the Father effectually call him, he cannot come unto me; now this bare and naked calling cannot do it without drawing, therefore it is here called drawing of a man, before which a man was altogether out of Christ: therefore this is the first act God performes upon a man, to draw him to Christ; the man is as unwilling to come to Christ naturally, as any else; his lusts draw him another way, and he is as heavy as a milstone, and his heart is lumpish to the things of God, till the father draws him, and pulls his affections, and thoughts, and minde to come home unto Christ; this is the first act God doth, and againe, it is called the bringing of a man to Christ, *Joh.* 10. 16. *other sheep also have I, saith Christ, which I must bring unto this fold*, he speaks here how that he means to call the Gentiles, (all the elect of God among them) now because they cannot come, they have no strength of their own to come, therefore he saith, he must bring them unto him.

Againe, there must be application of Christ unto a man; now effectual calling is the first step to the application of the Lord Jesus Christ to a man; we know the Lord Jesus is the Redeemer of the world, he hath taken away the sinnes of the world, satisfied the wrath of God, wrought righteousnesse for Gods elect, he hath overcome death, and sinne, and Satan, and hath expiated for us, and wrought an everlasting salvation by his own death and passion, in the daies of his flesh, Christ hath done this; now except this be applied to a man, what is a man the nearer? now the first step of the application of the redemption of Christ is wrought by this effectual calling of a man unto him: then the Lord begins to make a man have union with Jesus Christ, before a man was like a branch out of the vine, a dead branch that could do nothing, he could not repent, or serve God, or please God, or do any thing, he was estranged in minde and heart, and will: but when God doth effectually call a man, he doth first work this application of Christ, that a man may have union with him, and effectual calling is the first putting of a man into the estate of grace; the first estating of a man into eternal life, it is the first ingrafting of a man into the Son of God, it is the putting on of Christ; the Saints of God, after they are called weare Christ, and walke in Christ: but at a mans first effectual calling, there is the putting of him on: it is the first notice that a man hath of salvation, the first tydings that comes to the soul of eternal redemption by Jesus Christ; people heare it with their outward ears before, but never do they come to heare this in their souls and spirits till now; this is the first notice and inkling of it; when God doth effectually call them, then he begins this work, as *Col.* 1. 6. which Word is come unto you (speaking of the Gospel) it is come unto you, and bringeth forth fruit, since the day you heard of it, and knew the grace of God in truth; that is, since the day you were effectually called, then was the first time of hearing this blessed Gospel; your

There must be applying of Christ to a man.

ears were deaf till then, your hearts were dead in ſins and treſpaſſes till then; but when you were effectually called, then was the firſt knowing of the grace of God in truth; therefore it is called in Scripture, the firſt beginning of God to do a man good: it is the firſt beginning of all the goodneſs of God towards a man, as *Phil.* 1.6. being confident in this, *that he which hath begun a good work in you, will perform it till the day of Jeſus Chriſt*; that is, he that did effectually call you, as he did begin a good work in you, and did begin to put forth his eternal good will and pleaſure in you, and powred forth the beginning of his mercy, and grace and favour into your ſouls; now he that hath done this, will never leave it, till he hath brought it to perfection. So againe, it is called the firſt building of a man for heaven, this is done in effectual calling, *Acts* 15.14. *Simeon* hath declared how God at the firſt did viſit the Gentiles (ſaith the text) to take out of them a people for his name; that is, the Word had effectually called the Gentiles, and this *ver.* 16. is called the firſt building of the Gentiles, and the firſt plucking of them out of the other people of the world, to be a people of God. This is the firſt day of a child of Gods conſecration, it is called the forming of Chriſt in a mans heart, when a man comes to be formed in the womb of the Church, before he was a *non ens*, he had no being in the world, he was but a natural man; but this new workmanſhip never came into the world till now, when a man is effectually called. So againe, it is called a mans firſt entring into Chriſt, enter in at the ſtraight-gate, as who ſhould ſay, obey the call of God, come in; a mans effectual calling, is a mans firſt entring into the eſtate of grace (I ſpeak the more largely of it, becauſe I would have you underſtand the Scripture that ſpeaks of it in theſe phraſes) I ſay, effectual calling is the firſt ſtep to the application of Jeſus Chriſt, the firſt ſtep of putting a man into the eſtate of grace, the firſt bringing of a man to Chriſt.

Before effectual calling no intereſt in Chriſt

The firſt reaſon of this is, becauſe before effectual calling, a man was without Chriſt, and had no intereſt in Chriſt, no communion or fellowſhip with Chriſt, he was altogether dead in treſpaſſes and ſinnes, a curſed creature, a damned creature, in the eſtate of ſinne and condemnation; whatever parts or gifts he had, all were no better then may be in a reprobate, *Eph.* 2.12. before that time *you were without Chriſt, aliens and ſtrangers from the commonwealth of Iſrael*; may be you were civil, but you had no union with Chriſt; though you were conſtant hearers of the Word (which is a laudable thing) yet you had no union with Chriſt; may be you were decked with admirable qualities and jewels, as the Prophet ſhews; a man may be decked with golden vertues, and afterwards turne to droſſe; a man may have admirable things in him, before he hath this; but there was nothing of God in a man, nothing of Chriſt in a man, no ſaving operation of Gods Spirit at all in a man, no union with Chriſt: this is the firſt paſſage of a man from death to life, from nature to grace, from the devil to God, *we are paſſed from death to life* (ſaith the Apoſtle) this is an alluſion to a mans effectual calling, afterwards a man brings forth the fruits of life, and is alive to God; but when a man is firſt effectually called, there is his paſſage from death to life, he was a dead man before. Now this effectual calling therefore is the firſt work that is wrought in a man, becauſe it is the firſt paſſage of a man from death to life; it is a tranſition from ſinne, hell, and damnation, to be in Chriſt; therefore marke how *Peter* ſpeaks, when he had a hope that his hearers were effectually called, *Acts* 8. 40. *Save your ſelves* (ſaith he) *from this untoward generation*; as who ſhould ſay, this is your firſt parting from the world, the firſt ſhaking of hands, and bidding them farewell, if you be effectually called as you ſeem to be, *come out from among them, and ſave your ſelves from this untoward generation*, this is the firſt burſting of the bonds between you and ſin; the firſt breaking of the league between you and carnal company; now *ſave your ſelves from this untoward generation*,

ſeparation, and make it appeare that you are called, this the Apoſtle ſheweth, *Gal.*1.13. that before he was called he had nothing in him at all; you have heard ſaith he, how in times paſt beyond meaſure I perſecuted the Church, &c. I confeſſe I had goodly things in me, and I profitted in the Jewiſh Religion above many my equals in my own nation, being more jealous for the traditions of my fathers; I was marvellous ſtrict and forward, and for the letter of the law; I was marvellous zealous and blameleſſe: there were excellent good things in me; but I had nothing of Chriſt all this while, but when it pleaſed God, *who ſeperated me from my mothers womb, and called me by his grace*, &c. as who ſhould ſay, now here was the firſt dawning of that bleſſed light in my heart, now begun that to appeare when God called me by his grace, and firſt revealed his Son in me, then was the deed done, and never till then: ſo alſo he ſhews that he was a curſed creature living in iniquity; it may be himſelf, and his companions, took him to be as good a man as any was in all *Iſrael*, but ſee how he caſts his own water, *Tit.* 3 3. *We our ſelves alſo, were ſometimes fooliſh, ſerving divers luſts*, &c. but after that the kindneſs and love of God appeared, &c. from thence he began to be in the eſtate of grace, when God called him out of that bad eſtate, when God made a breach between him, and his old courſes; when he made the firſt rent, and diviſion, and revoke, then grace began to appeare, from that time forward I was in Chriſt: thus you ſee that effectual calling is the firſt work of God in a mans ſoul, it is the firſt bringing of a man to Chriſt, and the firſt making of a man to put him on.

Effectual calling declared in the heart.

Secondly, Becauſe before effectual calling, all was within God; what God would do with this or that man; may be he meant to ſave him, may be he meant to dam him, may be he meant to open his eyes, may be he meant to let him go on, and live and dye in blindneſs, may be he meant to turne his heart, may be he meant to let him go on with the world; all was within his own boſom, there was no inkling, that ever this man ſhould have grace, and eternal life, nor man, nor Angel, nor himſelf, could perceive any ſuch thing: a man might have vaine hopes, and falſe conceits, but no inkling from heaven, but he was as faire to be a reprobate, as the devils in hell? but when God effectually calls a man, then he begins to declare what he intends to this or that man, he begins to open his breſt, and ſhew what purpoſe he had in himſelf from all eternity, as *Eph.* 1.9. *having made known unto us* (ſaith the Apoſtle) *the myſtery of his will, which he purpoſed in himſelf*, &c. it was all in himſelf before, ſhut up in his own ſecret and privy boſom, but when God did effectually call us ſaith he, then did he make known unto us the myſtery of his will; it was a myſtery locked up, it was a ſecret thing that ever he had a purpoſe to bring us to ſuch things, to let us ſee ſuch mercies; now here was the breaking open of this ſeale, now it began to ſhew it ſelf, now the Lord declared what purpoſe he had in himſelf, now he makes it appeare, that *we are his elect and choſen, and his beloved ones*, as *Paul* ſaith of the *Romans*, *to all that are at Rome, beloved of God called to be Saints*, &c. Rom.1.7. you will ſay, how do you know we are beloved ones? If you be called to be Saints, I dare be bold to ſay, you are beloved of God, God hath made it to appeare that he loves you: I could not ſpeak thus before, you were as vile drunkards and profane perſons, as any were in *Rome*; but now I dare be bold to ſay, you are *beloved of God*; nay more, *grace and peace be to you from God the Father, and from our Lord Jeſus Chriſt*, you are called to be Saints, and if you are once called, then it doth appeare you are the beloved of God; it is Gods golden ſcepter, no man could tell whom the King would call to him, no man could tell, this or that man ſhould be called rather then another, till he held out his golden ſcepter, *Heſt.*4.11. ſo it is with God; when God doth hold out this golden ſcepter to a man, now a man hath an inkling that the Lord hath choſen him, and will be good to him, and

and hear him, and help him in all his wayes and pardon him, and do every good thing for him, as *Mark* 3. 13. (I use it onely as a similitude) our Saviour Christ was there in the mount, and the people were below in the vally, now saith the Text, *he called unto him, whom he would*, and they came unto him, he was in the mount, and all his Disciples were in the vally, now no man could tell, who should be an Apostle: *Andrew* saith Christ, *come up*; now he was one who should be next no man could tell, *Peter come up*, then they knew he was one too, &c. Therefore this calling was the first intimation of Christs purpose to them, it was secret in his own bosom, whom he would make Apostles before; but when he called them, it came forth, *Andrew* sees he is the man, and *Peter* sees he is the man, &c.

All works follow the work of effectual calling.

Thirdly, Because all other works, follow this work of effectual calling; there be abundance of works that God doth work upon his people, that he hath chosen to his Kingdom and glory, he doth justifie them, and pardon their sins, and sanctifie and cleanse them from iniquity, makes them grow in grace, hears their prayers, makes them depend upon him in all their needs and necessities, he makes them deny themselves, and works the grace of humiliation more and more, and a trade of godlinesse, and a course of holiness and piety; now not one of these works are, till a man is called, *all things work together for the best to those that are called*, Rom. 8. 28. this is a leading work, now all works come in; now the word works, and prayer works, and the Sacrament works, and afflictions work, and sinne works, when a man is effectually called; this is the great wheele of motion, now *all things work together for the good of him that is called according to Gods purpose*: this is the first ground work, the first breaking of the ice, the first setting of a man forth towards heaven; therefore we shall see when the Apostle is to write to any man or Churches, commonly before ever he bids them do this or that, the first thing he speaks to them about, is this; he tells them they are *effectually called*, as *Rom.* 1. 7. afterwards he bids them *yield their members, as weapons to righteousness*, and adviseth them to walk in the Spirit, and give up their bodies and souls, as a living sacrifice to God; *not to be conformed to the world, but to be transformed in the spirit of their minds, and to walk in love, and redeeme the time*; and abundance of other works he sets them about: but first of all he names their effectual calling; as who should say, I take it for granted that you are called; it is a folly for me to bid you do this or that, if you were not effectually called, else I should alwaies be beating, what damned and miserable creatures you are; shall I bid you pray, and professe Religion, and you not effectually called, you can never do this: therefore this is the first thing, *you are called of God*. So when he writes to the *Corinths*, 1 Cor. 1. 2. *called to be Saints*, it is the fore front of all his Epistles; as who should say, I shall speak abundance of things to you, but you are called of God; therefore he bids them do this and that, and the other, all works come after this effectual calling, as it is in other particular callings; suppose a man be called to be an Apostle, all the acts and performances that an Apostle doth, they come after he is called, else they are not the acts of an Apostle, but a medler; therefore in all the Apostles writings, when he doth the acts of an Apostle, to exhort them, and rebuke them in the Lord, he shews his calling, *Paul called to be an Apostle*; as who should say, do not judge amiss of me; you may think, what have I to do with you? we have a Minister already, what have you to do in *Corinth*? meddle with your own places where you live; mistake me not, I am called to be an Apostle; so that his calling to be an Apostle, is before all other actions; first, he is called, and then exhorts, instructs, reproves, &c.

Several names given to effectual calling.

Fourthly, Another reason is taken from the names that are given unto effectual calling: first it is called a mans gathering unto Christ, as *Joh.* 11. 50, 51, 52.

51.52. it is the prophecy of *Caiphas*, though he ſpake he knew not what, yet he ſpake right, as the place doth imply, *it is expedient, ſaith he, that one man ſhould dye for the people, and gather together the children of God that were ſcattered*; as who ſhould ſay, this is the firſt act that the Lord Jeſus doth upon thoſe that are his, they were ſcattered till then; and now when he comes effectually to call them, he puts his firſt act upon them, and gathered them to himſelf; ſo alſo it is called a drawing unto God, *Joh.* 12.32. *When I am lifted up, I will draw all men unto me*; that is, when he was lifted up upon the croſſe, he would call the Gentiles, all his elect people unto him; he doth not ſpeak of all men, but he ſpeaks of the elect, he will draw all them to him, he will call them home. So againe it is called in Scripture, *the entring of a man into Chriſt*, as a Scholar that is admitted into a Colledge, his name is firſt entred; ſo effectual calling is a mans firſt entring into the Schoole of Chriſt, into the family of Chriſt; when a man is firſt entred into that bleſſed ſociety, as *Joh.*10. 9. *I am the doore, if any man will enter by me, he ſhall be ſaved, and go in and out, and finde paſture*; he ſpeaks here of the firſt act of a mans coming before that he was quite out of doors: this is the firſt act, his firſt entring into Chriſt to be of his ſheepfold, and flock, to feed upon his paſtures, and to have the benefit of his Scepter, and be governed and guided by him, as the true ſhepheard: effectual calling enters a man into Chriſt. Againe it is called a mans coming in, *Rom.*11.25. *untill the fulneſs of the Gentiles is come in*, that is, until the elect Gentiles be effectually called; now becauſe he would expreſſe what effectual calling is, he calls it the coming of a man in; he was without before, as other dogs were, that had no part in the tree of life, no intereſt in the ſalvation purchaſed, as far off as thoſe that were reprobates; but now is his coming in: and ſo I might inſtance in other names.

Laſtly, Becauſe it is the firſt extract of election, and predeſtination unto eternal life, as *Rom.*8.30. *Whom he did predeſtinate, them alſo he called.* there was the firſt impreſſion of the ſeale upon the wax, there was the firſt image that he made, *whom he did predeſtinate, them he called*; afterwards he juſtified them, &c. therefore you ſhall finde in Scripture, that election & calling are put together, becauſe this is the firſt bluſh of it, as *Rev.*17.14 *The King of Kings, Lord of Lords*, and they that are with him are called and choſen, he puts them both together, what a marvelous comfort is this to thoſe that know they are effectually called of God! election and vocation, are individual companions, and cannot be ſeparated one from the other; that man that is elected, it is certaine he ſhall be called; this is that which makes a man actually elected; my meaning is this, though a man were elected before all worlds, though now living in the eſtate of ſinne and death, and damnation, a vile wretched ſinner; he was elected it may be, but not actually elected in himſelf, there was nothing of election in him, there was no image nor ſeale of election ſtamped upon him, nothing of it put forth in him; therefore this is the reaſon, why in Scripture vocation is called election, *1 Cor.*1.26,27. *You ſee your calling brethren, not many wiſemen after the fleſh, not many mighty, &c. are called, but God hath choſen the fooliſh things of the world to confound the wiſe*; the one is the image and the effect of the other, he puts one for the other, you ſee your calling, how? becauſe God hath choſen the fooliſh and baſe people, and not thoſe that are more noble and excellent; this is the reaſon, for as election is before all times, ſo vocation is in time; it is the electing, or chooſing, or calling of a man out of the world; ſo that vocation and election are very much a kinne the one to the other; it is juſt as Gods decree of creating and creating; the creating of the world was juſt according to the idea he had framed in his decree, ſo the calling of a man is juſt the image and idea of what God had decreed to a party from all eternity; therefore it muſt needs be the firſt work that is wrought upon a man.

Dangerous to erre about our effectual calling

Vse 1. This sheweth us why it is such a dangerous thing for any man in the world to mistake his effectual calling, and think he is called of God, when he is not; because it is the first work of all, therefore very dangerous to erre in it: what, to erre in the very first work of all, in the maine and principal, in the very beginning of all the whole workmanship: it is a very grievous thing: The Apostle St. *James*, writing to Christians professing Religion, to take heed they think not they have grace, when they have not, he bids them take heed they do not erre, *Iam.* 1. 16. he speaks not there in regard of particulars, but in the general it is dangerous to erre in any point, but to erre in such a thing as is of this nature, it is most woefull.

Because this is the foundation.

Reas. 1. Because this is the foundation; now it is a horrible thing in intellectuals, in matters of theory to erre in fundamentals; so it is in practicals, it is an horrible thing for a man to erre in the very foundation of Religion, in the first acquaintance with God, in the very ground and bottom of all; a man had need lay the foundation well, because else the whole building falls; effectual calling is the very ground of a mans going to God, it is the very ground of a mans laying hold upon God, and of the profession of Religion, and all the building must come to nothing, if this be not well laid; God forbid I should go about to shake any man, or call in question any mans Religion, or hope or comfort, I deny not people the professing of Gods name, or the calling upon God, or the coming to the Sacraments, I do not deny them this, but I beseech you, be sure that you have a good foundation for all, for all will come to nothing else; you remember what became of the mans house that was built upon the sands, that had no foundation, *Mat.* 7. 26. *When the raine came, and the floods beate upon that house, it fell.* the house came falling down as if it had never been built: so have a care of the foundation, it is a most miserable thing, if the foundation be not well laid.

Because man most often have recourse to it.

Secondly, Because effectual calling is a thing that a man must have a thousand references unto before he die; if he lives, he must every day have a reference to this, a man can do nothing, but he must still have a reference to his effectual calling, he must ever and anon be looking back to this; God hath called me to his glory and vertue, he will be driven to this whether he will or no; it is like a mans evidence, when any wrangling companion shall question his right in his estate, he must have reference to his evidences, and if he find them hardly currant, what a stound will he be put unto, if he find his evidences rotten and unsound, he knows not what course to take; why? effectual calling is that which a child of God must have reference unto all the dayes of his life, from the first estating of him in the Kingdom of God from the first bringing of him to partake of eternal life: when *David* was in affliction in body and minde, and doubts came upon him thick and threefold, he was faine to have reference to his effectual calling, and that comforted him, *Psal.* 119. 50. *This is my comfort in affliction, for thy Word hath quickened me*, when he was in affliction of conscience, and minde, and body, he began to look back, time was when I was dead in sinnes and trespasses, I never looked after God, *but thy Word hath quickened me*; this raised him up, this was his comfort in his affliction, the Lord had called him to his Kingdom, and made him partaker of the work of grace, and this cheared him; had he not had reference to this he could have had no hold; without this a man is as in a wilderness, a lost man; therefore what a fearefull thing is it for a man to take himself to be effectually called when he is not? it is as it were to lay a springe for a mans soul, it is as a net for the devil to take a man, and so carry him on in hopes and expectations, and then when he looks back, and sees his bottom and foundation he stands upon is nothing but conceit, this is a miserable thing.

Because it is the beginning of Gods works on the soul.

Thirdly, Because it is the beginning of the works of God; now what a thing is it for a man to strike out of the way at his beginning? if a man have

a journy to go, if he go out of the way as ſoon as ever he goes out of doores, he muſt needs be wide, he had been better have ſtayed at home; a man were better go out of his way at any time, then at the beginning, if he go ten miles, and then go out of his way, there is ſome hope; it is not all in vaine, he hath gone ten miles onward of his journy; but for a man to go out of his way, as ſoone as ever he ſteps out of doors, he is caſt further off, then if he had never ſtirred a foot; it is an excellent thing when a man begins well, *Gal.* 3.3: *Ye began in the Spirit*, &c. though they ſtruck out of the way afterwards, and yielded to a great deale of carnal doctrine and fleſhly propoſitions, and were a world out of the way, yet this was to great purpoſe that they began well; *St. Paul* durſt not but call them the children of God, he could hardly tell what to make of them; yet he ſaith, *little children ye have put on Chriſt*, and done thus and thus, and went out to eternal life in a right manner, therefore God will bring you in againe certainly, you muſt come againe, you began well, you began in the Spirit; but when a man in his very beginning ſhall erre, his error was in *principio*, as ever he ſet out of doors, he went clean contrary, this man hardly ever returnes, nay he had been better never to have ſtepped forth; when a man ſteps into a way which ſeems good to him, commonly that way is death to him; when he hath gone a thouſand miles, as he thinks, in the profeſſion of Religion, and hath gotten the apprehenſion in his own ſoul to be the child of God, then to lay it down, it goes to the heart of him; he will build an high wall in his own imagination, certainly it is thus; indeed it is better to turne then go forward, but it is the corruption of a mans heart he cannot abide to returne, it will be a ſhame to him, and there muſt be ſuch a do, that he is not able to beare it; I do not deſire to unſettle any man, if a man hath but his fingers ends to lay hold upon Chriſt, any truth to hang upon him, let him hang, God for bid I ſhould ſhake ſuch a one; but if your error be in the beginning, and if you have gone out of the way, you were better to returne, for you will never go right.

Uſe 2. Here we may ſee the reaſon why the Scripture is ſo urgent to make our calling ſure, becauſe this is the firſt entrance, and admiſſion into Jeſus Chriſt; there is an excellent place, 2 *Pet.* 1.10,11. *Wherefore the rather brethren give all diligence to make your calling and election ſure, for he that doth theſe things ſhall never fall*; for ſo an entrance ſhall be made unto you, into the everlaſting Kingdom of our Lord Jeſus Chriſt; make it ſure, why? for if you do, you ſhall never fall; that is not all neither, though this is a great matter, is not this a great matter for a man to be ſure never to fall away? but he ſhall ſtand and hold out for ever, what a mercy is this? yet this is not all; for ſaith he, *ſo ſhall an entrance be made unto you, into the Kingdom of Jeſus Chriſt*, as who ſhould ſay, your effectual calling is the very entrance into the Kingdom and glory of Jeſus Chriſt, it is the very firſt entring into the way of eternal life, if you are aſſured of this, you are in a faire way, you are in the gates of heaven, you are in an excellent way, if you have made this ſure; therefore make that paſſlal peradventure, that you were called indeed of God to partake of Jeſus Chriſt.

See why Scripture urgeth us to make our calling ſure.

Reaſ. 1. The reaſon to urge this, is firſt, becauſe effectual calling is ſuch a firſt work, that as God doth it at firſt, ſo it ſtands for all, a man ſhall never be called more: God doth it once, and will never do it againe; look what God gives a man at firſt, he gives him once for all, you may ſee it, *Jud* 1. ſaith he *I would have you earneſtly contend for the faith, which was once delivered to the Saints*; when God did effectually call his Saints, he delivered to them faith, and he delivered it to them then once for all, never to give it to them againe; but then they had it once for all, as it is ſaid of Chriſt, *he was once offered for all*, Heb 9. So when God doth effectually call a man, he doth give him this call once for all, he gives him faith once for all, and grace once for all; but you

Reaſ. 1.

will say when God gives grace he reneweth it every day, and affoards new helps, and new assistances; 'tis true, and without this, no man can stand without supply from God continually, the very elect could not persevere unto the end; but yet God gives them no new graces, he gives them more of the same love to God, and more of the same faith, and more of the same desires, and endeavours after goodness; but the thing is never to do againe, as Christ saith to the woman of *Samaria*, *Joh. 4. 14. Whosoever drinketh of the water that I shall give him shall never thirst*; when Christ brings a man to this well, and gives him the first draught, he shall never thirst more, he shall never have it to do againe; God doth it once for all; that is, that man that is once effectually called, is never uncalled, if he hath once faith given him, he is never totally deprived of it, it is once delivered to him, for all times afterwards: now this shews us, that it concerns us nearly to be assured of this, when a man hath done a thing, that can be but once done, it must stand for all; and the thing is good and necessary, would he not be sure of it? such a thing is effectual calling.

All the promises of God, meet in a mans effectual calling

Secondly, Because all the promises meet here, as all the streams meet where the fountaine opens its self, so all the promises of God meet in a mans effectual calling; when God effectually calls a man, he saith, take my Son, come unto me, cast thy self upon me; and be ruled by me, he doth this effectually, and saith thus to him; thou shalt have my Son, and with him all things, pardon of thy sins, the peace of a good conscience; I will give thee power against all thy lusts, the gates of hell shall not prevaile against thee; I will keep thee here in this world *through faith unto salvation*, *take my yoak upon thee, and learne of me*, and thou shalt have all these things, and therefore, *Rev. 19. 9. Blessed is he that is called to the supper of the Lamb*, these are the true sayings of God, as who should say, though you may question it, and doubt it, and call it into controversy, I tell you it is true; these are the true sayings of God, and you may build your self upon it, you are blessed if you be once effectually called of God, all the promises of God belong unto you, *Acts 2. 39. the promises belong to you, and to your children, to as many as God shall call*; all that are called of God, all the promises of God belong unto them; as soon as ever Christ hath effectually called a man, he opens his liver-veine, and lets out all his heart blood upon him, all belongs to that man, it is like the first joyning of hands between man and wife, *with all my goods I thee endow*: when God first takes a man out of the world, to live unto him, and seek his Kingdom, and labour to please him, and from this time forward to believe in his name, with all his goods he him endows, he gives him title to eternal life, to all the helps and furtherances, that ever he shall need for this life or eternal life, he shall have all: now what a needful thing is it, when all the promises meet here, as at a fountaine head; here is the spring let forth, how needful is it I say, that a man should labour that he be effectually called of God; we should look for it every day, and pray to God to have it, and strive to have it appeare unto us, that our calling is sound: here is the very in-let of all the comforts of the holy Ghost, and all the hope that the soul can have, here is all the satisfaction and content of the soul of man; they are bestowed upon a man, when he is effectually called, there is a way set open unto him, that he may have the same.

Effectual calling is the first point of obedience

Thirdly, Because this is the first of all obedience, a man cannot obey God, till he be effectually called; nay, it is not obedience till he be called, if a man should heare Sermons, come to the Sacraments, give to the poore, it is no obedience till a man be effectually called: when once a man is bound apprentice, and his indentures are drawn, his running of errands, and all he doth is service to his Master; when thou art bound apprentice to Christ, and thy indentures are sealed, and thou art called to be a servant unto him; now all thy

thy works are obedience to him, *Come saith Christ, learne of me,* &c. *Mat.* 11. 28. first he would have them come to him, and beare his yoak, and then learn of me; then be meek as I am meek, and humble as I am humble, and then bear my burthen; then it is obedience and you are able to go through, *Faithfull is he that hath called you, who will also do it*; effectual calling is the fill-horse of the cart, that bears up the cart, this is the first draught; a Painter cannot lay any colour, till the first draught be made: this is the very ground of a mans workings; this is the ground of all obedience, of all prayer, and hearing, here is the ground of doing all aright, otherwise God will say, *what hast thou to do, to take my name into thy mouth*, unlesse thou wilt submit to my Covenant and be bound apprentice with me; a man that is yet in his sins, he hath nothing to do as yet, but to lye at the throne of grace, crying that God would give him a call, for he can do nothing till he is effectually called of God.

Effectual calling is the only means to go forward.

Fourthly, This is the only way to go forward; a man cannot go forward, there is no proceeding unlesse the beginning be well done, as the Apostle saith, *Heb.* 6. 1. *leaving the principles of the doctrine of Christ, let us go on unto perfection*; as who should say, taking it for granted, that you are effectually called of God, that the principals of Religion are laid in your souls, let us go on unto perfection, let us wax better and better, and pray to God that we may encrease in grace, let us walk in holy and sincere obedience to all Gods Commandements, let us labour and strive to out-strip our selves, and amend our selves from day to day; if we have laid the foundation well, if that be first well laid, a man may go on to perfection, a man cannot otherwise go on well; nay, the further a man goeth on, the more mischief he pulls upon his soul.

Effectual calling the very ground to stand fast upon.

Lastly, This is the maine stud in the house, the very ground a man is to stand fast upon; this is the ground to keep a man from falling away, that God hath effectually called him, as the Apostle saith, 2 *Thes.* 2. 13, 14. *We are bound to give God thanks for you brethren, because God hath from the beginning chosen you to salvation, through the sanctification of the Spirit and belief of the truth, whereunto he called you by our Gospel, therefore brethren stand fast*; when a man is effectually called, a man may say stand fast, otherwise he cannot persevere unto the end.

MATTH. 11. 28.

Come unto me all ye that are weary, and heavy laden, and I will give you rest.

WE have been large in the opening of effectual calling, and the last thing we handled concerning it, was this; that it was the first gathering of a man unto Christ, the first making of a man to come unto Christ; it is a mans first admission into the estate of grace; it is the first dawning of the light that shineth from above, the first coming forth of Gods good will and pleasure to a man.

Now before I can proceed to the particular parts of effectual calling, I must needs take a thing by the way, namely Gods preparatory work, that he doth work as a way hereunto; though it be not the work of saving grace, a man may perish for all that work, unless the Lord carry a man further on; yet there is a preparatory work, that God doth work in the soul, before he calls a man effectually, the Lord doth prepare a man, by detecting of sinne, and shewing him his misery by sinne, and letting him see and perceive what a miserable creature he is in himself; and God doth stop and silence a man before him, and leave him without excuse, and cut him and hew him down by the law, that he may see that he is a dead creature and a damned wretch; before this a man will not come, though God call him never so often, he will not here his him carry him away, and stop his ears, and harden his heart, though he seem to come, and sets divers steps to come home, yet he never comes home indeed, till God takes a man down in this fashion.

Now this is the thing we are to speak of, and we have it in the text, in the which we may observe three things: first the preparatory work which now we are to speak of, you that are weary, and heavy laden: secondly, the call it self, come unto me: thirdly, the benefit of this yielding to this call, I will give you rest.

There is a preparatory work to effectual calling.

To speak then, first of this preparatory work, the Lord brings the law to a man, and laies load upon the soul, and makes the soul labour, and toile, and sweat, and makes his heart burst within him, and he is heavily laden, as if mountaines were upon his back; God layeth load upon the soul, and then comes effectual calling: see what the Apostle speaks, *Gal.* 3. 24. the Apostle here speaks by his own experience, once we were strangers from Christ and absent from Christ: now how did God fetch us home? he sent the law, the ferula of the law, he sent the law to arrest us, and schoole us to Christ, it was a Schoole-Master: I can speak it for my part, it was mine as you may see, *Rom.* 7. from the beginning to the 12. *ver.* So the law fetched *Paul* home and struck him dead, and made him see what a miserable and wretched creature he was; it made him see he had no hope nor no hold, nothing in the world to trust to in himself, he was a dead man, the law like a sword stabs him at the heart; and so it pleased the Lord to bring him home to Christ, that he might be justified by faith: first, the *Israelites* were stung with the fiery Serpents, before they were healed by looking up to the brazen Serpent: first our

first

first parents saw they were naked, and then came forth the promise of the seed of the woman: so first God convinceth a man of sinne, and then of righteousnes, *Joh* 16.8. first he convinceth a man of his sins, and then shews him where righteousnes is to be had, how he may have righteousnes, and peace of conscience, and be justified before God.

Now for the opening of the point, I will shew you three things: first, that it is thus, God doth first prepare a man, before he calls him effectually. Secondly, the reasons why the Lord doth thus: and Thirdly, the uses.

First, That it is true, the Lord doth prepare a man, before he doth effectually call him, either more or lesse, there must be a work of the law one way or other, and to prove this: first, wherefore else are those many texts of Scripture full of terrours, of sharp arrows and fierce pellets against sinners? wherefore are these but to terrifie a man, and pull a man down? and that we that are Ministers of God, should fling them against sinners, and the Lord looks that men should tremble, *Amos* 3.6,8. The Lord saith there, *shall a trumpet be blown in a City, and people not be afraid?* &c. and *ver.* 8. *When the Lyon roars, who will not feare?* all those terrible texts of Scripture, they are the roaring of the Lyon of the tribe of *Judah* against all that go on in sinne; now who would not tremble saith the Prophet? 'tis true many wicked and ungodly men do not tremble a jot almost, but some shall tremble, God looks upon some, and they shall tremble at his Word, *Isa.* 66.1,2. Proofe 1. from texts full of terror.

Secondly, Because this is the office of the Spirit of God, to be a Spirit of bondage, before he be the Spirit of adoption; he was so to the *Romans*, he was the Spirit of bondage in their hearts, before he was the Spirit of adoption, to make them cry Abba Father, *Rom.* 8.15. *You have not received againe the Spirit of bondage to feare*, you did receive it once, but you have not received it againe, but now you have received, *the Spirit of adoption, whereby you cry, Abba Father.* Now to deny this doctrine, is to deny the maine office of the Spirit, which is dangerous, for every man naturally is a bedlam: now how are bedlams tamed? they are beaten and whipt, and kept under till they come to themselves: so the Lord deals with a man as with a bedlam; he comes with the Spirit of bondage, flinging in slavish terrours and fears, and what a miserable creature he is, this sin and the other sinne, and the wrath of God is come out against him, the Spirit takes a man down from day to day, and undermines him and breaks his stomack; and then afterwards, when he hath wrought that work, he comes to be the Spirit of adoption, to teach him to cry Abba Father. 2 From the Spirits office.

Thirdly, Because the Gospels turne is not come, till the Law hath done his part; this was the method that Christ was anointed to observe in his Ministery, he would first have a man bruised and broken, and captivated, and blind, and poore, and in misery, and then he preacheth the Gospel to him, as you may see, *Luke* 4.19. The Spirit of the Lord hath anointed me to this order, saith he, it is an excellent place for this purpose, to stop the mouthes of those that hope there is an easier way, he will preach the Gospel, and liberty, and comfort, and enlargement, but he will have a broken heart first, and a tender spirit first. 3 Because the Gospel follows the law.

Fourthly, You may see an expresse place of our Saviour Christ, that he cannot have the other was not first a man shall be in a lost estate, and he shall be in a wilderness, and he shall have his sinnes discovered, and his misery, and then the Lord comes to those that he hath a minde to do good unto, *Luke* 5.31. saith he, *They that are whole need not the Physitian, but they that are sick*, he came to deale with a man as a Physitian, a man must be sick before he comes to him, the Physitian gives Physick to none till they be sick: no man is sick of his sinnes, till they are the diseases of his soul, till he is 4 From Christs design in coming.

in torments and misery, the Lord Jesus saith, he will not be his Physician.

5 From Gods working with believers after grosse sins.

Fifthly, Because God doth see it fitting to deale thus with his converted ones when they fall into some soule sinne, and grosse iniquity, the Lord is pleased to go this way to work, even towards his own converted ones; when they sinne, not onely through invincible infirmities, and through temptation; but when they grow stubborn, when they fall into some horrible iniquity, the Lord doth use to go even legally to work with them, though they lie under grace; therefore much more towards those that never yet were under grace, that never had any free Spirit, that never had any part of an ingenious nature, that were never yet wrought to be led by the faire means of grace, if God work so with those that he hath given in some measure his grace, and given in some measure a portion of his free Spirit unto; if when they sinne, and sinne foully, it is not all the promise of the Gospel, all the covenant of Grace, that will raise them up againe, and make them walk before God with holinesse, and zeale, and fervency; then much more will he deale thus with those that never had any grace at all: Thus *David* cryeth out, thy fears have got hold upon me, and *Psal.*28.4. his sinnes were as an heavy burthen unto him, too heavy for him to beare; he did not onely set his sinnes before him, they were not onely the objects before his eyes; so they are to a man that walks in the comforts of the Spirit; they are before his eyes, every man that walks in obedience, he hath his sinnes before him at times to humble him, and keep him low, and make him still hang upon Christ, and depend upon him, and esteem Christ precious to you that believe Christ is precious, 2 *Pet.*2.7. But now he sets them before them, not only as objects, but layeth them as loads upon their backs, that their sins shall not only be seen, but felt by them: now this is a legal work, when any part of a mans sinnes and misery lyes upon his soul and conscience; 'tis true, God never shews sinne to the utmost to his people, he never layeth all the load, if God should stirre up all the sinne of uncleanness that is in his people; if God should discover to them all the ugly looks of their sinnes, they were not able to beare it: As a good man said, when I see my self, saith he, it is an intollerable horror to me, it makes my very flesh to shiver and my soul to quake, to think what I am in my self. Nay, if God should lay all the burden of sinne upon the soul, the children of God their Spirits would faile, they were not able to subsist under it; but thus farre the Lord reveals their sinnes, and layeth load upon them, to break their hearts, and rend the kall of their spirits, to tame, and pull them to him, to bring them under, and to make them beare his yoake.

6 From Scripture examples.

Lastly, Because, whersoever the Scripture doth speak at large, and professedly of any mans conversation; we do not read of any conversation, but it was after this manner, by revealing their misery in themselves, and charging their sinnes upon their souls: Thus the Lord dealt with *Manasses*, he did mightily afflict him, he opened his eyes by outward afflictions, and then charged his misery upon his soul: Thus the Lord dealt with *Ephraim*, as with an untamed heifer, and then he cryed out, *Convert me O Lord, and I shall be converted*, Jer.31.18. And thus the Lord dealt with the woman in the Gospel, that washed his feet with her tears; you must think it was not ordinary sorrow that could make her tears trickle down in such plentiful manner as to wash his feet; thus it was with her before she had the pardon of her sinnes; and thus it was with *Peters* hearers; he told them, that they were the murtherers of the Lord Jesus, and then they were pricked in their hearts, before he did preach the Gospel, and bid them repent evangelically: Thus did *John* the Baptist deale, first, he comes with the axe and hews at them, and layes at the root of the tree, and then he tells them of Christ, *there comes one after me, that is more worthy then I*, &c. First, he did lay about him to detect their misery,

and

and reveale to their wretched estate, and then at the last he preached the Gospel, and poured in oyle: So it was with *Paul*, the Lord made it appeare that he fought against heaven, and persecuted the Lord Jesus Christ, and he laid him flat upon his face; nay, he smote him with blindnes; and sent him crying and roaring, and made him glad to go to their houses, whom before he had persecuted and scorned; and afterwards he told him that he was a chosen vessel: so the Lord dealt with the jaylor, he rent, and tore him, and burst him in peices, as if all the devils in hell were about him; and afterwards he saith, *Believe in the Lord Jesus Christ, and thou shalt be saved*, Act. 16.26.

But you will say there are some in Scripture are related not to have any such work, *Lidia* she heard *Paul* preach, and the Lord opened her heart at first, and was a convert presently, *Act.* 6.14. So it was with *Cornelius*, and his company, *Peter opened his mouth, and preached to them, and while he yet spake the holy Ghost fell on them all*, Act. 10.24. Therefore it seems all mens conversions, and callings home, are not ushered by this legal work *Object.*

I answer, This is a poore Argument, that because the Scripture doth not say, this work of the Law did not go before, therefore it did not go before: a man cannot make such an inference, because the Scripture doth not repeate it, it is sufficient that the Scripture hath related it in other places, how the Lord brings his people home, and what method he useth in doing them good: first, he useth the work of the Law, and then of the Gospel; the Lord sets it down in other places, and therefore though he omits it here, it doth not follow there was no such thing in *Lidia* and *Cornelius*, and I will prove there was in both places, that there was a preparatory work in *Lida*, is plaine by two Arguments, for the Scripture sheweth, that before this evangelical work came, she was a worshipper of God before, noting there was something went before this opening of her heart; there was a work of the Law before, for this was the first work of the Gospel, when God opened her heart: another Argument is in the 13 *ver.* where it is said, that *Lidia* before she heard this Sermon, resorted to *Paul* to the Rivers side to pray; therefore it is a plaine sign that she was wrought upon by a preparatory work, before *Paul* converted her, and wrought upon her by the Gospel: And then for *Cornelius* and his friends, for *Cornelius* himself, it is a plaine case, that he was wrought upon before the Holy Ghost fell upon him; for in the beginning of the Chapter, it is said he was a devout man, one that called upon God, and set times apart, extraordinarily to seek God, before the Holy Ghost fell upon him, and no question it was so with his kinsfolks, for whom did he call to meet with *Peter* at this Sermon, but those that he had been conversant with? therefore it is likely, they were wrought upon before as well as *Cornelius*, otherwise he would have had little hope to get them thither: well then, the first thing we have proved that God doth thus prepare his people legally, before he doth effectually call them. *Answ:*

Now we come to the second thing: why God thus? and the first Reason is, because God will declare and shew forth his justice; for as God did shew forth his justice in the Redemption of his people; so he will also in the application of this Redemption, shew some part of his justice, in the Redemption of the World he poured forth the full viols of it, he required full satisfaction of the Lord Jesus, now he will not let justice be utterly swallowed up of mercy when he comes to apply this, but justice shall shew his face, and they shall come to see what Christ hath done for them; and miseries he hath waded through for a man, he shall see that God is a just and righteous God, that hates sinne, and abhors iniquity: what a consuming fire he is against them that disobey him; the Lord makes his justice appeare in the application of Redemption: you see how he takes up his people upon Mount *Ebal*, and delivers the curses of the Law, and makes his own people to say Amen, and subscribe

Reas. 1. To declare Gods justice.

ſcribe to them, *Deut.*27.26. Here he delivers the curſes, and makes proclamation of his juſtice; and ſaith he, I will have all the people ſay Amen; he will have all lye a bleeding under this curſe, and marke what *Moſes* ſaith in the firſt verſe of the next Chapter, *it ſhall come to paſſe, if thou wilt hearken to the voyce of the Lord, he will ſet thee up above all nations*; here comes in a fine Sunſhiny day afterwards; the Lord will have his people ſee his juſtice, and what it is to be delivered from ſinne; the Lord will make them ſee, that he is a juſt and righteous God, and that there is no ſinning againſt him, there is no living in his ſight, no entring into his Kingdom without righteouſneſs, I muſt be a new creature, elſe I ſhall be conſumed; he chargeth theſe things upon the ſoul, and that ſoundly too; becauſe now he will lay down the foundation of a godly life, the ſoul ſhall have need of this point as long as he lives, to remember that God is a righteous God; he hath found him to be a juſt God againſt ſinne, though he be a gracious and merciful God to them that truly repent, and ſet themſelves to obey his Name: yet the ſoul ſeeth there is no living in ſinne, no following after a mans own luſts, and the ſoul never loſeth this; for though the ſoul many times, through temptations may be carried away, yet he ſhall never be under that former blindneſs he was in; never ſo ignorant of God; never think ſo meanly and ignominiouſly of God as he did in his unregeneracy; he ſtill knows that God is a ſevere God, and there is no expecting of mercy at his hands, without holineſſe and righteouſneſs; if God ſhould ſmother up the work all at firſt, juſtice would not be ſeen: as we ſee it is among men; ſuppoſe a baſe fellow hath wronged a noble man, may be the noble man means to pardon him; but yet he will have him ſmart for it, and feele and know what it is to diſpleaſe and wrong, and impeach ſuch a great man as he. So if the Lord ſhould ſmother up the buſineſs preſently, as ſoon as ever he ſends the word to a man preſently convert a man and pardon him, and give him true and ſaving faith, juſtice would not be ſeen, and therefore the Lord firſt tramples upon a mans neck, and ſhews him his filthineſs and caſts him out of the Camp; as the Lord ſaid concerning *Miriam*, ſhe is unclean, carry her out of the Camp; ſo the Lord flings a perſon forth like a curſed damned creature, as if he would take him by the heeles, and fling him down to hell, and never look upon him, and then he takes him in; thus the Lord tells his people, *Iſa.*45.21. *There is none but me, a juſt God and a Saviour*: firſt, he makes them ſee that he is a juſt God, and then he makes them ſee that he is their Saviour and Redeemer; and notwithſtanding his juſtice and ſeverity againſt ſinne and iniquity, yet he will give his grace and mercy to them that repent, and humble themſelves under his hand.

1. To ſweeten mercy.

Secondly, The Lord doth this, becauſe he would ſweeten his mercy to the ſoul, as you may ſee how he dealt with the Prophets widow; he let her creditors arreſt her firſt, and ſeize upon her two ſons for bondmen, and then he wrought a wonder for her, 2 *King.*4.1. now this mercy was ſweet, and came in due ſeaſon, *I was in miſery, and the Lord helped me*, ſaith *David*; as who ſhould ſay, it came in a time when I had need of it: The Lord deales, as it is reported King *James* did at the beginning of his reign, when ſome of his Nobles had been offenders, he let the law proceed againſt them, till they were brought to the ſcaffold, and their heads laid upon the block, and then ſent a pardon, and now a pardon was acceptable indeed. So the Lord deales with his people, he lets the law looſe upon the ſoul, yea, and the devil too, many times, and he rends them, and teares them as a Lyon, and lets them look when they ſhall periſh, and layes their heads upon the block, and then ſends hope of a pardon, and forgiveneſs of ſinnes: what a ſweet ſtaying of *Abrahams* hand was that, when the knife was juſt ready to be ſtuck in *Iſaacks* throat? ſo when the knife of Juſtice is ready to be ſtuck into a mans throat, and he is ready to periſh for ever; now mercy will be ſweet mercy, now it will be mercy indeed,

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This is the time of love, ſaith God, Ezek. 16. 8. When God had laid his people a bleeding in their goare blood, now he paſſeth by, and ſaith, *This is a time of love,* he laid them in their blood and filthineſſe, he laid them vile and miſerable in themſelves, and now ſaith he is the time of love. Now the mountaines drop with ſweet wine, as the Prophet ſpeaks, what is the reaſon that people do not taſte any ſweetneſſe in the Goſpel, and Sacraments, and Ordinances of Chriſt? Alas, they were never ſenſible of their ſinnes, therefore the Lord doth thus to make his mercy ſweet to his people, that they may prize it, and eſteeme it, and make good account of it from day to day.

Thirdly, the Lord doth this, that he may fetch his people home to the Lord Jeſus Chriſt, for before they will not come to God, they will not come at him, as the Prophet ſpeaks, but when they are in the Margent of Hell ready to periſh, and have no hope to hold to, nothing to truſt to, they are quite and cleane at a loſs, and know not whither to go; now this makes them come home: as it is ſaid of *Abſolom*, he ſent once to *Joab*, but he would not come to him, yea, twice and he would not come, but when he ſet his Barley field on fire, then he came. So the Lord ſets his peoples hearts on fire, he fires their conſciences, and their very bowels, and makes their ſoules ake within them, for want of mercy, and grace, and favour, for want of power againſt their ſinnes, for want of Gods helping and aſſiſting of them from day to day, and this makes them glad to come home to him. You know how long it was before the woman in the Goſpel would come to Chriſt, ſhe was ſick twelve years and had ſpent all her living upon the Phyſicians and could have no help, now ſhe came to Chriſt when ſhe was quite ſpent, and her patience was come to the utmoſt, ſhe was a dead woman if ſhe came not to Chriſt, all the Phyſicians could not help her, now ſhe comes home to Chriſt. As it was with *Agur* when he ſaw his brutiſhneſſe, this drave him to *Ithiel* and *Vcal*, Prov. 30. 1, 2. that is, to the Lord Jeſus Chriſt, as it is with a Coney when ſhe is perſued by a Dogge, then ſhe runnes to her burrough. When *Naomi* was bereft of husband, Children, Meanes, and Maintenance, and heares there is plenty in *Iſrael*, ſhe returns preſently, ſhe might have gone long before, but ſhe wanted a ſcourge and whip to ſend her home, but when ſhe had loſt all, and was ready to ſink, and heard good tidings from *Bethlehem*, now ſhe makes ſpeed thither preſently: as the Lord ſpeaks, *Hoſ.* 2. 6. *I will hedge her wayes with thornes*, how doth the Lord make the poore Church here come home to him, that was her husband and beloved, from whom ſhe was gone a whoring? God takes this courſe, he *hedgeth her wayes with thornes*, ſhe would have reſts, and friends, and comforts, and ſomething to hang upon, but God knocks her off from all, and now ſhe will returne to her husband again, ſo the Lord to make his people ſtoop to his yoake, he ſhews them their miſery, and worries them, and wearies them, that they can hold out no longer, and then down go their bucklers, and now, ſpeak Lord, thy ſervants hear, now they are willing to hear him.

3. That he may bring men home to Chriſt.

Fourthly, God doth it that he may weane his people from ſinne, and take off their hearts from their own wayes: for a man is marvellous eager of ſinne by nature, and will not let it go, and will not part with it by no meanes, his heart is ſet upon his luſts, and he will have them, though he hath hell and damnation with them; when the Lord calls upon them to walk in his wayes, they ſay they will not walk therein, *Jer.* 6. 16. People will not be diligent in prayer and hold cloſe to God, they will not be ſtrict in their wayes as the preciſeneſſe of the Goſpel teacheth them, now the Lord breaks in upon them in this faſhion, and makes them willing. As a man deales with a young horſe or colt, when a man would tame a colt that is luſty, and head-ſtrong, and violent, he carries him out, may be, and makes him apprehend in his fancy, that he will ride him againſt ſtone-walls, and carries him, may be, into Quagmires, and Muds,

4. To wean men from ſin.

and rotten Fennes, and there he makes him go, and spurs him, and beats him, and raines him, and snaffles him, and thus he breakes his stomack, and at last he will beare the saddle, and carry a man quietly, so the Lord Jesus doth with a poor creature, he casts off the bonds of Christ, and though the truth begins to work upon his conscience, he throwes out the arrow againe, and heales himself with vaine healings, now the Lord breakes a mans heart, and opens a peep hole into hell, as though he would throw him in quick thither, and shews him his misery to the life, and to the quick, and so makes them come off, as the Lord dealt with *Moses* when he would make him circumcise his sonne, he was loath to displease his wife, she was against it, being a *Midianitish* woman, and he was loath to have her ill will, and therefore deferred it, now what course took God with him, the Lord met him, and would have slaine him, the Lord made as though he were his enemy, and would slay him, and now he was willing to do it, so the Lord deals with a stubborne soul if it belongs to him, he will overcome his heart, and make him let fall his sinnes, he will make as though he would slay him, he will make him a weary of keeping his sinnes, before he hath done with him: The Lord deales in this case as he dealt with the Philistims, they would not send home the Arke, what course did he take to make them send it home, and send it home in pomp, and great respect: God did fling down Dagon which was their chief Idoll, and the Lord smote them with *Emrods*. And now they think with themselves, lest us send home the Arke of the Lord, and how shall we send it home? Let us provide golden Mice and Emerods, they sent it home with cost and offerings, So the Lord deals with those that belong to him, he tires them in their own ways, and makes them willing to come out at last.

5. To knock us off from any thing else.

Lastly, the Lord doth it to knock his people quite and cleane off from all, every man naturally hangs upon something, and above all, hangs upon his good works, and good prayers, and performances, and this keeps his heart from seeing what a miserable creature he is, this keeps him from mourning, and zeal, and fervency, and all the while that he hangs upon these, his heart is hard'ned, he will never stoop and yield to God, now when the Lord means to do a man good, he knocks him quite off, and plucks out of his hands all his works, and makes him let all go, not that he ceaseth to work, but as the Apostle speaks, *Rom* 4. 14. He makes him as a man that worketh not, not as though he worketh not, for there is no carnall man works more then this poor soul in this estate, he keeps a great deal of stir to find out mercy, and obtaine grace from God, there is none that mournes and laments more, and goes to Sermons more, but yet he is no worker now, he is faine to go to his father, to him that justifies the ungodly, all his wayes are loathsome and abominable, he seeth nothing to trust upon, but is driven to him that justifies the ungodly, he sees he is a vile wretched creature, he sees no worth, no reason why God should look upon him, he is now penniless, and worthlesse, and miserable in himself, the Lord makes him a very bankrout, he thought he was a rich Merchant, but now he makes him a very bankrout, and makes him appeare to be naked.

Use. 1. To reprove Dawbers.

First, here all Dawbers are to be reproved that preach nothing but mercy, and the promises of the Gospel, many love alife to be upon such theames, O say they, the promises are best to humble a man, and bring him out of his sins, whom shall we believe, God or man? This not the way, *Ezek.* 13. 22. the text saith, *Ye have strengthened the hands of the wicked, that he should not turne from his wicked wayes, by promising him life*: When a man preacheth the promise of God before wicked and ungodly men, this hardens their hearts, and strengthens them that they will not returne from their wicked wayes, because the promises are propounded to them, and the Minister makes no distinction between the precious and the vile, this strengthens them in their sinnes, and

makes

makes them think they are not so vile, but they hope they are in a good case for all this, therefore Saint *Austine* calls such men *desolatores*, not comforters, such work desolation in their hearers, and no sound consolation; such Ministers as make their Sermons to be pillowes under peoples elbowes, they make themselves guilty of the peoples blood, and their souls shall be required at their hands, they are the cause of peoples miscarriage, when a Minister thinks to do people good, by crying peace, peace, when the Prophet saith there is no peace to the wicked, this rather drives people further off from God, may be it may make them seeme outward professors, but it will never make them sound in the faith, *rebuke them sharply*, saith the Apostle, *that they may be sound in the faith*, Tit. 1. 13. sharp rebuking the powerful delivering of the Law and Gospel is the meanes to make men sound in the faith, the more humble a man is made to be, the more faith he comes to have, our Saviour saith of the Centurion, he had not found the like faith in *Israel*, how came this the text shewes plainly, that we shall hardly heare of a man so humble in all age as he was, he did even grudge to think that Christ should come into his house, he thought he was unworthy that Christ should come under his roofe, though he were in the dayes of his humiliation, in the forme of a servant, his heart was employed and brought low, he had no hope in himself, all the worth he saw was in Christ, this helps a man to the more faith, the more a man is emptyed, the more may be poured in. Wherefore serve all those texts in Scripture? *The wrath of God is revealed from Heaven against all unrighteousnesse, tribulation, and anguish shall be upon the soul of every one that doth evill, flesh and blood can never enter into the Kingdome of God, that which is borne of the flesh is flesh*, and such a one can never please God while the world stands: Wherefore serve all these texts of Scripture when Gods flings balls of fire upon men that live in their wicked wayes? Why do we not open them and presse them upon mens consciences? Why do we not apply them to those to whom they belong, are they not in the Bible? were the Prophets fooles? were the Holy Pen men of the Scripture mistaken in putting such texts into the Bible? If they be there they ought to be uttered and applied, and if they be to be applied, to whom but to those to whom they belong? Then such persons had need to look to themselves, and we that are Ministers, woe unto us if we do not preach terrour to whom terrour belongs, as well as mercy to whom mercy belongs: but you will say, are not we Ministers of the Gospel? 'tis true, and so was Christ, yet mark what he saith, repent and then believe, first he discovers their miserable conditions, and breaks their hearts, and then bids them lay hold upon the Gospel of peace, this is the Method that we that are the Ministers of God should take, first wound, and then heale, first lance, and then bind up, first detect mens sinnes, and shew them their miseries, and then shew them a remedy: first let them see what they are, and then see how they may be better.

Use. 2. Be content to heare the curses of the Law preached.

Then you must be content to let us go up upon Mount *Eball* and pronounce the curses of God upon those that go on in their sinnes, you must be content to have your estates and conditions ripped up, be not ready to be snappish and murmuring against the revelation of the Law, and the opening of the hellish sink of sin that is in your hearts, be you willing to hear it and let us do it; 'tis true, we must be ready to poure in Oyle into every bruised spirit, but first we must come with the hammer of the Law to breake and then bind up, let me tell you, as many as go on in your sins, and are yet without Christ, let me tell you what your condition is, be it known from the Lord whatsoever you may think, you are *in the gall of bitternesse, and in the bond of iniquity*, hell is moved for your coming, and the pit is digged for such as you are; you are under the wrath of heaven, and though God be gracious and full of mercy yet he will never save those that disobey him and stand out against his

his Holy and Heavenly Word, though Christ died for sinners, yet he is a stumbling block and a rock of offence to those that are disobedient, and stumble at the Word, 1 *Pet.* 2.8. Whatsoever you may think of your selves and do not think of these things, but suffer the world and your pleasures to take up your minds, think of it, what a woefull case you are in, know that the great God of Heaven and Earth hath bitter things against you, and you shall heare it with both eares when it is too late, there is no mercy but for them that repent and forsake their sins, there is no Kingdome of Heaven for you, you have no hope, the Devils and you have one hope. What turned so many Angels of Heaven into Hell? was it not sin? you have that very sin upon you, you do not see your misery, but if your eyes were open and would but heare what God saith, you would loath your selves in dust and ashes, and your knees would knock together for anguish of heart. What no conversion yet, no new creatures yet? then no Christ, no Heaven, no Happinesse: what a woful thing is this? I beseech you think of it, and apply it, and tell your soules, either sin must down or else no Heaven to be looked for, either I must be an holy man, either God will give me grace and holinesse here, or else I shall never see his face with comfort hereafter, either I must have my life changed, and my conversation made spiritual and godly by Jesus Christ, or else I do but deceive my own soul to think of any happinesse, this is certaine, therefore do not think lightly of any sin, there is no sin so small but is able to damn thy soul unlesse thou embrace the Gospel and the Kingdome of God. If it were possible that thou never hadst sinned but one sin, that one sin will damn thee, unlesse thou be a new creature, and by Faith embrace the Son of God, thou canst not be saved, there is no sin so small, but the wrath of God from Heaven is revealed against it, if people did but see their sins like so many Devils, if they did but once see these Cockatrices stings, if people were but affected with their estates and conditions, something might be said, but unlesse mens sins be laid before their eyes, and charged upon their souls, what hope have we to do them any good?

Use. 3. To comfort those that have had this work of the Law on them.

Thirdly, this is for comfort to those that are humbled, such as have had the Law come unto them, and hath knocked them off, that they have nothing to trust to, and they see what miserable creatures they are, look up and hear what the Gospel saith, the Gospel of God sheweth mercy freely to be had, and delivers promises freely to be apprehended, and doth proffer eternal life without money or moneys worth, though a man be never so vile and wretched, if you see your misery, you have *Davids* own argument, go and use it, *Psal.* 25.16. *Have mercy upon me O Lord, for I am desolate and afflicted*; all the Saints of God have no other argument but this, in begging of mercy, as who should say, I am a miserable creature, no grounds whereupon to expect any mercy, I am a desolate afflicted undone man in my self, all my hope is in thee, go to God, and lie at his gate, and plead this argument, submitting to the Gospel, *Have mercy on me O Lord, for I am desolate and afflicted*: and here now comes in effectual calling, when the Law hath shewed a man his wretched estate, and his blindnesse, and nakednesse, and captivity, if the Lord do mean any mercy to a man, here comes in his effectual calling.

2 Thes. 2. 14.

Whereunto he called you by our Goſpel to the obtaining of the glory of the Lord Jeſus Chriſt.

I Have ſpoken already of the prepatory work that goes before Effectual Calling, the next thing I am to ſpeake of, is the parts of Effectual Calling, and they are two. Two parts of effectual calling.

Firſt, the offering of Chriſt and his merits, the objective propounding of Chriſt and his benefits, when Chriſt comes and offers himſelf to a man in the Goſpel, *he came to his own*, John 1. 11. *but his own received him not*, he came and offered himſelf to them, *I am the way, the truth and the light*, I am the Meſſias, and the Saviour of the world, and I have eternal life, and here I am, take me, and all with me, this is the firſt thing in Effectual Calling, the objective propounding of Chriſt to a man. 1. Offering of Chriſt.

The ſecond thing is the receiving of Chriſt, not only the offering of Chriſt to a man, for ſo he offers himſelf to thoſe that are not of God, even to all, but in Effectual Calling, as there is an offer on Gods ſide, ſo there is a reflection on Gods ſide, *as many as received him, &c.* John 1. 12. *they received him*, theſe two now make up Effectual Calling, the offering of Chriſt and the receiving of him, when Chriſt calls a man to him, and he anſwers to his call, thus you ſee the parts of Effectual Calling. 2. The receiving of Chriſt.

Firſt to ſpeak of the firſt, the objective propounding of Chriſt and all the things of Chriſt to a man, and this hath two degrees like the morning light that hath two parts, the dawning of the day, and the Sunnes riſing, ſo there are two parts in this objective propounding of Chriſt to the ſoul, the firſt is that general propounding of him to every creature, now the ſoul thinks what to every creature, then it is propounded to me as well as to any body elſe, but the effectualneſs of this call is that it breeds the ſeeds of grace in a man, it breeds ſaving deſires, and ſaving longings, and ſaving, and kindly mournings for the want of this ſweet good, when it ſees ſuch an excellent good, and a poſſibility of it, and that it is propounded to every creature, then the ſoule thinks I may be one as well as any body elſe, and ſo the ſoul longs after it. Two parts or degrees of offering Chriſt. 1. General.

The ſecond thing is the perſonal propounding of this to thoſe that have theſe ſeeds of Grace, the firſt was general, to one as well as to another, but now this is to this mans perſon rather then to any body elſe, and now the ſoul begins to think ſeriouſly this propoſition is to me, this tender is to me, I hunger, and thirſt, and long, and therefore this belongs to me, and the effectualneſſe of this call is to make the ſoul come to Chriſt, and caſt himſelfe upon him by faith, theſe are the parts of propounding of Chriſt, and both theſe are twofold, the firſt is the external part of it by the Word, the other the internal part of it by the Spirit. Now we are to ſpeak of the firſt of theſe, how the Word works this general call, and for this I have choſen this text, *Whereunto he hath called you by our Goſpel, &c.* For the coherence of theſe words in the former verſes, the Apoſtle had told the *Theſſalonians* of a woful falling away that ſhould be among all viſible Churches in the whole world almoſt, that there 2. Perſonal. 2. Both, 1. External. 2. Internal.

there should be a general defection, unlesse of Gods Elect, and they should have fearful declinings, and he sheweth that the power of the Devil and his instruments should be the cause of this falling away, he should come with strong delusions, and then the just cause why God doth suffer the Devil and his imps to bring this about, *that all they might be damned that had pleasure in unrighteousnesse*; the Lord would have them damned, and this made the Lord suffer the Devil to work Apostacy, and declining to them. Now this is a fearful thing, and therefore in the next place he comes to comfort the *Thessalonians*, for they for their part, the godly amongst them need not to be dismayed for fear of falling away, as if they should not hold out, but he would have them encouraged that they shall stand out for ever, and he comforts them by two Arguments: First, by Gods predestination of them to life from all eternity, God hath chosen you to Salvation from the beginning; and then he laies down the meanes God had appointed for the attaining this salvation, and that was through Sanctification in the Spirit, as who should say, 'tis true, there shall be such a falling away, but you that are godly need not be dejected, for God hath chosen you from all eternity, and therefore will sanctifie you, and keep you through his mighty power unto salvation, that you shall not fall away. The second Argument is their Effectual Calling, that is in the text, *Whereunto he hath called you by our Gospel, &c.* as who should say, the Lord hath given you a pledge that you shall never fall away finally, for it is plaine that God hath chosen you, and he hath given a pledge of his Election, for he hath called you, therefore be of good cheare. Well then in the words of the text you may consider these four things.

First, Effectual Calling, *he called you:*

Secondly, the meanes whereby he hath wrought this in you, namely, *the Gospel.*

Thirdly, the tearme whereunto he called them, noted in this word *hereunto*, which if you look into the former verse was *unto Salvation.*

Fourthly, what this salvation is, it is a most admirable incomparable thing, no tongue is able to speak it, Oh saith he, *It is to the attaining of the glory of the Lord Jesus Christ*, the very same glory that the Lord Jesus Christ was advanced to, you have part and communion therein. Now three of these points I lay aside, the point that serves our turn is the second, *he called you by our Gospell.*

Doct. The Gospel or generall tender of grace, is that by which God calls men home.

That the thing that calls Gods people home, it is the General tender of grace, indifferently to any man without exception, whosoever will have it, that is, the Gospel. When Christ should call *Nicodemus*, after he had convinced him of his blindnesse, and cursed estate, and made him see he was a fool in all the things of God, now he gives him a call, and how doth he call him? it was even this general tender, *John* 3. 14, 15. *As Moses lifted up the Serpent in the Wildernesse, so must the Son of man be lifted up, that whosoever believeth in him, should not perish, but have eternal life*: As who should say, I bring an indifferent doctrine, I propound it to all creatures, and thou maist have a part in it as well as any other; *Whosoever believes shall not perish*, if thou hast a heart to believe and come unto me, thou shalt not perish, but have salvation. So when our Saviour sent his Disciples to call his Elect throughout the world; mark what directions he gave them, he calls people with a general call, *Whosoever will, let him take of the water life*; whosoever hath a mind to be saved, to know God, and have Communion with him, and be united to him; whosoever hath a minde to these things, tell him I am for him, he proclaimes it over the whole world, tell every creature in the whole world, *He that believeth, and is baptized shall be saved*, here is no exception put in, but preach the Gospel to every creature, tell every creature what I have done for the sins of the

world

world; and how I have opened the Kingdome to whomsoever will enter, thus God calls his people, his Ministers go up and down and tell them they may have pardon, and grace, and righteousnesse for nothing, come and buy without money, though you cannot give a farthing token for it, but be poor, and miserable, and cursed creatures, Come, here it is, wine, and milk, and bread; and all without money, you shall have it for taking and carrying away, so *Rev.* 22. 7. *Whosoever will, let him take of the water of life freely*, it is a *quicunque vult*, there is none exempted, if any man will he may be saved, if he have a will, a minde, a heart to it, he may have salvation.

Now here be three things I would shew unto you; first, what this generall tender is, whereby God effectually calls his people. Secondly, why it is by a generall tender. Thirdly, the uses.

First, what is this generall tender of Christ and grace to every creature that hath a minde to it? and it is this, that Christ is the only allsufficient meanes to make a man happy; that whereas he is out with his Maker, he alone can set him in again; though he be under a thousand miseries in this life, and under a thousand eternall miseries in the life to come, there is in Christ an allsufficiency to make a man happy, God is the fountaine of all goodnesse, and till his goodnesse is opened in Christ Jesus, this is that same generall thing, as *Paul* saith, 1 *Cor.* 1. 23, 24. *We preach Christ crucified unto those that are called the power and wisdome of God*, as who should say, this is the thing we go up and down every where preaching, that Christ was crucified for the sinnes of the world, and hath power to save any man that comes to him; it was the wisdome of God, he found out this meanes; it was an impossibility in the wisdome of men and Angels, how man should be saved, the Wisdome of God hath found out the Lord Jesus Christ to be the meanes, and he is the power of God to save any man that believes, and whersoever we come we preach this Doctrine. So again you may see, *Heb.* 7. 24, 25. *This man hath an unchangable Priesthood, for he is able to save to the utmost all those that come unto him, &c.* As who should say, he is a publick Saviour, he is not onely able to save these and these, but all that come unto him, he is able to save them to the utmost, whosoever you are, though you be never so wretched, and reprobate to every good work, though never so foule, and all the nitre in the world cannot cleanse you, never so stubborne, and all the meanes and Ordinances you have enjoyed have not tamed you: why, yet here is a Saviour for you, he is able to save you to the utmost, though you be never so out with God, and though God be never so much displeased with your sinful courses, and all the Angels and all the world cannot take away Gods wrath from you, yet he is able to save you to the utmost if you will come unto him; This is the tender of the Gospel delivered to every man. Now in the next place I will shew you the reasons why God calls people home by a generall tender in this fashion.

What is this generall tender of Christ.

First, because this is the surest ground of faith; suppose a soul that is effectually called shall afterwards feare and question, and by what warrant do I hope to be saved by Christ? and by what warrant do I look to be heard for Christs sake? and how is it that I lay hold upon such promises, and cast my self upon such things in the Gospel? upon what acquaintance do I presume that the Lord Jesus will see you assisted in all my wayes, and helped in all estates and conditions, and save my soul when I die? Why? saith he, I have a good warrant, for I see in Scripture that Christ is tendered to all, and *whosoever believes shall not perish but have everlasting life*, and whosoever will have him, may, I could not tell indeed I was elected before I heard the Sermon, but I heard that any man might have Christ that would, and I am sure I would have him, and I finde in Scripture that he came to save that which is lost, and I am sure I am a lost creature, and if he came to save that which is lost, I have

Reas. 1. This the surest ground of faith.

warrant to believe. This is that which grounded Saint *Paul*, this generall offer, *This* (faith he) *is a faithfull saying, worthy to be received of all men, that Christ died for sinners, whereof I am chief*, 1 Tim. 1. 15. As who should say, here is the thing, this is that which comforts me, and staies my soul; I see that Jesus Christ came into the world to save sinners, and I see it is a faithful saying, and worthy of all men to be received, all men whosoever have a heart may receive it, and I am sure then he came to save me, and this is my hold, I have no other hold but this. But now if a man were called by any other call but this, a man could have no ground for his calling, if the Scripture should say they only are called that are elected, he would have no ground for his call.

2. This is the best answer to Satan.

Secondly, because this is the best answer to Satan, many times a man will be put to heavy straits, and will have much ado to answer Satan; sometimes a man will be under uncertainty, sometimes under want of feeling and sense, sometimes under horror of conscience; and a mans sins may come to a mans view, and feares may step up in the soul, then Satan comes, how look you to be saved? you are a wretch, you have a stiffe faith indeed! What believe and no sense and feeling? such a horrible wretch, and such a guilty conscience and you believe? What have you to shew? Is any one promise in the Bible to such a one as you that are so foul and filthy, and cannot pray, nor do any thing? you see God casts you off, where is any promise for you to hang upon? Yes, I can believe for all this, because the Gospel is not tendered to sense, and feeling, and such and such things, but to every one that would have Christ, and I would have Christ, and so much the more eager is my heart to have him, the more I am troubled and cast down, the more I would have Christ and grace, here is my hold, this is the thing, the sure Word of Faith, it is called *the Word of Faith*, Rom. 10. 8. Now you know the Word of God is true, whether a man believe or no, and now when faith comes in, it lays hold upon that general Word; the thing is true, so that if any man comes and believes, though I never found it before, I believed it, yet now I may hang upon it; and there is nothing in the world will put off Satan more then this, he will say, you have Christ; how can you have him? you are proud, aye but I would be humbled; you are dead, 'tis true, but that is my grief and mourning, I would be quickened, and therefore would have Christ that I may be so, and so; here he hangs upon the general tender of Christ.

3. Because this is that which is true before all acts of man.

Thirdly, because this is that same simple Scripture that is simply true in it self before all acts in man; a man cannot be effectually called by any truth, but that which is true in it self before all acts in man; now what truth can effectually call a man before any act of grace in man, but only the general tenders of the Gospel? these are the truths that are simply true in themselves. Before any thing is done upon man, it may be true that God hath elected me, but it is not a Scripture truth before something be done in me, the Scripture doth not say simply in it self that I am elected before some grace be put forth in me, if I have grace put forth already in me, then I may say, that God did specially intend it to me, and did elect me in Christ before all worlds; but now these truths cannot call a man, because before effectual calling nothing is done in a man, therefore those truths that suppose any thing in a man, cannot be calling truths, the first truths that a man is effectually called unto, a man hath no more to shew for it, then any man else in the world; therefore it must be meerly the truths of the Gospel in themselves, what Christ did, and so forth.

As for example, these be the calling truths, *Behold, the Lamb of God that taketh away the sins of the world*, Joh. 1. 29. *God so loved the world, that whosoever believeth in him shall not perish, but have eternal life*, John 3. 16. and Matth.

Mat. 18. 11. *The Sonne of man came to ſave that which is loſt*; but theſe truths concerning this mans election, that God doth love him, and hear him, and accept of him; theſe are not Scripture truths in themſelves, but when a man is called then they come in; now a man may ſee that he is elected, and accepted of God, but theſe truths can never effectually call a man, becauſe effectual calling is the firſt thing that is done in a man, and this work finds nothing in a man more then in any other, and therefore it muſt needs be a generall tender.

Fourthly, becauſe this is only that which every man is bound to believe it is that only which a man is called unto; God when he doth effectually call his people, doth call them to do nothing, but that which is every mans duty to do, he calls them to believe in the Lord Jeſus Chriſt, which is one mans duy as well as another; as Chriſt when he went to preach every where up and down, ſaith he, Repent and believe the Goſpel; as who ſhould ſay, it is every one of your duties to repent, and believe the Goſpel, it is the very ſame truth, that believed, ſaveth Gods people, and not believed, damneth the reprobates, as *Mark* 16. 16. *He that beleeves ſhall be ſaved, and he that beleeves not ſhall be damned*; as who ſhould ſay, both is the ſame truth that is propounded to this man that is ſaved, and that man that is damned, therefore they muſt be the general truths of the Goſpel; particular truths do not bind every man to believe, it is not every mans duty to believe that he is elected, that he hath intended his Son Chriſt for him, rather then any other; God binds not every man to beleeve this, but he binds every man to believe that God is the eternal good of a man, and this is to be had by coming unto Chriſt; when a man can believe this, and caſt himſelf upon it, this is true and ſaving faith, when this draws a man to God, and pulls him out of his ſins, and this is the reaſon that the Apoſtle ſaith, 1 *John* 3. 23. *This is the Commandment of God, that ye beleeve in his Son Jeſus Chriſt*; ſo that you ſee this is clear, that it is the generall tender of the Goſpel that cals Gods people home to God: whatſoever a man be, an old ſinner, a young ſinner, a groſſe ſinner, be he what he will, if his heart ſtoop that he would have Chriſt, and all Chriſt, he ſhall not periſh, but have everlaſting life.

4. This only that which every man is bound to beleeve.

Obj. But you may ſay, faith is onely of Gods Elect; how then can Miniſters tender ſuch a proffer as this, whereas Chriſt is only given to the Elect?

Ianſwer, it is true, that the Elect, when all comes to all, they only get it, yet it is ſeriouſly tendred to all; we had never heard of Election and reprobation, but only becauſe of this, becauſe that when the Goſpel is preached, we ſee that ſome receive it, and ſome receive it not; now thus you come to ſee election and reprobation, for when a man comes to receive the call, we ſee that that man is elected, becauſe no man takes Chriſt but by grace, every man would ſtand out and refuſe Chriſt; but when we ſee a man takes Chriſt, then we ſee he is elected; and when we ſee another man doth not take Chriſt, we ſee then that man is left to himſelf, and hath a wretched heart, and reprobate minde, and God lets him have it ſtill; as he will have his ſins, ſo God lets him have them ſtill; yet notwithſtanding this is very true, that Chriſt is propounded to all, and this the reaſon why our Saviour Chriſt ſaith, *Mat.* 20. 16. *Many are called, but few are choſen*, the meaning is, many are called, but few there are that do anſwer this call, there are few that have grace to do it; the moſt part of the world will rather have their luſts then Chriſt, and therefore there are but few, becauſe God hath choſen but few.

The tender of the Goſpel muſt be without reſtraint to election.

Now the reaſon why the tender of the Goſpel muſt be delivered without any reſtraint to election, is,

1. Otherwiſe the elect would have no ground for their faith.

1. Firſt, becauſe if there were not ſuch a proffer without exception to any that will have Chriſt, then the Elect ſhould have no ground for their faith;

a man cannot see he is elected till after he hath faith; no man hath faith and repentance at his first effectual call; now how shall a man have any ground for his faith when the Gospel is propounded onely to the Elect? every man will be at a stand, I know not whether I be elected or no; I am as fair for hell, as any for ought I know; I have sins to damn me, but no election, as far as I know; you preach Sermons all your life time, I can beleeve none, because you preach only to the Elect; so the children of God can have no ground for their faith, because there is no particular place of Scripture that binder a man to beleeve his election, therefore it must be a general proffer of the Gospel propounded to every man, *John* 6. 35. there saith Christ, *He that will come unto me, I will in no wise cast off*; there you see it is general, any man that will come to Christ, whether Elect of God no matter, Ministers should not stand demurring and questioning, I know not whether these be Elect or no, do you deliver the Gospel, and afterwards it will appear who are elected, and who not, by their receiving or not receiving the Gospel, leave you that to me; preach you how men may be happy, and what a miserable estate they are in, but if they will come out of their sinnes they may receive the pardon of them; tell them, that whosoever comes to me shall in no wise be cast out, be they what the, will.

2. Because in reference to men, calling is before election.

Secondly, because though election be first in Gods order, he doth first Elect a man before he calls him, yet with the Elect, with Gods own people it is clean contrary; first, they must be effectually called before they can have any inkling of their election in the point of knowing of it, therefore 2 *Pet.* 1.10. the Apostle saith, *give all diligence to make your calling and election sure*; first, make your calling sure, else you can have no inkling of your election, now when this is sure, you may be sure of your election; before the point of effectual calling there must be no talking of election, either in the Minister that preacheth, or people that hear; this election is a thing in Gods own bosom, which comes after the receiving or rejecting the Gospel, the one will reveal election, the other reprobation.

3. Because there is a difference between men and devils.

Thirdly, because there is a difference between men and devils, there is no possibility for devils, though they would never so faine, to be saved, for Christ *took not upon him the nature of Angels*, Heb. 2.16. he did not meddle with them, therefore now we cannot say to them, if ye beleeve, you shall be saved, because there is possibility for them, though they would never so faine; but there is a possibility for all men to be saved, if they would believe, there is sufficiency of merits in Christ, and it was intended to the soules of men, to as many as would have it, though indeed all men would have none of him, if they were left to themselves; yet notwithstanding the Gospel is offered to all, every man might have him, but that he will not have him.

But there be two Objections against this doctrine.

1. Because this seems to be the contrary to the doctrine of many godly and religious Divines heretofore, who seem to say, that the Gospel is only for the Elects sake; it is the doctrine of many Divines, if I knew who were elected, and who were not, I would not deliver it to them; this is a dangerous doctrine, yet the ground of the doctrine is true, that the Gospel is properly bestowed upon the Elect, *To us a child is born, to us a child is given*, that is, to the Elect, but yet this is not contradictory to that which I now deliver; I deny not that Christ is given intentionally to Gods Elect upon beleeving, yet he is tendred to others to, and intended too, upon that condition; God cannot mock people, and make as though they might have eternal life, and cannot have it though never so faine; it is not so, but God deales seriously with people, for every man shall have Christ that hath a true and sincere heart; now it is true, this heart is only given of God, because otherwise a man

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is ſtubborn and ſtiff-necked, and will not give over his ſins, and deny himſelf, but will rather have his own courſes then Chriſt, though he may have eternal life by him, yet the propoſition of the Goſpel is general to every man that will believe, and will have Chriſt; and this is neceſſary, and this is the very ſelf-ſame doctrine that all Divines have preached heretofore, only it is delivered otherwiſe, and the reaſon why there is a neceſſity of delivering it thus, is, becauſe this is the form of preaching ſet down in the Scripture, and this is the way to fiſh out Gods Elect, and the beſt way to ſettle their mindes, and eſtabliſh their conſciences, and this is the beſt way to feel and groap in Congregations who are of God: Wilt thou have Chriſt and eternal life, and be delivered from thy ſinnes? thou mayeſt then have the pardon of thy ſinnes, and the favour of God; now if a man be of God he will hear us, if he be not, he will not hear us; this is the way Scripture ſets down, as you may ſee, *John* 1. 11. *He came to his own, and his own received him not*; Chriſt came and offered himſelf to his own, he calls all his own people, the very reprobates are his own in reſpect of the offer, but in reſpect of receiving it; ſo the Elect onely are his own, *ver.* 12. *To as many as received him, he gave power to be the Sonnes of God.* So *Acts* 8. 37. The *Eunuch* would faine have Chriſt by baptiſme; what hinders me but I may be baptized? let me enter into Covenant with Chriſt; what ſhould let me? Mark what *Philip* ſaith, *if thou beleeveſt, thou mayeſt*, could he tell whether he were Elect or no? no, but he feels him with the general tender of the Goſpel; what lets me? he ſaith, nothing lets thee if thou canſt beleeve, he could not tell whether he were elected or no, but ſaith he, if thou canſt beleeve with all thy heart, thou mayeſt have Chriſt and all the benefits of the Covenant of grace, if thou haſt a heart and minde unto it, thou mayeſt have it, and after he profeſſed he had, he baptized him. So *Paul* dealt with the Jaylor, *Acts* 16.30,31. when *Paul* ſaw the Jaylor ready to ſtab himſelf; how could he tell whether he were elected or no? yea, when he cried out, *What ſhall I do to be ſaved?* he might ſpeak out of horror and conſcience: how did *Paul* know that he was elected? but he feels him with the general tender, beleeve in the Lord Jeſus Chriſt (ſaith he) and thou mayeſt be ſaved, whatſoever thou art, he doth not ſtand upon his election, but beleeve in Chriſt and his Goſpel, and believe eternal life is in him, and reſt upon him for it, let this be a means to pull thee out of thy ſins, and to ſeek after righteouſneſſe and communion with him; if thou haſt faith thou ſhalt be ſaved.

Obj. The ſecond Objection is this, that this doctrine ſeems to favour our adverſaries, our adverſaries ſay, that Chriſt died for one as well as for another, and the Goſpel is to be propounded to one as well as to another, and it is as much for one as for another; now if we ſay ſo too, we ſhake hands with them.

Anſw. 1. I anſwer, Firſt there is a great deal of difference between that which the *Pelagians* ſpeak concerning this thing, they ſay that Chriſt intended his death no more to one then to another; no more to *Abraham* then *Pharaoh*; no more to *Peter* then *Judas*; look what minde God bare to one *a parte ante*, he bare as good a minde towards the other; now this we peremptorily deny, and it is an horrible blaſpheming of the grace of God towards his people, for he will have one rather then another, *Acts* 13.48. *as many as were ordained to eternal life beleeved*, as who ſhould ſay, as many as God had choſen, they took Chriſt and none elſe, God did intend Chriſt to them eſpecially, more then to the reſt, he gave them a heart, and let the reſt go on in the ſtubbornneſſe of their hearts.

Secondly, they ſay, that Chriſt came to bring nothing but a poſſibility of ſal-

ſalvation into the world; now that any man is ſaved, is through the ability of a mans will, that one man will be ſaved, another will not; this man will beleeve in Chriſt, another will not; This we peremptorily deny too, for this is to blaſpheme the Lord Jeſus Chriſt to ſay ſo, for 'tis true, Chriſt hath wrought a poſſibility for others, they might have been ſaved, but would not, the rebellion of their hearts damned them, their unbelief ſent them to hell, but yet he firſt brought an actuality of ſalvation for ſome, for he had his name for this, *Mat.* 1. 21. *Thou ſhalt call his name Jeſus, for he ſhall ſave his people from their ſinnes*; nay, the Father and he did indent one with another, that he dying upon the croſſe ſhould ſee his ſeed, *Eſay* 53. 10.

Thirdly, they ſay that Chriſt might have died and none have been ſaved, which is an horrible impiety for a man once to ſpeak, whereas certainly Chriſts death could never have been fruſtrated; if Chriſt did die for his people, he will ſave them, the gates of hell ſhall not prevaile againſt them, he will gather up all that do belong to his election.

Laſtly, the adverſaries ſay, that as there is a generality in the offer, ſo there is an univerſality in the grace; now this we deny too, that there is an univerſal grace, God gives more mercy to his own people then to others, *to you it is given*, (ſaith Chriſt, &c.) *Mat.* 13. 10, 11. ſo *to you it is given*, ſaith the Apoſtle, *not only to beleeve in him, but to die for him*, Phil. 1. 29. ſo that God gives more grace to his people then to others, he gives onely common grace to the wicked; 'tis true, God is not wanting to the wicked, God will ever be forehand with them, and they ſhall have more then they make uſe of; now wicked men the Lord leaves them without excuſe, for they ſtick not at an impoſſibility, but at a will, they will not come in that they might be ſaved, they will not do that which God hath put into the power of their hands to do, God gives them knowledge, and they will not practiſe it; God ſhews them their ſinnes, and they will not leave their ſins; may be God makes them leave their ſinnes, and then they return to them againe; it may be God makes them that they never return to their ſins again, but then they take up only a kinde of forme, and there they ſtick and go no further, thus they ſtick at the will, they will not have the Goſpel upon Chriſts termes.

Uſe 1. For the comfort and encouragement of Beleevers.

The firſt uſe of the point is this, it is a great comfort and encouragement to the faith of all Gods people; what an excellent and ſure word is this, when they ſhall finde that they have ſuch an excellent warrant to lay hold upon Chriſt, when he is ſo publickly tendred in the Scripture, there is a common ſalvation in Jeſus Chriſt, *Jude* 3. Chriſt hath made it to be common for any man that will have it upon the tearms thereof, it is as common as *Adam* was, *As in Adam all died, ſo in Chriſt ſhall all be made alive*, 1 Cor. 15. 22. not as though all men ſimply ſhall be made alive, for all men poſſibly are not alive, as all men poſſibly are not dead in *Adam*, for there might be millions of men after the world is ended; but only thoſe that are in the loynes of *Adam*; all men that came out of the loyns of *Adam* ſhall die, ſo all they that ever are in the loyns of Chriſt (as all they are) that will have him, they ſhall be made alive; it is as general as *Adam*, as many as were in the loyns of *Adam*, and lived and died ſo, ſhall die; ſo all that are in the loyns of Chriſt, and have a will to come to Chriſt, ſhall be ſaved, for it is the will that carrieth all the ſoul; when a man will do or ſuffer any thing for Chriſt, whatſoever ſin Chriſt will have him leave, he will leave it, whatſoever duty Chriſt will have him take up, he will aſſume it, he will break through all hindrances, and uſe all means, he will have it; the righteouſneſſe of Chriſt is for every one that will have it, I will have it ſaith the ſoul, therefore it belongs to me; the Goſpel of ſalvation is tendred to every one that hath a minde to it; I have a mind to it upon the Goſpels tearms, and therefore it belongs to me.

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The ſecond uſe is of confutation, to confute thoſe that deſire faith by the full aſſurance of the pardon of a mans ſins, and the ſalvation of his ſoul, this is a dangerous doctrine, and condemns the half of the generation of God, nay, all of them at one time or other, you ſee how the Goſpel calls a man to believe, concerning juſtification and ſalvation, it calls to beleeve in the record of his Son, that he is the Lamb of God, that takes away the ſins of the world, that he is eternal life, that he is the way, the truth, and the light, that he is the hope of glory, that he is the way of coming to God the Father, now when a man hath this faith in a lively manner, and this pulls a man out of the world, & draws him to Chriſt, this is the true faith, this is the faith of the Goſpel, faith is not defined by aſſurance in Scripture, but by beleeving in Chriſt, *John* 3.18. by reſting upon Chriſt, *Epheſ.*1.12. by reſting upon God, 2*Chr.*14.11. by relying upon God, 2*Chr.*19.8. by adhering and cleaving to God in Chriſt, *Acts* 11.23. this is true faith, when a man relies upon God, when he believes this ſame bleſſed record, and throws himſelf and caſts himſelf upon it, and will obey God, I may ſay to you all that have this faith, as the Prophet *Eſay* ſaith to ſuch as you are, *Who is there among you that feareth the Lord, and obeyeth the voice of his ſervants, though he ſit in darkneſſe, and ſeeth no light, yet let him reſt upon the Lord, and ſtay himſelf upon the God of his ſalvation?* Eſay 50.10. as who ſhould ſay, though you be in the dark, and have no light, no aſſurance, no ſenſe and feeling, no inkling of Gods mercy; though you be in darkneſs and know not where you are, yet if you have a heart to fear God, and obey the voice of his ſervants, and hearken to the tender of the Goſpel, truſt in the Lord your God, relie upon him for all want of ſenſe and feeling, for all darkneſſe, for all want of light in you, for all want of comfort, and ſtay your ſouls that way, yet truſt in the name of the Lord, relie upon him for all his mercies, though you be at this paſſe.

Uſe 2. For confutation.

Object. But the ſoul will ſay, I am afraid, I have nothing, I have no intereſt in Chriſt, but what of that?

Object.

Anſw. If thou be never ſo much afraid, mark what *David* ſaith, *Pſalme* 56.3. *What time I am afraid, I will truſt in thee*; as who ſhould ſay, though I be in the middeſt of fears and doubts, and terrors of conſcience, what time this fear comes upon me, I will caſt my ſelf upon thee; ſo that this is that which the ſoul is to do that beleeves the tender of the Goſpel, and this draws him, and works upon him, it is not a dead faith, but an operative faith, it pulls him, and draws him to Chriſt; he muſt have Chriſt, and he muſt have righteouſneſſe; is there ſuch a faith? then relie upon God, though thy fears come upon thee, yet urge thy ſelf to truſt in God.

Anſw.

Obj. And againe it may be objected, I have hardly any hope that ever I ſhal have the pardon of my ſins, that ever God will hear my prayers, and accept my duties and performances. What of that? if thou haſt this faith?

Object.

Anſw. Mark how it was with *Abrahams* faith, when God told him he ſhould have a ſonne, though it were above hope, beſides hope, againſt hope, yet he believes in hope; ſo though thou haſt hardly any hope, yet above hope, believe under hope, and though thou art put beſides all hope, and art even ready to be at the brink of deſpaire; yet through thy ſelf upon God, if I periſh, I periſh; go on in the ways of God, and ſeek after the ways of Jeſus Chriſt, and reſt upon him from day to day, and ſtrive to draw neerer to him, to have communion with him, and though thou beeſt put beſides hope, yet believe under hope.

Anſw.

Obj. Again, it may be objected again, if I have any faith, it is ſuch a weak faith, that I can hardly perceive it is any at al, God will never receive me ſurely?

Object.

Anſw. I anſwer, it is not the ſtrength of faith that juſtifies, but it is faith that juſtifies; the plaiſter may heal the wound, though the hand be weak that lays it on; faith is the hand that lays hold on Chriſt, and Chriſt is the plaiſter

Anſw:

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that is applied to the soul; now though the hand be never so weak, yet it will do the deed as well as a stronger; so it was with the Father of the child that came to Christ, he could hardly see he had any faith; he could not simply deny he had faith, but Lord, saith he, *I believe, help my unbelief*, he cried and spake with tears, he saw such a deal of unbelief, that the tears trickled down her cheeks, *Matthew* 9. 24. yet notwithing, that faith got mercy from Christ: Mark what Christ saith, *Mat.* 18. 10. *Take heed that ye despise not one of these little ones*; if Christ will not have his little ones despised of men, then certainly he will not despise them himselfe.

Object. *Object.* But you will say weak faith will save indeed, but I question whether I have any faith or no, therefore how can I lay hold, and embrace this same mercy then?

Answ. *Answ.* I answer, though thou beest put to this at any time, do as the servants of God have done, (for it may be the case of the very servants of God, yea of the best of Gods servants,) now you may see what they do in such a case, how they run to God, and pray to him, *Psalme* 61. 2. *When my heart is overwhelmed, lead me to the rock that is higher then I.* The Prophet *Davids* heart sometimes was overwhelemed, but he now went to the rock Christ, when I am in this case (saith he) lead me to the rock, shew me Christ, guide me to him, set me upon him.

Object. *Object.* But then it may be objected, I cannot pray; if I could pray, it were something, but I can hardly pray, I go to pray, and when I am down upon my knees, I can say nothing; this may be the case of Gods choisest servants, *Romans* 8. 26. *Paul* puts himself into the number, *We know not what to pray as we ought*; we know not what to speak as we should; but yet God hath appointed his Spirit to help us in such a case, though *Hezekiah*, *Esay* 38. 14. could not speak a word, but chatter like a Crane or Swallow, and mourne as a dove, yet he had experience that God heard him at that time. So *Psalme* 77. 4. The Prophet there confesseth he was in this case, that he could not pray, I am so distressed saith he, that I cannot speak, he meanes, to God, and it seemes he found by experience, that he could not pray, nor tell how to poure out a request to God, he was was even stopped and stifled in his prayer, yet in the first verse he could speak it that God heard him for all this: Well then, here you see is the ground of the faith of any poore soul, though he have not any assurance, yet if he hath this faith to relie and rest upon God; if the Gospel calls him, and he comes at this gracious tender; if he casts himself upon this, and this draws him to Christ; and if he love God, and labour to please him, and obey him, and throw away all whatsoever displeaseth him; if this makes him heavenly minded, and long after the knowledge of God, and the revelation of it, this deads his heart to worldly things, and makes him spiritual; if it be thus, this is true and saving faith, and not dead faith.

Use. 3. For encouragement to all that are without. This is encouragement to those that are without. How many are there among you, that are yet in your sinnes, and were never yet brought home to Christ? Consider what an excellent invitation here for you, the Gospel is sent to every Creature under Heaven, as you may see, *Col.* 1. 23. You may have Christ if you have a will, you may have righteousnesse, if you have a will to it, you may have redemption if you have a wil to it, you may be delivered from sin and Satan, if you have a will to it, you may have the favour of God, if you have a will to it; you may have Christ, if you will have all Christ, he will come to you, and will receive you, as you may see an excellent place for this, 1 *Cor.* 6. 11. The Apostle there saith, that *drunkards*

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and adulterers, and covetous persons shall never inherit the Kingdome of God; such were some of you, but you are justified in the Name of Christ; as who should say, there is no limitation in the Gospel of God, as none in the tender of it, so none in the execution of it; for if you were drunkards, and prophane, and covetous, yet you have found mercy with God by entertaining of this; this methinks should invite people, and draw people to come to Christ: whosoever hath a minde not to perish, not to go in a hard heart, not to be worldly, and without God in the world, here Christ doth envite them all to come, *Matthew* 22. 9. *Go into the high-wayes* (saith Christ) *and whomsoever you finde, bid them to the Marriage*; God knows who we may finde here at Church to day, may be some of you are drunkards, some enemies to God, some hardned in your lusts, some relapsed and fallen back into your carnal courses after profession of Religion, some mockers and despisers; God knows whom we finde; we are bid to go into the high-wayes, and bid all we finde; therefore in the Name of Christ let me speak to you; come to Christ, will you let your sinnes damne you, rather then receive Christ to save you? think of this, and if you will but follow Christ in all his Ordinances, *He hath shewed thee O man what the Lord requires of thee*, that thou shouldest be humbled, and see what a wretched creature thou art, that thou shouldest see what is amisse in thy soule, and use all courses to reforme thy selfe, he hath shewed thee how he would have thee pray, what company he would have thee keep, what kinde of carriage he would have thee use, he hath shewed thee, O man, what he hath required, hast thou a heart now to come to Christ? he can help thee to all this, and though thou hast not power to do all this, yet if thou hast but a heart to do it, to walk aright, and live aright, and spend thy dayes well in this world: Though thou canst do none of all these things, if though hast but an heart to do them, and dost beleeve that eternal life is in Christ, and this draws thee to Christ, if thou doest but beleeve that in him is acceptance with God, and he can bring thee to God for pardon and peace, and hope and glory; if thou doest beleeve this, and the faith of this doth draw thee to come unto God, I tell thee all thy sinnes shall not damne thee, never a one of thy sinnes shall rise up in judgement against thee; whatsoever thy conscience; whatsoever the devil hath against thee; whatsoever feares, terrours, discouragements are upon thee, they shall never withhold thee from eternal life; do but come to Christ and lay hold upon him, and here he offers himself unto thee, thou art not excepted or excluded, unlesse thou exclude thy selfe; *If thou beleeve not, thou shalt be damned; but whosoever beleeves, shall not perish, but have everlasting life.*

Use 4. In the last place, this is for use to those that are obstinate, namely, to be as hell fire, and the flames of *Tophet*, in their soules and consciences: You have heard the tender of Christ, that salvation is in Christ and none other: What a miserable taking are you then in, that will not have him; if we should carry the Gospel up and down into any place, would not every one make it welcome? If we should carry it into Innes and Taverns, and amongst the basest wretches in the Countrey, would they not say, we will have Christ? a man would think so, as God saith, *Matthew* 21. 37. *Certainly they will reverence my Sonne*, not as if God were deceived in his expectation, but he speaks of the probability of the thing, in all reason one would think, if they may have eternal life, and Gods good will and pleasure toward

Use 4. For terrour to the obstinate.

ward them, that they may have acquittance from all damnation, that they may be happy for ever; certainly they will receive my Sonne gladly, they will take him and receive him in all reason, one would think it were so; but we see it is otherwise, they will not take up Christ and abandon their own courses, they will be vaine, they will be company keepers, they will be worldly, and will neglect the best things; they will have their pleasures, and they will have their fopperies and fooleries, they will not have Christ; there be many things in Christ, that every man would have, the very devils in hell would have it, namely, to be redeemed from hell; to have some peace in their consciences, but the Regiment of Christ, the dominion of Christ to have all Christ, this they will not, this therefore is no comfort to stubborne sinners, but hell and damnation is the portion of all that refuse him, *Ezechiel* 34. 16. See what the Lord there saith, *I will destroy the fat and the strong, and feed them with judgement*; you that have fat hearts, and strong, your hearts are strong, and your consciences are strong, and all our Sermons are not able to make you shake, those that are fat and strong, saith the Lord, I will feed them with judgements, none of the mercies and comforts of the Gospel belong to such.

And assure your selves, if you care not for Christ, Christ cares as little for you, as the Prophet speaks, *Esay* 49. 5. *Though Israel be not gathered, I shall have glory in his eyes*; so though you be not called and brought home, though you be not saved, I shall have glory, saith Christ, I shall be known to all eternity to be a Saviour, to be a Prince, to be the glory of the world, I shall be glorious in heaven and in earth, and in hell to all the world, to all eternity, *Though Israel be not gathered*, if you be obstinate and will have your sinnes, take them and perish with them, I shall never rue your absence in heaven, therefore Christ is at a point, if you will have him, here he is, if you will not, assure your selves you shall die in your sins, except you beleeve in him you shall die in your sins.

COL.

Col. 1. 23.

If ye continue in the faith grounded and ſetled, and be not moved away from the hope of the Goſpel, which ye have heard, and which was preached to every creature under heaven, whereof I Paul am made a Miniſter.

WE have ſpoken of a Chriſtians call, by the general indifferent propounding of the Goſpel to every creature without exception; now the effectualneſſe of this call lieth here, that the Lord doth put in a little hope into the ſoul; though the man be one of Gods choſen, he doth not preſently give him faith, but doth open a little door of hope to the ſoul. Firſt, the Lord brings his Law to a man, and layeth him dead in Law, utterly undone, paſt all hope of recovery in himſelf; he is a loſt creature, a miſerable wretched creature, having no hold to ſtay upon, but a fearful looking for of vengeance; he ſeeth nothing but wrath: now when God hath a minde to call a man home at the hearing of the Goſpel of peace, the Lord lets in a little hope into the ſoul, whereby he doth draw the ſoul to ſeek out unto him, and makes it look out with hope of ſalvation; the ſoul ſeeth now that there is mercy in Chriſt, and grace in Chriſt, and eternal life in Chriſt; and he ſeeth this is generally and freely tendred to all that will have it; and out of theſe two branches of general faith ſpirings this hope: now thinks the ſoul, I may have it as well as another, the dole is free, the mercy is free, and why may not I be ſaved? why may not I finde mercy and forgiveneſs, and be ingraffed into the Lord Jeſus Chriſt? before this the ſoul was groaping for hope, if it could have told where to have had it, as *Acts* 2. 37. they were there groaping where to have it, *Men and brethren*, ſay they, *what ſhall we do?* they do not ſay there is nothing to be done, there is no hope, but what ſhall we do? as who ſhould ſay, there is ſomething to be done, ſome courſe to be taken, you that are Miniſters of God, is there no way whereby we may be pardoned? whereby we may be ſaved? whereby we may have a new heart, and the favour of God, and be delivered from the wrath to come? but when the Goſpel comes they ſee now a poſſibility, and this breeds this hope, ſo that this is the next point.

That when God doth effectually call a ſoul by his Goſpel, at the hearing of this gracious tender of eternal life and grace in Jeſus Chriſt, the Lord doth let in a poſſibility of mercy, and every grace into the ſoule, and this doth help the ſoul with hope, and this doth make the ſoul to trace God in all his wayes, and he hath ſome encouragement that God will be found of him, and that he may attaine ſalvation; this the firſt thing; the Lord puts in hope attaining of it; the Lord deales with his people in this kinde, as he dealt with his people in delivering them out of *Babylon*, Zech. 9. 12. they were priſoners in *Babylon*; now when God would deliver them out of *Babylon*

Doct. The generall tender of mercy workes ſome hope in the ſoul.

bylon, he did first put in hope into their souls, he made them prisoners of hope; there was first a pouring of hope into their souls, and then he opened the prison doors: So the Lord makes his people prisoners of hope; that though they be in the captivity of sinne and Satan, yet they are prisoners of hope, and the Lord gives some hope, that the prison doores shall be opened, and this we have here in the text; for though the Apostle means here by hope, the things hoped for; yet we call it hope, because as soone as ever they dawn in the soul, they breed hope, if they be the servants of God, so that this Gospel breeds hope in a mans bosom. Now here be five things I would shew unto you; First, what this hope is. Secondly, how it agreeth with that hope that follows justifying faith. Thirdly, how it disagrees with it. Fourthly, the Reasons of the point. And fifthly, the Uses.

1. What is this hope?

For the first, what this hope is, and it is an hope that ariseth out of the faith of possibility, when the Lord lets in a possibility of faith, and makes the soul believe that his sinnes may be forgiven, and he may attaine everlasting life; and he may come to be a Saint, and one of Gods dear and faithful children; he lets in such a possibility into the heart, and this hope flows out of this faith of possibility; and this faith of possibility is another-gesse thing then people take it for; every drunkard will say he beleeves that it is possible to be saved, and to finde mercy with God; but you will finde it is a greater matter then so; it is spoken as a great commendation of *Abraham*, that he did beleeve that God was able to raise up his sonne *Isaac*, Heb. 11. 19. so our Saviour Christ speaking to the blinde man, asks him this question, do you believe that I am able to do this for you? *Mat.* 9.23. it was a great matter for him to believe that he was able to do this for him. *Sarah*, though an excellent woman for faith otherwise, yet she stuck mightily here, and thought it was impossible for her to have a childe; nay, *Moses* as faithful a man as he was, he could not believe that all the people could be fed in the wildernesse; it is a greater matter then you think for, for every sinful wretch thinks it is an easie matter to believe that Christ died for sinners, and that they may be saved; it is an easie matter for the faith of presumption, but if a mans eyes be opened, and his conscience awakened, and he comes to have a sight of his sin, now *Cain* will say, his sinnes are greater then can be forgiven; and *Judas* is not able to flie unto Christ to believe a possibility of pardon, but goes and hangs himself, and despairs totally of the businesse; this faith of possibility, it comes within the compasse of a definition of faith, it is the evidence of things not seen, it is far above our nature, and flesh & blood cannot reveal it; that there is salvation in Christ, and that there is such a thing as a pardon to be had at Gods hands, let a man have his understanding enlightned to see what a wretch he is, and how fearfully he hath provoked Gods wrath against him, and it is not in his power to beleeve that there is a possibility for him to finde mercy, or any hope of pardon, it cannot be attained to without the work of God; a weak shelfe is able to hold, when a man lays but a book upon it, but if a man lay a great weight upon a weak shelf, it will break under it; so it is with the faith of men, when there is no weight laid upon it, the burthen of the Lord is not laid upon them, then they may think it is an easie matter to have salvation and their sinnes pardoned; but if this weight should be laid upon them, their faith would burst, unlesse the Lord should be pleased to put in a better faith then this, it is not in a mans power to look beyond the power of justice, for a man to beleeve that there is mercy in God contrary to the sentence of his own Law, and contrary to the sense and feeling of a mans own soul; and therefore when the Lord is pleased effectually to call a man, though he lay a bleeding bleeding before in the sight and sense of his misery, he opens a door of hope to the soul, he lets in a light of possibility, that he

may

may yet come to be quickened, and be a new creature, and obtaine mercy at the hands of the Lord, as the Lord dealt with his people, *Hos.* 2. 14. there saith the text, *I will give them the valley of Achor for the door of hope*; so when the Lord doth cast a man into the valley of *Achor*, of stoning and astonishment, then he opens a door of hope that he may look in, and see at a crevis some hope for him to speed; though yet I have an hard heart, yet such a thing may be, if I come to Christ, I see God may afford mercy to whom he will, and hath propounded it to every man that will have it, therefore I may have mercy, the Lord begins to stir and move the heart, and now the soul begins to have a door of hope; you see then what this hope is, it is such a thing as flowes from the faith of possibility, I do not say that it is a justifying faith, but it is the forerunner of it, to make way for it.

The second thing is, how this hope agrees with that which proceeds from a justifying faith? I answer, it agrees in five things. 2. How it agrees with that which followes justifying faith.

First, both are of God, all the hope a creature hath, if it be a true hope, it is of God, therefore the Apostle saith, *the God of all hope, &c.* Rom. 15. 13. *God is the God of all hope*, I do not say that all hope absolutely is of God, for the vaine hope of wicked men is of the Devil, and is not of God, but I speak of a true hope and courage that the soul gets to seek God in his wayes, and fear him. 1. Both are of God.

Secondly, they are both wrought by the Gospel, *Rom.* 15. 4. *All things were written for our learning* (saith the Apostle) *that we through patience and comfort of the Scriptures might have hope*; Thus it is with a believer though he hath nothing in present possession, though he be persecuted, and afflicted, and forsaken in the world, though he hath never so many miseries here below, yet when he looks into the Scriptures, and sees what promises God hath made, he comes to have some hope, it is thus with a man that is not yet a believer, but is in the way to be a believer, the Lord works with him this way, though he see himself a miserable and wretched sinner, and undone man, cast off, and there is no hope in himself, yet when he looks into the Scriptures, and sees what a gracious tender of mercy there is to any man that will have mercy, it is not the wretchednesse of a mans heart that casts him off, but the not coming to Christ, and receiving of him that damnes him; for the fountaine of mercy is open for every one that will receive Christ; thus the Scripture gives hope. 2. Both are wrought by the Gospel.

Thirdly, both set a man on work, as suppose a man hath an hope that proceeds from justifying faith, as he believes in Christ, so this sets him a work, 1 *John* 3. 3. *He that hath this hope purifies himself as Christ is pure*, it makes him labour to be humble and meek, and to be made partaker of the Spirit of Grace, it makes him labour after the things that are above, and to be fitted and disposed to every good work, and to purge himself, and cleanse his conscience more and more, and so a man that hath not this justifying faith, but hath only this branch of effectual calling begun in him, he that hath this hope I now speak of, it sets him a work to seek after Christ, and to labour hard for the enjoying of him, and to seek him in all his Ordinances in his manner, though he cannot pray and performe duties as others do, yet he will do it in that manner he is able. 3. Both set a man on work.

Fourthly, both are the anchor of the soul, as it is with a believer, though he be a godly believer, and hath interest in Christ, yet what with temptations from hell, and his own heart, he will be tossed to and fro were it not for this hope which is as an anchor to the soul, so it is with a man that is not come thus far, but is only under the same first branch, though his tossings be fierce, and his temptations be violent and his case be doubtful and full of hazard; yet notwithstanding when this hope comes into the soul, it doth marvelously stay the heart though it see nothing but hell, and damnation, and misery, and his 4. Both are the anchor of the soul. Heb. 6. 19.

his conſcience is not purged, and his life renewed, and his ſoul ſanctified and wrought upon in Jeſus Chriſt; though he ſees there is no way but hell and damnation, yet when this hope comes into the ſoul, though he can ſee neither ſtarlight, nor Moon-light, nor nothing, it doth ſtay him much, and prop him up much, and doth encourage him to go on without diſmay.

5. Neither of them ſhall make a man aſhamed.

Neither of theſe two hopes ſhall make a man aſhamed, if a man hath this true hope, he ſhall never be aſhamed, *Rom.* 5. 4. *Hope maketh not aſhamed*, ſo it is with a man that is truly wrought upon, the Lord never deceives him; there is a working of grace for grace, before grace it ſelf comes into the ſoul, which carries a man beyond a reprobate, and this hope the ſoul hath, will never let him be in this caſe, that he ſhall need to be aſhamed.

3. How this hope differs from that which follows juſtification.

The third thing is this, how this hope differs from that hope which proceeds from juſtifying faith, and they differ in two things.

1 This ariſeth out of the ſeeds of grace, the other out of grace it ſelf.

The firſt is, that this hope I now ſpeak of, it ariſeth out of the ſeeds of grace, the other out of grace it ſelf; there are the ſeeds of grace which are ſomething of grace in the ſoul, before grace it ſelf comes, and though we have not any place of Scripture to ſhew this, yet there are abundance of places that aime at, and include this. As it may be referred to the woeings of Chriſt, *Hoſ.* 2. 14. when the excellency and neceſſity of Chriſt woes the ſoul, and the poſſibility of having Chriſt, theſe things allure a man, here is this work, when the ſoul begins to be a neuter, before the ſoul believes, yet there is a kinde of bending of faith, as the man in the Goſpel, when Chriſt asked him, if he believed in the Son of God; he ſaith, Lord what is he that I may believe? as who ſhould ſay, I am ready to believe if I could, I am ready to reſigne my ſelf to believe, do but ſhew me how I may believe?

Secondly, this may be referred to the forming of Chriſt in the heart, *Gal.* 4. 19. before the babe is organized, there is ſeed, ſo there is a ſeed of God in the ſoul, and he that hath this ſeed cannot ſin, becauſe he is borne of God, as there is a ſeed of generation, ſo of regeneration; as the prodigal before he came home to his Father, he ſaith with himſelf, *I will go home to my Father, and ſay, Father I have ſinned againſt Heaven, and before thee, &c.* Luke 15.16. What made him do this? they are nothing elſe but the effects of the ſeeds of grace; So the Jaylor, *Acts* 16. 13. that cried out, *Sirs, what ſhall I do to be ſaved?* what were theſe but the expreſſions of the ſeeds of grace that were in him? the next newes we heare, he did believe, now the Lord ſowes ſeeds of grace in the ſoul, and theſe break forth into hope, and deſires, and waitings for grace, theſe are the ſeeds of grace, and from thence comes this hope, but the other hope comes from grace it ſelf, it is true, that theſe ſeeds of grace are grace in themſelves, they are the work of grace for grace, but they are not grace fully and compleatly wrought in the ſoul.

2. They come from ſeveral apprehenſions.

They come from ſeveral apprehenſions, the hope we now ſpeak of apprehends nothing but a poſſibility of pardon, that he may be pardoned, and have power over his ſins, he may attaine to be a new creature, and to be one of the redeemed of the Lord, and this is that which ſends him after God, and makes him trace him up and down, till the Lord doth it for him, but the other apprehends that he hath it already, or elſe reſts upon God for it, and hopes undoubtedly for the accompliſhment of it; this hope I now ſpeak of was in the King of *Niniveh*, *Who knows but the Lord may repent, and turne from his fierce anger that we periſh not?* I cannot tell, but there is hope it may be, and who knows but God will do it? And this hope made him humble himſelf, and ſeek to God, and there was a publike kinde of reformation outwardly. So it is here, the Lord lets in ſome hope, who knows but the Lord will yet ſhew mercy? and it is not only an imaginary hope, ſuch a hope as vaniſheth

eth and leaves a man in the lurch, but this hope doth ſtir up a mans ſoul, and provoke a man to look out to God for that mercy, whereof he ſees a poſſibility of attaining.

I come now to the reaſons of the point, why the Lord doth work this hope in the ſoul, and the firſt is this; Leſt a man ſhould lie all along in deſpaire, when the Lord ſhews a man his ſins and his miſery in regard thereof, if the Lord ſhould not put in this hope, a man would altogether deſpaire, it is impoſſible a man ſhould be able to ſtand, as *Salomon* ſaith, *A wounded ſpirit who can beare?* So, when the Lord chargeth a mans ſins and iniquities upon his conſcience, and aggravates all his ſinfulneſſe, a man would ſink under this burthen, and never be able to hold up his head, were it not for this hope, as we uſe to ſay, were it not for hope, the heart would break, ſo this is the reaſon why God puts in this hope, he doth it to ſtay the ſoul, that it may not ſink under the hand of God. *I will revive the heart of the contrite one, I will not contend with them for ever*, Iſa. 57. 16, 17. *Leſt their ſpirits faile before me*, as who ſhould ſay, if I ſhould let my wrath into their ſouls, and ſhould not put in this hope and reviving into their hearts, their very ſpirits would faile before me, and ſink under me, they would be at their wits end, and be utterly overwhelmed, therefore God puts in this that he may help their ſoules, if God ſhould ſhew a man his ſins as they are in his ire, and ſhew him all the corruption of his nature, and his filthineſſe from the womb, till now, and reckon with him for this in his ſoul, and conſcience, and let him ſee what a curſed creature he is, his ſpirit would faile before Almighty God, and the ſtouteſt creature under Heaven were not able to ſtand under it, but would rather take an halter and hang himſelf then undergo it; now, when the Lord deales with a man, he puts in this ſupporting hope to ſtay him up, otherwiſe the ſoul were not able to hold.

Reaſ. 1. To prevent deſpaire.

Secondly, if the Lord ſhould not put in this hope it would utterly diſable a man from looking after Heaven, when a man conceives no hope, this breaks the neck of all his endeavours, a man will not toile for nothing; and lay out his ſtrength and all that is in him, when he conceives he hath no hope at all, *He that plowes, plowes in hope, &c.* 1 Cor. 9. 10. therefore when a man can hardly ſee any hope, this doth ever vale a man, it makes a man rather deſpaire, it makes a man do as commonly people do when they ſee they muſt go to hell, they fill their ſouls with pleaſures and delights, there is little hope for them to come into the ſtrict way, that they will ever be able to beare it, that they may have mercy like thoſe wretches, *Jer.* 2. 25. *There is no hope, &c. there is no hope, we have loved our ſtrangers, and after them we will go.* When people have not hope to get through, this makes them deſperate, they care not what they do, and they grow careleſſe and negligent, many a man hath ſaid ſo, I was of the minde once to be preciſe, but the further I pried into it, the worſe I was, and theſe Preachers will make a man mad, when people finde humiliation ſo hard a thing, they think they are not able, to wade through and ſo leave it, when they have no hope to go on, they grow remiſſe, and looſe, and careleſſe in this kinde, it makes a man deſperate when this hope is gone, therefore when the Lord hath a minde to do good to a man and encourage him to go on in the wayes of holineſſe, he puts ſome hope into the ſoul, and when a man ſees ſome hope, then he will pray and faſt, and humble himſelf, the Lord lets in this hope, and ſo prepares a man for himſelf.

1. That a man may not be diſabled from looking after heaven.

Thirdly, becauſe he will not do all at once, but work upon a man by degrees, the Lord could put faith into the ſoul at firſt, but the Lord will firſt make a man a probationer of faith, the Lord will firſt have the ſeed ſowen, and then quicken in the ground, and then have a blade, and then an eare, and then harveſt.

3. Becauſe God will not do all at once.

Again

4. That he may be sought to for every mercy.

Again, the Lord will so do it, that he may be sought to for every mercy; and therefore first the Lord gives a man natural parts, that he may come to Church and hear the Word, and then the Lord knocks him down that he may be abased, and then he shatters him all to pieces, that he may look out for hope; and then when he hath gotten hope, the Lord makes him seek out for faith, and when he hath gotten faith, to seek out for other graces; and when he hath them, to seek for the accomplishment of them; the Lord will be sought to for every thing, and it is fit we should seek to him; though the parent doth not engender the reasonable soul in the babe, but God doth create it immediately, yet none of us do count marriage superfluous, so though God doth give this grace of faith only, yet we are not to account the using of means in vain, the Lord doth not power in humane wit into stocks and stones, but into a body fitted and ordered for a reasonable soul, so it is in respect of faith and grace, the creature shall be first ordered and fitted for grace, there must be preparation and a foregoing work, it is his manner of working. he will so work as he will still be sought unto of all his people, though they have not faith, if they have hope, they shall seek to him for faith, as it is with a Scholar, if he will be a Scholar or Fellow of a Colledge, he must fit for it, so the Lord will have a man fit for it, he will have a man fit at the pool of grace, and seek to him for it before he shall have it.

Use 1. To shew the graciousnes of God.

This shews us the graciousnes of our good God, that when he takes us to do for our sins, *He remembers us when we are in our low estate, for his mercy endures for ever*, Psal. 136. 23. when we are at the brink of hell, at the very bottome of destruction, and in the belly of damnation, when we know not which way to turne our selves, *then he remembers us, for his mercy endures for ever*, thus the Lord deals with his people for their good, as he opens the casement, that his justice may look out upon us, so he sets his mercy in the window that we may see it through the glasse, that we may not be overwhelmed, this is the goodnes of God, and were it not for this, no man should be able to abide his look, nor bear his displeasure when he breakes out upon a man, this is the infinite goodnes of our gracious God, to deal thus favourably with his people, therefore you that have gotten this hope, know, that the Lord might have held you down to this day, and he had justly served you if he had done so, therefore whosoever of you are in the briars do not repine and grumble, because you are not refreshed as others are, if you have but the least cranny of hope to hang upon, make much of it, it is more then God owes you, how easily might the Lord teare the soul all in pieces, when he comes to deal with a man, when he shews a man his sins and abominations? he might make them as heavy as rocks and mountaines unto him, and break him all to powder, it were just if he did so, now when the Lord puts in this hope, what a wonderful mercy is this? When God told *Hezekiah*, *Behold thou shalt die*, he presently bade him take a lump of Figgs and healed the disease, so what a mercy is this, that God saith, *Thou shalt die*, thou art a damned creature, and bids him presently take a plaister, and so recovers him.

Use 2. Comfort for believers.

For comfort to all those that are the Lords, though it be a poor faith, a poor hope that flowes from possibility only, yet I tell you that even believers may have need sometimes to have resort unto it, for how often hath the Devil been let loose upon poor souls, even those that are of God as sometimes he doth tempt them to presumption, that so they may neglect their watch over themselves, so it is his practice to drive us from one extreame to another, and hurry us to despair, and urge upon us that we have no faith, we have no grace, and are as sure to be damned as if we were in hell already, *David* (Psal. 31. 22.) seems to be out of all hope to be saved, as if he were utterly undone, the servants of light many of them have found this too too true, how fearfully they have been perplexed and galled in minde, seeking release, but could finde none, and pro-

nouncing

nouncing againſt themſelves bitter things, as if they had nothing of God in them, the devil dazling their eyes that they cannot ſee, and putting out of their minds all the ſweet paſſages of the Goſpel, and preaching nothing but the terrible paſſages of the Law, he that doubts is damned, and he that wavers is like a wave of the ſea, and he urgeth them with every vain thought, with every omiſſion, with every failing, and every ſin they have committed; it is ſtrange to ſee how ſome of Gods own people have reaſoned againſt themſelves, as if all the devils logick were in them, and all mercy were gone; thus the devil ſometimes deals with Gods people, that they cannot tell where to hold; they can ſee nothing to give any comfort or ſtay, they are ready to let go all, and give over all hope; now what an excellent thing is this, if a man have this hope, that he may be never driven from God, that there is eternal life and forgiveneſſe in him, and all theſe things are attainable; I tell you, it is a great help to a man when he can ſay with the Church, *Joel* 2.13. *Who can tell whether the Lord will turn, and leave a bleſſing behind him?* a man that hath but this hope in him, it will never let him go off from God, and be quite overcome by Satan; ſo that though it be but a poor thing, yet it is worth a Kings ranſome in time of trouble.

Uſe 3. Informe how God works this hope.

To ſhew unto us how God doth work this hope, and he works it, firſt, by rooting out of the heart all vaine hopes, and bringing in a better hope, as the Apoſtle ſpeaks, *Heb.*7.19. The Law made nothing perfect; when God brought in Chriſt, he brought in a better hope; when God brings Chriſt to the ſoul, he brings a better hope into the ſoul; the ſoul before had a vaine hope, he prayed and came to Church, and was civil and well brought up, and had many good gifts, and many terrours and affrightments, all theſe are nothing but legal works; a man can never have hope in this; but when God brings in a better hope, he throws out all the other, he ſhoots his Law like a great Ordnance into the ſoul, and ſtrikes him dead; and makes him ſee there is no hope, all his vaine hopes are nothing, and ſtill the ſoul will be gathering falſe hopes, and returning to them, but the Lord throws them out ſtill, and puts in a better hope.

1. By rooting out all vain hopes.

By ſetting a look upon the Goſpel, as the Goſpel tenders this to every creature, to one as well as to another, ſo the Lord puts a particular look upon the Goſpel, as *Peter* ſaid to the lame man, look upon me, and this made him expect to receive an alms from him, *Acts* 3.4,5. So the Lord makes a man look upon the Goſpel to minde the Goſpel, and regard and take notice of it, what it ſaith, for people let theſe things ſlip, but when God works this hope in the ſoul, he makes a man to mind the Goſpel, and makes as if it looked at him, and ſo he comes to have ſound hope in the Goſpel, as a beggar when a Gentleman puts his hand into his purſe, though he ſees nothing, yet he thinks he will give him ſomething; ſo the Lord puts his hand into his purſe, as it were, he lays his hand upon mercy, and lets the ſoul ſee him tendring of mercy, and this makes him hope he ſhall have mercy, he caſts a look upon him, and ſo affects and draws the ſoul, and he finds the Lord moving the ſoul, and inclining the heart, and weaning the ſoul from the world, and quickning him to ſeek after the things that are above.

2. By ſetting a look upon the Goſpel.

By removing of all impoſſibilities that lie upon the ſoul, you know there is abundance of impoſſibilities that appear, as for a man to live in his ſinnes, a man then hath no heart to Chriſt, no heart to heavenly things, no mind to pray and to ſtrict courſes; it is impoſſible for a man in this caſe ever to attaine theſe things, when he hath no heart to them; now the Lord takes away that impoſſibility, and makes the ſoul ſee it is poſſible to attain theſe things; therefore there is a kinde of ſeed of regeneration going along with this, 1 *Pet.* 1. 3. as there is a ſeed before regeneration it ſelf, before that hope that proceeds from juſtifying faith, ſo theſe ſeeds of regeneration are

3. By removing all impoſſibilities.

before this hope I now speak of, the soul hath something wherby it seeth a possibility, and the Lord shews him a way of recovery, and sets up a standard to guide him in the way, and takes away all impediments that hinder him in the way; and now the soul seeth it is possible to attain unto these things.

Use 4. Labour not to diminish this hope.

If we have any such hope as this, let us not labour to diminish it; but let it grow in us, it is an excellent mercy of God to begin this hope; if we have the least crevis or cranny of it, let us make much of it, let us tender it, cherish it, for it will help us to pray and seek God, and let go our corruptions, it will enable us to do many things, when a man hath gotten this hope once; therefore, if we have it, let us put it on, as the Apostle saith, if you mean to go to heaven, you shall be sure to meet with blows, therefore you should have your helmet on; the devil will say, have you any hope to go to heaven, having such a vile cursed heart? you were better give all over, for your betters have missed it; now we had need of this hope to be nourished and cherished in us; nay, though a man hath never so much faith, he should cherish this more and more.

Quest. How may this hope be cherished.

But how shall a man cherish it?

Ans. 1. Look to the power of God.

I answer, first, look to the power of God, do not say, how shall I be able to do this and that? how shall I get my lusts to be mortified, and how shall I get my heart to submit to God? but look unto the power of God, and do not limit the holy one of *Israel*; the Lord may pardon thy sins and renue thy heart, therefore look unto the power of God. When Christ told his Disciples, *Mat.* 16. 24. that *it is easier for a Camel to go through the eye of a needle, then for a rich man to enter into the Kingdom of heaven*; they were all astonished, O say they, *who then can be saved?* Oh saith Christ, look unto God; 'tis true, *with men it is impossible*, for the heart and affections of a man are so glued to the things of this world, and he hath so much pleasure and delight in the things of this life, that his heart cannot look after mercy with zeal and fervency; it is as impossible as for a cable to go through a needles eye, but saith he, look to the power of God, he is able to work it; a rich man may be saved for all this, if a rich man be touched with the sence and feeling of his sinnes, and have a heart to come to God, though he meet with never so many difficulties in his way, let him look unto the power of God, to whom nothing is hard.

2. Look to the freeness, indifferency and universality of the promises.

Secondly, look to the freeness of Gods promises, the indifferency and universality of the tender of them, whosoever *thirsteth, let him buy wine and milk without money*, Esay 55. 1. when a doale is tendred to all at the doore; Why may not every beggar hope to receive it? so if mercy be free for every one that comes to Gods door for it; why mayst not thou look up with hope if thou hast an heart, to it thou mayest; if thou hast not an heart, thou art none of Gods; but if thou hast an heart, look up to God, and be not dismayed, but see the infiniteness of Gods mercy, that *as the heavens are higher then the earth, so his mercies are far above our thoughts* and apprehensions, and *where sinne abounds, grace abounds much more*; there are many poor souls that would come to Christ, but thorough their daily distempers and untowardness, and the temptations of Satan, they are repelled, they would come to God, but know not how; they have hardly any hope, these things are spoken for such poor creatures.

3. Send often unto God by prayer.

Thirdly, send often unto God, call upon his Name, as it is said of *Felix*, when he hoped to receive money of *Paul*, he sent often for him to commune with him, *Acts* 24. 26. So send often to God, and be often communing with God, and calling upon his name; above all duties under heaven, there is no Ordinance helps a man more with communion with God then frequent prayer doth, or that the heart is more against then that; not pray out of formality, or in a perfunctory manner, but to pray indeed; of all duties I commend unto thee that, go to God and pray often, if thou wouldest hope to receive mercy at his hands.

John

JOHN 6.45.

Every man therefore that hath heard and learned of the Father, cometh unto me.

WE come now to the ſecond degree of effectual calling, and that is a perſonal call of this or that man by a particular word, when the Lord doth particularize his promiſes, and tenders them to this or that man; come unto me and here is free grace and mercy for thee; come and believe, and reſt upon me for it: when the Lord doth ſpeak a particular word to the ſoul, as you may ſee, *Eſay* 43.1. *I have called thee by name, thou art mine*; when God effectually calls a man, he calls him by name, he calls him with a particular word; come unto me, here is pardon; rely upon me and thou ſhalt have it, here is peace of conſcience; rely upon me and thou ſhalt attain to it; thou art an undone creature in thy ſelf, here is mercy for thee, not only when there is a general word propounded to the ſoul, but when the Lord joynes with the word, and follows it to the ſoul and conſcience; come to me man, when God calls a man by name; ſo it is ſaid of *Matthew*, Chriſt ſaw him ſitting at the receipt of cuſtom, and ſaid unto him, *follow me*, he called him in particular, and directed a particular word to his heart, and bid him follow him and depend upon him for all good: ſo it was with *Zacheus*, when Chriſt looked up and ſaw him in the ſig-tree, he ſaid *Come down Zacheus*; he directed a particular word to him; this is the thing; now I do not meane the outward word onely in the Scripture, either preached or read; But ſecondly, when it is inwardly ſpoken by God himſelf to the ſoule, and ſet on, when God bids a man believe and come unto him, this is the thing, and this we have heard in the Text, *Every man that hath heard and learned of the Father, cometh unto me*; for the coherence of theſe words, you muſt know, that in the former verſes our Saviour Chriſt had told them, that he was *the bread that came down from heaven*, inviting them to come unto him, *ver.* 41, 42. and you may ſee what effect this wrought in their hearts, how they murmured at him, they were ſo far from yeilding to his call, that they fell a murmuring at him; And ſecondly, ſee how they alledge reaſons for their murmuring, *v.* 42. *Is not this Jeſus the Sonne of Joſeph, &c.* as who ſhould ſay, if he came from the earth, how did he come from heaven? therefore you may ſee what anſwer Chriſt makes, *v.* 43. Firſt, he reproves them, and ſaid, *murmur not among your ſelves*; as who ſhould ſay, this is no murmuring matter, it is a mourning and lamenting matter; you ſhould bewaile your condition, and turne your murmuring into mourning; Again he bids them not wonder at it, *v.* 44. *For no man cometh unto me, except the Father draweth him*, as who ſhould ſay, it is no news to me that you ſtumble at my words, and will not hear what I ſay, for *none can come to me except my Father draw him*; you care not for me, but murmur againſt me, and your hearts are ſtout againſt the Lord; you cannot attain unto it, for *no man, &c.* Thirdly, he ſhews that ſome would come to him for all this, though ſome would

not, yet ſome would, even all his Elect, therefore he quotes this ſaying out of the Prophets, *Every one that hath heard, and learned of the Father, cometh unto me*; the word ſhall not only come to the outward eare, but they ſhall be taught of God, and then they will come home to me; and then concludes with the words of the Text, *Every man that hath heard, &c.* as who ſhould ſay, though you will not, yet I am ſure, every man that hath heard my Father ſpeak to his heart, that hath heard him preaching from heaven in his boſome, that man will come to me, ſo that God can call thoſe things which are not, as if they were; though a man be never ſo rebellious and averſe from Chriſt, yet when he ſpeaks a particular word to the ſoul, it comes.

Queſt. What is that particular word which God ſpeaks.

But you will ſay, what is this particular word which the Lord ſpeaks to the ſoul? is there any ſuch particular word to be found in all the Scripture, *Thomas* or *Richard*, do you come to me?

Anſ. It is contained in general.

I anſwer, there is a general word in the Scripture, and this particular word is in the general, ſo that though there be not a particular word expreſſively, yet there is equivalently; and this I will make appear in three or four particulars.

Firſt, what particular place of Scripture ſaith, that *Thomas*, or *James*, or ſuch a one is a childe of wrath by nature, is here any Scripture ſaith ſo of him? I anſwer, yes, this particular is in the general, we are all *the children of wrath by nature*, Eph. 2. 3. *and curſed is every one that continues not in all the things written in the Law to do them*, Gal. 3. 10. now though a mans name be not named, *William* ſuch a one is accurſed by nature, yet notwithſtanding he findes his particular in the general, that he is a curſed creature.

Again, what place of Scripture ſaith that *Robert* or *John* muſt love God, and is bound to love God, is there any ſuch place of Scripture? no, why will you ſay then, that you are bound to love God and obey him, if there be no ſuch place of Scripture? yes, for this particular is in the general, *Thou ſhalt love the Lord thy God, &c.* That Commandment is delivered to all men in the whole world: So, *Thou ſhalt do no murther, thou ſhalt not commit adultery, &c.* this Commandment lies upon the whole world; therefore if thou beeſt a man, though thou canſt not finde thy name ſet down, that the Lord ſpeaks to thee, yet thy particular is in thoſe generals; ſo though it cannot be ſhewn in all the Scripture that ſuch a particular man ſhall riſe againe, yet when the Scripture ſaith, that all men ſhall riſe againe, as *John* 5. 28. *Marvel not, for the houre ſhall come that all fleſh that is in the grave ſhall come forth*; if all that are dead ſhall riſe again, then every man ſhall riſe again, though his name be not named in Scripture; ſo it is hear, we read in Scripture that Chriſt ſaith, *John* 7. 37. *If any man thirſt, let him come unto me and drink*, now the Lord includes a particular in it, and brings it to the ſoul, thou thirſteſt, thou wouldeſt faine have Chriſt, here are the promiſes, here is all mercy in my Sonne, believe in him, come and receive him, take him, and thou ſhalt have them; ſo if Chriſt ſaith, *whoſoever beleeves ſhall be ſaved*, then Saint *Paul* might ſafely conclude a particular word to the Jaylor, *beleeve in the Lord Jeſus Chriſt and thou ſhalt be ſaved*, Acts 16. 31, ſo that you ſee here is a particular word, though not particular directly, yet equivalent to a particular, namely a particular in the general, and the Spirit of God doth ſpeak this to the ſoul, and makes the ſoul hear it, *Every man therefore that hath heard it, &c.*

Doct. When God calls the ſoul he makes it hear a particular voice.

When God calls the ſoul home, he makes the ſoul hear his voice, here a particular voice and word to him; believe in the Lord, come unto me for ſalvation relie upon me for eternal life; the ſinnes that trouble thy ſoule, caſt thy ſelf upon me for the forgiving of them, the diſeaſes, miſeries, diſtempers

tempers thou art ſubject unto, lay hold upon me, and reſt upon me for the delivering thee from them; the Lord when he calls a man effectually, he ſpeaks it, not onely the Miniſter and the Word ſpeaks it, but the Lord ſpeaks it; and ſo the ſoul hearing of the Father comes to Chriſt; thus you may ſee the Lord holds the free promiſes of the Goſpel before the ſoul, and bids a man relie upon them; as *Peter dealt with his contrite hearers*, the Spirit of the Lord going along with his word, *Acts* 2. 39. *believe*, ſaith he, *for the promiſe belongs to you and to your children, &c.* as who ſhould ſay, when God calls a man effectually, he holds forth his promiſes, and propounds them to the ſoul, beleeve this promiſe, and reſt upon me for it; thus the Lord doth call a man home, he ſends his promiſe before him, he ſets up hope before him, he ſends the gracious invitation of the Goſpel before him, and bids him relie upon it; thus God dealt with his Elect *Corinths*, 1 Cor. 1. 9. *God is faithful* (ſaith the Apoſtle) *by whom ye are called to the fellowſhip of his Sonne Jeſus Chriſt*, as who ſhould ſay, when God called you, he ſpake to every one of you in particular; come and be fellow heirs with my Son, come and have every good thing with my Sonne, come and be a ſonne with him, come and be an heir of grace with him, and have title to eternal life and ſalvation, God calls you, ſaith he, to beleeve that he is faithful: So I might inſtance in many more, though there be never ſo many in the Congregation, yet the Lord doth not ſpeak to them all; they do not all hear his voice; they all hear the Miniſter, but that makes them not to come, that doth not the deed, but when the Lord calls a man, he comes, he joyns with the Word, and ſpeaks to this or that man, and takes him alone, and whiſpers him in the ear, and tells him where mercy is, and bids him rely upon him, and though ſenſe and feeling be againſt him, though all fears and objections be againſt him, he bids him believe and be of good cheere, he ſhall have all theſe mercies if he will believe in him, as he ſaith *Eſay* 51. 20. *Look unto Abraham your father, for I called him alone and bleſſed him*; mark it, the Lord took him alone, and ſpake to his heart, between him and himſelf; ſo when the Lord ſpeaks to a ſoul, and calls him by his grace, he calls him alone, and takes him alone, though all the Congregation hears the ſame Sermon, yet he takes him alone, and ſpeaks to his heart, and bids him beleeve in him, for I will never faile thee, it is a ſure foundation, he may build upon it for ever and ever.

Becauſe no man could come unto Chriſt elſe, for we ſee daily, though Miniſters call all the Congregation and aſſembly, yet people do not ſtir, they are dead in their ſins, they cannot hear the Miniſter, no, it muſt be a louder voice, and one that is more powerful and effectual, unleſſe the Lord come and bid a man beleeve, he can never do it, therefore, *John* 5. 26. See what Chriſt ſaith, *Verily I ſay unto you, that the hour ſhall come, when the dead ſhall heare the voice of the Sonne of God*; here comes an Almighty voice, that ſpeaks to the raiſing of a man out of the death of ſinne to the life of righteouſneſſe and faith, and he ſhews that there is a voice of Chriſt that ſpeaks to the ſoul, that though the ſoul be dead, yet it ſhall heare and live, ſo *Epheſians* 5. 14. and were it not for this call no man could beleeve.

Reaſ. 1. Elſe no man could come to Chriſt.

That ſo they may have a ground for their faith, the ſoul cannot firſt beleeve, and then come to the promiſe; but the Lord brings the promiſe firſt, and then makes the ſoul to beleeve; he lets in the promiſe firſt, and then cauſeth the ſoul to lay hold upon it; the ſoul doth not firſt come, and then look to the promiſe; but the ſoul firſt looks upon the promiſe, and then beleeves as you may ſee, *Pſal.* 119. 49. it is the ſpeech of the Prophet *David*, *Remember thy Word O Lord, wherein thou haſt cauſed thy ſervant to truſt*, the Lord lets in a word of promiſe into *Davids* heart, then cauſed him to hope in it,

1. That we may have a ground for our faith.

it, and made him look upon it as a thing tendred and propounded to him, and ſo made him relie upon it; if it were not for this call of God, who were able to beleeve? for without this call, the ſoul when it ſeeth its dulneſſe, and deadneſſe, and untowardneſſe, and unworthineſſe, it would go away, it would ſay, I cannot look to the promiſe, I cannot do this and that, and I have no faith; and what have I to do with the promiſe; therefore the Lord when he effectually calls a man, he lets in the ſight of his promiſes, he holds forth his free and gracious promiſes; ſo that now the ſoul can ſay, the Lord calls me by his grace, and though I be never ſo wretched and my heart be ſtark naught, though I be as reprobate to every good word and work, as the vileſt in the world; yet here is a free offer, and I will relie upon it, it is tendred unto me, otherwiſe why ſhould God propound it ſo freely? why ſhould he hold it forth ſo indifferently? why ſhould he confirm it with the blood of his own Son? why ſhould there be the Sacraments and ſo many Seals to eſtabliſh the truth of it? and why doth he propound it ſo freely to me? when he looks upon the promiſe, the promiſe makes him believe the freeneſſe of it, the univerſality of it, the indifferency of it to as many as will have it; the Lord puts power into the promiſe to affect the heart, & fire the heart, there is ſo much truth and goodneſs in the promiſe as is able to make the ſoul beleeve when God ſpeaks it to the heart, it is ſuch a good promiſe, and ſuch a free promiſe, and ſo Yea and Amen in Chriſt Jeſus to all that do but reſt upon it; the Lord holds the promiſe before a mans eyes, and ſaith here is a promiſe for thee, beleeve, here is mercy, here is favour, here is pardon, here is peace, here is Chriſt, here is ſtrength, here is wiſdome; thou art a fool, here is wiſdome for thee to direct thee; thou art weak, here is ſtrength for thee to enable thee; do but rely upon me, and thou ſhalt have it; the ſoul doth not firſt believe the promiſe, and then take it; but the Lord firſt propounds the promiſe to the ſoul, and makes the ſoul look up to God in his promiſe, I am a vile ſinner, but with the Lord there is mercy, and I have a curſed ſpirit within me; but with the Lord there is power to ſubdue it: the truth of the promiſe and the power of God going with it, makes the ſoul beleeve it, and this is the reaſon when God would renew the faith of his people, he gives them as it were a new call, and holds the promiſe afreſh before them, as *Gen.* 17.1. *I am God alſufficient, walk before me and be upright*, as who ſhould ſay, *Abraham*, go not away from me, go not any where elſe; thou mayeſt have any thing in me, I am God Almighty, beleeve in me, keep by me, go not from me, but walk before me all the dayes of thy life, and I will be a God unto thee, and in bleſſing I will bleſſe thee, therefore *Rom.* 9.8. the people of God are called *the children of promiſe*, becauſe the promiſe breeds them, and converts them, and is the ground of all unto them, they are the very children of the promiſe; now here be three things I would ſhew unto you. Firſt, why this act is attributed to the Father, the Father ſpeaks to the ſoul, the ſoul hears it and ſo comes. Secondly, what ſpeech this is, which the ſoul hears and ſo comes to God by faith. Thirdly, how a man may know whither he hath heard this voice or no.

Queſt. 1. Why is this act attributed to the Father?

First, why this act is attributed to the Father, *Every man that hath heard and learned of the Father, &c.* the Father ſpeaks, and the ſoul hears from the Father.

1. Not as though Chriſt did not ſpeak

I anſwer; Firſt, not as though Chriſt did not ſpeak, but he came to ſend them to to the Father, go to him and hear him, that is not the meaning of it, no, Chriſt cuts off all ſuch thoughts in the next verſe, *Every man that hath heard and learned of the Father, &c. not that any man hath ſeen the Father, &c.* as who ſhould ſay, I do not mean that you ſhould runne to the Father, as though I were not able to teach you, no man can go to the Father, he dwells

in

in light that is unaproachable, *no man can come to the Father but by me.* Matth. 1. 27. *All things are delivered to me of my Father, &c.* you ſee here, that is not the meaning of it, Chriſt is a ſufficient Doctor, he is the great Prophet of his Church, and is able to inſtruct his people, therefore that is not the meaning of it.

Secondly, not as though we ſhould ſet up a conceited diſtinction of works in the Trinity, as though a man ſhould ſay, now a man is under the work of the Father, and then under the work of the Sonne, and then under the work of the holy Ghoſt (as ſome imagine,) ſometimes the ſoul is under the work of the Father, as when the ſoul doth not beleeve the Father draws it and pulls it; and when it beleeves, then it is nnder the work of the Sonne, and he works upon the conſcience, and juſtifies, and ſanctifies it; and afterwards it is under the work of the holy Ghoſt, when it is ſealed with the Spirit of promiſe, theſe things are true, yet this is not the meaning, neither doth our Saviour Chriſt intend any ſuch conſtruction, neither have we any warrant for any ſuch diſtinction of works; for as this act of drawing is here given to the Father, ſo *John* 11. it is given to the Sonne; *When I am lifted up I will draw all men unto me*, and as we ſay the ſoul hears the Father, ſo it heares the Son alſo, *John* 5. 25. ſo that theſe are but conceits, and as the ſeal is given to the Spirit, ſo it is given to the Father and the Son ſometimes, therefore to ſay that the ſoul is now under the work of the Father, and now under the work of the Sonne, and now under the work of the holy Ghoſt, theſe things are not warrantable in Scripture; but the meaning is this, our Saviour meeting with the ſtubbornneſſe of the Jews that would not believe, but murmured and repined at his doctrine; he puts in this, *no man cometh unto me, except the Father draweth him*, he means their utter inability of coming to him by nature, unleſſe it be given them from above, if he had ſpoken of it againe, may be would have ſaid no man cometh unto me, except the Spirit draweth him; you muſt know that all the acts of the bleſſed Trinity are indevidable; 'tis true, the Father, as he is firſt in order of ſubſiſtance, ſo he is firſt in order of operation and working, but look what one works all work, one act flows from them all, as it is ſaid, *you are waſhed in the Name of the Lord Jeſus Chriſt*, and the Spirit had a hand in the ſame work, they all do the ſame work, for any further meaning of this, I know not any warrant.

2. Not as though we ſhould ſet up a conceited diſtinction of works in the Trinity.

The ſecond thing is, what this voice is that the Father doth ſpeak to the ſoul, and ſo the ſoul is made to come to Chriſt?

2. What is this voice? Not diſtinct from the word preached.

I anſwer, you muſt not conceive that here is any voice diſtinct from the Word, it is but imaginary and notional, when men dream of any other Relations beſides the Word; it is not a proper, but a metaphorical ſpeech, and it conſiſts in two things.

Firſt, in opening a mans ſenſes.

Secondly, in removing a mans lameneſſe and inability.

Conſiſts, 1. In the opening a mans ſenſes.

Firſt, in opening a mans ſenſes, in opening a mans underſtanding, a mans underſtanding is quite blinded, and cannot ſee the things of God; and though a man literally know all the Scripture, yet notwithſtanding there is a veile upon his eyes, and he doth not ſee the excellency and glory of it; now when the Spirit of God comes and anoints a mans eyes, and takes away the ſcales that they fall off from his eyes, the man now begins with open face to ſee the glory of God, and the glorious Goſpel of God; the natural man ſaw the Goſpel to be a glorious thing, yet the God of this world blinded his eyes that he could not ſee it in this glorious manner; now when the Spirit of the Father comes to call a man effectually, he doth anoint a mans eyes, *Eſay* 35. 5. *The eyes of the blinde ſhall ſee*, he makes a man to ſee the wonders of Gods Law, to ſee his gracious promiſes in Jeſus Chriſt, the freeneſſe of them

them, the indifferency of them, that they are propounded to every man that hath an heart to them, and hungers and thirits after them; so that the Lord doth as it were say to the soul, here are the promises, here you see them, beleeve in me, this is the speech of the Father, these are the promises, this is the happinesse, if you will embrace it, you may be happy for ever; now the world, and profits, and pleasures are not such a thing, you may be damned for all them, therefore come unto me and you shall have eternal happinesse, thus the Spirit of the Father shewes the soul the glory of the wayes of Jesus Christ, and the glory of the promises, here they are, beleeve, that is the first.

Secondly, he opens the sense of hearing, for as the minde of a man is stark blinde, and cannot see the things of God; so the heart of a man is stark deaf, and cannot hearken to God; a man hath no ears by nature to hear God speak to him, till the Lord comes and opens his ears, as the Prophet speaks, *Esay* 35.5. *The ears of the deaf shall hear*; when the Lord comes to open the ears of the deaf, now the soul begins to hear, before it was like the deafe adder, that could not hear the voice of the charmer, charme he never so wisely; though he heard never so many Sermons, he yet heard none, his hearing was to no purpose, *in hearing he heard, but perceived not*; but when the Lord comes and takes away the uncircumcision of the eare, the soul now begins to heare and hearken to him; now the stone begins to vanish out of the heart, and flesh and feeling comes in the place thereof, the soul is ready to say as *Samuel*, *Speak Lord, thy servant heareth*; now the soul begins to hear a Sermon, to hear a counsel, to hear a threatning, when the Lord begins to open the ear, this is another thing whereby the soul is able to hear what the Lord saith.

2. In taking away a mans lameness.

Again, this voice consists in taking away a mans lamenesse, for as a man is perverted, and this was taken away by opening the ear, yet now a man is lame and cannot come to Christ, therefore the Lord takes away his lameness, *Esay* 35.5. *The feet of the lame shall walk*; First, he makes the soul walk, and afterwards run, and at last to flie as an Eagle; First, it walks, you shall walk in my statutes, and afterwards runnes and flies as an Eagle, thus you see what this voice is.

Called a voice, 1. Because it is joyned to the word.

Now there be two reasons why it is called a voice. First, because it is a thing joyned with the Word, because it is all one together with the Word, as *Rom.* 10.17. *Faith comes by hearing*, he doth not mean their onely outward hearing, for faith will not come by outward hearing, but he means the hearing of the outward ear, and this hearing of the Father speaking to the heart, and so faith comes

2 Because it hath a similitude of a voice.

Secondly, because it hath a similitude of a voice, the soul doth as it were hear a voice speaking to it, not as though the acts you heard of even now can distinctly be known, he doth them not vocally, he doth not open the eyes, and open the ear vocally, but as the blind man said, *One thing I know, that whereas I was blind, now I see*; but how he came to see, that he could not tell; so when the Spirit comes and speaks to his heart, a man can tell no more the way of the Spirit then he can tell how the wind blows, or the fashioning of the bones in the womb; what man can expresse the manner of Gods secret working? could the Apostles see the breath of Christ breathed upon them, when he said, *receive ye the holy Ghost*? no, they could not; the acts of the Spirit upon the soul cannot be discerned, but as the blind man said, *once I was blinde, but now I see*, so a man may say, whereas I was deaf, now I can hear the voice of God; and happy is the man that can say this, but the things cannot be discerned, but at the same time, when the Lord works these acts; the soul doth as if were hear a speech, mentally and spiritualy in the soul, *Esay* 30 22. *Thou shalt hear a voice behind thee, saying, this is the way, walk in it*, so the Lord speaks to the

the ſoul, this is the way, and this is the promiſe, and this is the Goſpel of grace, and this is the mercy that I offer unto thee, beleeve it, the Lord makes the ſoule as it were heare a voice, the Lord ſpeakes, and the ſoul hears, it is done after ſuch a manner, ſo effectually, as if the Lord did ſpeak to the heart; *I will allure her into the Wildernesse*, the Lord doth not it were entice a man, thus and thus it ſhall be with thee if thou wilt follow me, it is done after ſuch a manner, therefore it is called a voice.

The third thing is, how we may know whether the ſoul hath heard this voice or no? *Quæſt.* How may we know whether the ſoul hath heard this voice.

To anſwer, firſt, there is a power goeth along with the Word, when this voice of the Father goeth with it; there is a power put into the promiſes, not only the Miniſter ſpeaks them, or the bare letter of the word utters them, but when the Spirit ſpeaks with them, there is a power goeth along with them, as *Iohn* 6. 44. there is a power to draw the heart, when the Lord calls a man, when he ſpeaks to a man, he puts a power into the promiſe, that it draws the heart of a man, the truth, the goodneſs, the excellency, freeneſſe, attainableneſs of it, the Lord puts a power into theſe things to draw the heart, ſo that that man is drawn to look after heaven, and come to God from day to day, the excellency and incomparable worth of theſe things, having the power of God in them, woeth the heart, and entiſeth it, and draws it, and hales it to come to God, and weaneth it from the world, and he lets them go more and more, not ſeeing ſuch worth in them to draw his minde away more and more, hence the Goſpell is call'd the *power of God to ſalvation*, Rom. 16. 6. when God calls a man by the Goſpel, he puts a power into all the promiſes, to draw a man home, to pull a man effectually and powerfully unto him, he is enamoured of them, and muſt have them, and will have them, and caſts himſelf upon God, for the having of them, when any ſoul obeyeth the call of God, what is the reaſon that it obeyeth it? it feels a power in the Word, in the promiſes of God, when he hears it preached, as 1 *Theſſ.* 1. 5. *Our Goſpel came not unto you in Word only, but in power*; the Lord calling of theſe good, *Theſſ.* By his grace, there was a power went along with the Word, and made them receive the Word, and that drew their hearts to take it, though by nature they were averſe from it, though by nature they were ſtubborn, and rebellious, and would not ſubmit to the Goſpel, yet when the Lord puts this power into the promiſe to overwoe the ſoul more then luſts and ſinnes, and things of the world could do, more then the inclinations of the ſoul could do, it came with a ſtronger power then all theſe to the ſoul, and this made the ſoul hear this voice. *Anſw.* 1. There is a power goes along with this Word.

Secondly, he that hears this voice, hears more then a man, or any creature, ſay unto him beleeve, ſaying unto him, come unto Chriſt, caſt thy ſelfe upon God, here is mercy, here is a promiſe, here is peace that thou needeſt, when he doth not onely hear the Miniſter ſay it, all the Congregation hears him ſpeak it, and no man ſtirs, but when a man hears more then a Miniſter ſay ſo, he feels ſuch a coming of the Word to him, that all the created powers in heaven and earth could never move him in that manner, then he heares the voice of the Spirit of God, for when God calls a man effectually, he makes the Goſpel a glaſſe for a man to ſee the glory of God thorow, as you may ſee, 2 *Cor.* 3. 18. he means by the glaſſe there, the Goſpel; the Lord when he calls a man, he makes the Goſpel a glaſſe to him, that he may behold the glory of God, the infinite graciouſneſſe and lovelineſſe of God, the infinite goodneſs, happineſſe, and bleſſedneſſe of God, and what an infinite fountaine of all goodneſſe he is in his own Son Jeſus Chriſt; he lets him ſee, not only the Goſpel; every man ſeeth the Goſpel, but every man hath not this glaſſe, it is not this glaſſe to him, to let him ſee the glory of God; when God turns a man he comes with this glorious light thorow the Goſpel to his ſoul, there is a great light ſhines from heaven about a man, as there did about Saint *Paul*, 2. This voice makes one hear more then any creature can ſpeak.

the Gospel it selfe a light, and every man seeth this light, but there is the scales upon the minde still for all that, but when God calls a man there in a great light comes into the soul, *you are a chosen generation*, &c. 1 Pet. 2. so much, there is a marvellous deal of light the Lord lets into the soul, that now the soul can now see how the devil, and sin, and the world deluded him, and how the world, and all profits and pleasures are now meer painted things, and are meerly vexations of Spirit; now he sees how to distinguish between things and things, there is a glorious and a marvellous light come in, he sees the wiles of his own heart, and how he was beguiled before, and betwitched by the devil before, he seeth all the folly and the Popery of his own heart; such a deal of light comes in that it discovers all so far forth as is necessary to bring him to God; now he sees that his moaping and blubbering upon his sins, and condemning of himself, it had a form of humility, but it was nothing but pride and stubbornesse of heart, and he would rather have him be without mercy, then have it upon Gods termes, he beholding the glory of God, seeth the wyles and deceits of his own soul, this light sheweth him the glory of God, and propounds to him these things, and makes him beleeve them.

3. It is the irrefragable propounding of the promise.

Thirdly, this same voice of the Father, when the Father speaks to a man, it is the irrefragable propounding of the promise to him, when the promise of the Gospel are delivered in an irrefragable manner, contrary to all the objections of the heart of man; all the pleas that can be brought against it, it comes in an irrefragable manner, and holds itself before him, that he may believe, not that he may not be tempted to the contrary, but he sees that they are but temptations. O saith the soul, I see I am unwilling to do good duties, what of that? if thou wouldst be willing, the promise is free, may be, saith the soul, I am full of stubbornesse, and rebellion, and unprofitablenesse, what of that? that is nothing saith the promise, if thou come to me, I can heal thee of this stubbornesse, beleeve in me this is the way to be rid of thy stubbornesse, and to have a better heart, and more abilities, as long as it is a burden to thee; beleeve in me, it comes in an irrefragable manner, so that the soul can say, I refused comfort all this while, as *David* saith, *Psal.* 77. comfort was propounded to me, but I would not have it, I was sullen and peevish and put it off, and withstood my own comforts, now the soul seeth its putting off of Gods mercie, and the forsaking its own mercies, and the gracious proffers tendred to it, I say when the Spirit speaks this voice to the soul, it speaks in a marvellous great and convincing manner, it speaks in a prevailing manner, it speaks over and above all, it speaks in a ravishing manner, it makes the soul see a cornucopia of all good, an abundant treasury of all mercy in the ways of God, and in the promises of the Gospel, it makes a man see that whatsoever the heart can wish and desire that is good, it is there to be had, and no where else to be attained, it speaks in an uncontroulable manner to the soul, that the soul can stand out no longer, but must come off.

JOHN

John. 6. 35.

He that cometh unto me ſhall never hunger, and he that believeth in me ſhall never thirſt.

WE have finiſhed the firſt part of Effectual Calling, and now we come to the ſecond, Namely, the anſwer to this Call, for this is the difference between effectual calling, and that which is not effectual, the one makes a man come, and the other doth not, now this coming is by faith, and this we have here in the text, *He that cometh unto me, &c.* Now before I come to handle this point, I muſt premiſe ſomething concerning faith, Namely, that it is not only a bare aſſent of the minde that all good things are in Chriſt, but it is a confidence for the having of all the good things that are in him, it is not only the firſt act of faith: Namely, an aſſent to the truths of the Goſpel, that God hath put all treaſures of eternal life in his Son, this I will not ſpeak of, becauſe all, both Papiſts and Proteſtants agree in this, that faith is an aſſent of the minde, this is a controverſie on neither ſide, therefore I will omit it. But it is the ſecond part or act of faith, which is the believing that in the Lord Jeſus Chriſt he ſhall have eternal life, which is an act of the heart, and this is that which I will ſtand upon, it is a confidence in God and Chriſt for all good things, when a man doth not only believe that all the promiſes of God are yea and amen in Chriſt, but when a man doth fiducially and confidencially bear himſelf, and reſt upon Chriſt for all theſe things, he comes to Chriſt for all good he looks for, this I will prove to be an act of a juſtifying faith, and that I may not be miſtaken, I will diſtinguiſh,

2. Confidence, in natural man.

1. In the power of God.

1. There is a confidence in the power of God, a natural man may believe the power of God, and yet not have a juſtifying faith, all that had miraculous faith did believe the power of God, but the Apoſtle ſaith, 1 *Cor.* 13. 2. *If I had all faith*, that is all miraculous faith, even to the removing of mountaines without charity it were nothing.

2. Unrooted in the will.

2. Secondly, there is an unrooted confidence of the will, which may be in a natural man, as a natural man may believe that Chriſt is the only *hope of Glory*, *the only way*, *the Truth and the Life*, the only one, for whoſe ſake he ſhall be accepted, as he may aſſent to this ſo he may have a kinde of unrooted confidence in theſe things, which may procure a great deal of peace to his conſcience, this is that which Divines call a temporary faith, *Mat.* 13. *for a time they do believe, &c.* A natural man may not only believe Chriſt, but believe in Chriſt in ſome ſenſe truly he cannot, but in an unrooted manner, there may be ſuch an act put forth, though it be not rooted in the heart, this you may ſee, *John* 2. 23, 24. *Many believed on Chriſt*, ſaith the text, *yet he would not commit himſelf unto them*; he would not truſt them with mercy, and grace, and favour, he would not truſt them in regard of his own body and ſafety, they were not right for all that, and yet they did not only believe Chriſt, but in ſome ſenſe, and in an unrooted manner they believed on Chriſt, therefore there is not only a firme aſſent to the truth which may be in a natural man, but alſo ſome kind of confidence.

3. Presumptuous.

Thirdly, there is a presumptuous confidence in God and Christ for salvation which the workers of iniquity may have, they may not only believe the general truths of the Gospel, but have some kind of confidence in Christ, though not so good as the former, for that reformes a man, and makes him follow Christ till persecution come, and may be in persecution too, till he be weary, but this is not so good, you shall have a drunkard, a prophane person, he hath confidence in Christ that God heares his prayers, accepts his duties, and will provide for him, our Saviour Christ speaks of such, *Matth.* 7. 22. He tells us of many that shall be confident in him, how they have done wonderful works in his Name, and eate and drank in his presence, and have heard him preach in their streets, and yet are but workers of iniquity, I do not mean this neither, these are but false confidences.

2. Confidence in the godly.

1. Special perswasion of Gods love,

Now there are two godly confidences, gracious ones such as are only in Gods Elect, and not in all Gods Elect neither, but only in such as are effectually called, and yet come not within this definition of faith. The first is that full special perswasion of the heart, a man may have true justifying faith though he never attaine to this, for justifying faith is a confidence in Christ for justification, now this special and full perswasion of the heart, is not only an affiance in Christ for justification, it doth not only apprehend Christ for justification, but it apprehends justification it self, now this must needs be after justifying, a man must needs be justified before he can confidently apprehend justification, he must first be justified before he can say he is justified, the object must be before the act. Thus it goeth, justifying faith must needs be before justification, and justification must be before the sense and feeling of justification, before a man can feel and apprehend he is justified, the cause goeth before the effect in order of nature, for a man is justified by faith, Now if a man know he is justified, then the thing must be true before he knows it is so, now here they differ, that faith is a confident apprehending of Christ for justification, and the full special perswasion of the heart is not only a confident apprehending of Christ for justification, but an apprehending of justification it self: Now true justifying faith may be without this, *Job.* 13. 15. *Though he kill me, yet I will trust in him*, That is, suppose that I were at an utter losse, that I knew not whether God will slay me, yet slay me, or not slay me, perish, or not perish, *I will trust in him*; Imagine God deliver me up, and will none of me, yet *though he kill me, I will trust in him*, I do not say I am at this losse that he will kill me, blessed be God I am not in this case, but if I were at this losse, that he would kill me for ought I knew, yet I would trust in him, so that we see this confidence may be without this full perswasion of heart.

2. A constant expectation.

Secondly, there is another good confidence that comes not within this definition of faith, and that is a constant expectation, and this is the daughter of faith, *Ephes.* 3. 12. This confidence whereby the soul hopes in God, differs from the confidence of faith, for this confidence is an effect of faith, it is by faith, Now these two differ thus, the confidence of hope is that which a man hath for the future having of those things that for the present a man believes, now the confidence of faith is the confident apprehending of Christ for the having of them, *John* 3. 36. *He that believeth in Christ hath eternal life*, he that believes in Christ hath a present possession of that he believes in Christ for, eternal life is his for the present, he hath present justification and acceptance with God, and hath a title to all good and all the mercies of the Covenant of grace.

Confidence in Christ for life and salvation is true justifying faith.

Now we come to prove this, that this confidence is a true justifying faith, and the Arguments to prove it are these, and the first is taken from the several expressions of faith in Scripture, *Psal.* 78. 22. it is called a trusting, they believed not in God; Why? *They trusted not in his salvation*; so that faith is a trusting in God, when a man hath confidence in God, and can fiducially leane upon

Arg. 1. From the several expressions of faith in Scripture.

3. Trusting

upon God for all good things. As *Alexander* trusted his Physician, when his Physician gave him a Potion, before he took it, a friend of his wrote unto him, do not take the Potion, the man is set to poyson you, if you take it you are a dead man, he read the letter, and then took the Potion, and then gave the letter to the Physician, and said, I have trusted to your faithfulnes, and cast my self upon you, if you have given me poyson you have killed me, you see by the letter I have witnes of it, but I trust you, and suppose you have not done it. So faith is a trusting upon God, when the soul resolves to follow God in all wayes, and when the world and the flesh come in and object, if you be so strict and follow these courses, you will undo your self, and be laughed at, and loose your friends, your very living depends upon such a course, and you will be a begger, and will never have any delight, you are given to pleasure and laughter, but all these must be gone, farewell all carnal pleasure, Well, but the soul now believes in God, God bids him come to him for comfort, for friends, for delight, for pleasure, for the satisfaction of all his desires, and he shall want no manner of good, he trusts upon this, and he will never leave God, never leave his wayes, this is rooted in him, and now he can go to God and say, the Devil told me I should loose my friends, and I should never have comfort, never be able to live, my flesh and my own heart said so, but I have trusted thee, and if friends go, so, farewell friends, if means go, so, farewell them, I am told so, flesh and blood say so, but I believe in thee is eternal life, and in thee is all peace, and happinesse, and comfort, and this is that which drawes me to thee, and keeps me to thee, and I rest upon thee for all good, thus you see that faith must be an affiance in God, because it is a trusting in God.

Secondly, it is called a relying upon God, as *Asa*, when the *Aethiopians* and *Lubims* came against him, the Scriptures shewes that he believed in God, now mark how the Scripture expresseth his faith, *2 Chro.* 16.8. *Because thou didst relie upon the Lord, therefore he delivered them into thine hands*; May be the world might tell him, what do you think to overcome these enemies, with strictnes and fasting, and praying. 2. Relying on God.

You had more need make a league with the King of *Syria*, and take some other course, but he relied upon God, and if he failed him, he failed him, he would relie upon him, and therefore faith must needs be an affiance in God.

Thirdly, faith is called a staying upon God, when a man stayes himself upon God, *Isa.* 50. 10. there faith is expressed by staying a mans self upon God, *He that sitteth in darknes and seeth no light, let him trust in the Lord and stay himself upon his God.* It is a similitude taken from a staffe, an old man that dares not trust to his own legs, but thinks I shall fall and get some mischefe, he takes a staffe and stayes himself upon it, now is this all that he looks upon, that he conceives the staffe is able to bear him? so a man that hath no faith knows that such a staffe is able to beare him that is not the thing, but this man doth not only believe the staffe is able to beare him, but he commits himself unto it, and leanes upon it, and if he falls he is content, he laies the bulk of his body upon the staffe, and dares leane upon it, so it is with faith, it is not only an assent to this, that God is wise and omnipotent, and gracious, and an hearer of prayers, and that he comforts them that mourne for sinne, and satisfies them that hunger for righteousnesse, he not only believes there is a Christ, and salvation in him, he not only assents to these things, but he staies upon them, and commits himself to them. 3. Staying upon God.

Fourthly, it is expressed by a mans rolling himself upon God, *Psal* 37. 5. We translate the words, *Commit thy way unto the Lord*, but in the Originall, it signifieth to roll a mans way upon God, so *Psal.* 22. 8. He trusted God would deliver him, it is the same word is used here, he rolled himself upon 4. Rolling ones self on God.

God; this is a similitude taken from a Cart-wheele, that rolls it self about the Axeltree, and staies it self upon it, and helps it self in its motion, it could not move, but for that, and by vertue of that it moves to and fro. So this is true faith, not only when a man assents to the promises of God, but rolls himself upon God, moves his soul upon Christ, and commits himself unto Christ in all his wayes.

5. Adhering unto God.

Fifthly, faith is expressed by adherence and sticking unto God, *Psal.* 119. 31. *I have stuck unto thy Commandments, Lord put me not unto confusion*; as who should say, Lord, here I hang, here I hold, here I will stick fast, I will ever fear thee, I will ever obey thee, here I hang and hold, and will keep my hold, *Lord put me not to confusion*; that is, Lord I hope thou wilt do as thou hast spoken, Lord let me not be confounded, let me not be scoffed at in the world, if I be put to shame I am confounded, doth this man now only believe the promises in general? No, but he relieth upon these promises, he dares go and take this Bear by the tooth, and dares venter upon those harsh duties that are crosse to a mans will, and seeme to have no good in them; What, because he assents to the promises that they are true? No, but because he is confident that the promises shall be performed. So *Deut.* 4. 4. there saith *Moses* to the *Israelites*, *You that did cleave to the Lord your God, you are all alive at this day*; as who should say, though your brethren went away from God, since to satisfie their lusts, as in the matter of quailes and flesh-pots, and others to humour their fancies, as in the matter of the calf, and others to fulfill their filthy delights, as in the matter of *Baal-Peor*, your brethren went away from God as if they might have comfort, and delight, and good elsewhere, they went from God, but *you cleave to God, and are all alive to this day*; that is, as you did look for good in God you had it; your brethren looked for good elsewhere, and they are disappointed, where are their profits and pleasures? They went away from God and are dead, but you followed God, *and are alive to this day*. So 2 *King.* 18. 6. it is said of *Hezekiah that he cleave to God, &c.* that is, he did not only conceive that the chief good was in God, but he did stick to God in all his wayes, he did cleave to God and would not go a way.

6. Beleeving on God.

Lastly, a true justifying faith is expressed in Scripture by believing on God, or believing in God, a phrase that is not used in any Greek Author, but only in the Scripture, and those that have been acquainted with the Scripture; now why doth God pick out a new phrase, but to imply a new work? What is it only to assent to the truth? Then the old phrase would have served the turne, but when a man believes on God, or in God, this is the expression of a justifying faith, as you may see, 1 *Pet.* 2. 5. So *John* 3. 16. *God so loved the world that he gave his only begotten Sonne, that whosoever believeth on him should not perish, &c.* So *Rom.* 4. 5. and *Rom.* 3. 26. What do all these phrases import, onely a naked consent and belief, that all the things in the Gospel are true? No, but when a man can believe on these things, when a man can submit to all the Ordinances of God, and embrace Christ in all his wayes, and believe that all the good things spoken of in the Gospel are to be had in him.

Arg. 1. From the offer of Christ.

I confesse sometimes simple believing Christ, without on, or in, is put for a justifying faith, as *Ro.* 4. 3. it is said that, *Abraham believed God, and it was counted to him for righteousnesse*; he doth not say he believed in God, but that is the meaning of it, and if you look into *Gen.* 15. you shall find through the story that he beleived in God, he did not only believe that God was good, but he committed himself to God in all his wayes, and did relie upon him, that God was Almighty, and that made him walk before God in uprightnesse, and that made him live a different life from all the rest of the Country, this shews that it was a confidence and affiance in God, that was accounted to him for righteousnesse.

The second Argument is taken from the offer of Christ, which is the giving of Christ to be a propitiation for sin, and to be a Mediatour between God and man, to be the only means of eternal life, this is the offer of Jesus Christ in the Gospel, Christ is given to be a redeemer to them that do believe, now what can answer this giving? Can only an act of the mind answer this gift? 'Tis true indeed, he is the only Mediatour, the only Messias, *the only way, the truth and the life*, and he is freely offered and given in the Gospel, I believe this and assent unto it, is this taking? No, this is only believing he may take him, therefore true faith must be a taking of Christ, that only answers to the giving of Christ, giving is a relative which answers to taking, a gift is no gift except it be taken, the nature of the gift returns back again to the giver if it be not taken, so it is here, *God so loved the world, that he gave his only begotten Sonne, that whosoever believed in him should not perish but have everlasting life*, He gave his only begotten Sonne, that hath a relation to taking of him, he gave him, that whosoever believeth on him might not perish, that is, God gave him that whosoever takes him *might not perish but have eternal life*, though a man offer himself to a woman, yet if the woman do not take him, he is not her husband, the match is made up by taking: so though Christ be given to the world in the Gospel, yet Christ is not ours but by taking of him, when you take Christ, then you are in the number of those that shall not perish, but have everlasting life, when you take Christ, that is, when you take him to be your chiefe good, when you take his promises to be your stay and prop, to be the life and comfort of your hearts, when you take his Commandements to do them, when you take his ordinances to walk in them, when you take his people to have society with them, when you take Christ, and all Christ, now you shall have everlasting life, this is to take Christ, though the woman assent fully that the man is a proper man, and a goodly man, and a godly man, and a rich man, this makes not up the match, but when she takes him to be her husband, then she hath interest in his person, and all that he hath, so when a man takes Christ, then he hath title to Christ and all the good things, that are in him.

Arg. 2. From the offer of Christ.

It is said of the faithfull, that they did not only see the Promises afar off, but they did embrace them, *Heb.* 11. 13. the word signifieth they hugged them, they kist them, many see the Promises afar off, but embrace them not, they embrace the things of this present world, they hugg them, but never take the promises of God home to their soules, true faith therefore is such a faith as takes Christ, and then it follows, that it cannot be an act of the mind, but an act of the heart in relying and taking the thing to himself, to hang upon it, and live by it.

The third argument is this, Faith is an act of coming unto Christ, Christ you know is the righteousnesse of God, now when a man is come to it, he hath it, now what motion of coming is this? is it only a motion of the mind, a Contemplation of the mind, when a man seeth Christ afar off? I may see a goodly man, a goodly thing afarr of, my eye sight may go to it, but if my whole man do not come to it, I am not come to it, this cannot be only the Contemplation of the mind, when the eye of a mans understanding discovers Christ, for this makes him the more foole and the more inexcusable, if he comes not to him, so this motion of coming unto Christ, it is a spirituall motion of all the whole man, a mans minde goeth to Christ and a mans heart, and a mans affections, and all the strength of a mans soule goeth to Christ, this is coming to Christ, *Mat.* 11. 28, *Come unto me all ye that are weary and heavy laden*, that is believe in me, he puts it into that phrase, this true faith makes the soul come to Christ, so 1 *Pet.* 2. 4. *to whom coming as to a chiefe corner stone*: There are two termes in this coming to Christ, the one from whence a man comes, from all his owne wayes, from all his owne desires, from all his owne ends and aimes,

Arg. 3. Because faith is a coming to Christ.

and

and the other tearme is, to what a man comes, and that is to Christ, not his promises, to his Commandements, to live and dy with him, this is coming unto Christ, as you may see *Act.* 26. 18. there both these tearmes are set down. *to open their eyes* saith the Text, *and returne them from darknesse to light, that they might receive forgivenesse of sinnes.* It is this coming that receives forgivenesse, not only an act of the mind, when that goeth to Christ, but an act of the heart, when that goeth to Christ, when a man comes from darknesse to light, from pride to humility, from the world to God, when a man passeth from the one tearme to the other tearme, and so cometh to the righteousnesse of God in Jesus Christ, now he is come to Christ, and now he shall receive forgivenesse of sinnes, so that you see faith is not only an assent of the mind, but an affect of the heart, both these together make up this coming of the soule to Christ.

Arg. 4. Because the object of justifying faith is no proposition, but Christ himself.

Fourthly, true justifying faith, the proper object of it, is no sentence, no proposition in the Word, I mean the act of a justifying faith, in that act whereby it justifieth, the proper object of it, is no sentence or proposition in the Word, no complext truth in the Word, but it is Christ himself, 'tis true, a man must believe that the Word of God is true, and the promises true, and Yea and Amen, but that act doth not justifie, it may be in a reprobate, or in a Devill, therefore it cannot be an assent of the mind, for that supposeth that the object must be a proposition, neither can it be a sure and certain perswasion, that God hath elected me, and intended Christ to me, this may be the act of an after faith, but not the act that justifies, but Christ himself, the object of a justifying faith, I am the way, the truth, and the life, I my self, it is God, it is God by Christ, when a man believes in Christ, or by Christ believes in God, this is the object of a justifying faith, it is no proposition or text of Scripture that is the object of a justifying faith, that is, the thing that is a justifying faith, as it justifyes, doth assent unto, but the object of a true justifying faith, as it justifies, is Christ himself, the cause of forgivenesse of sinnes, the cause of eternall life, the cause of the derivation of all these blessings to us, it doth it all in Christs own person, 'tis true, the propositions of the Scripture about Christ, are the ground of a justifying faith, as he that believes in Christ shall be saved, that is the ground of a justifying faith, but these propositions though they must be acknowledged at the time by faith, yet these propositions do not justifie a man, for a wretch may do this, but when a man believes in Christ, that is propounded and tendered in the Word, when a man hath affiance in him, and commits himself to him, faith seekes for all good in Christs own person, first, it layes hold on the person of Christ, and taking him, it takes all good things with him, indeed it takes the propositions of the Word for its ground, because the Word saith thus, and thus, that eternall life is in him, and he openeth the Kingdom of heaven to all believers, and he is a sufficient Saviour, this is the ground of faith, but the object of a justifying faith, is Christs owne person, so that believing cannot be an act of the mind, but when a man believes in Christ, and is rooted and built upon him, it is the person of Christ. I will make this appeare to you, you know God doth count it Idolatry for a man to believe in any creature, when a man believes in the Son of man, God forbids this, as an Idolatrous thing, for a man to believe and put his confidence and affiance in any creature, now what is the meaning of this? what is this Idolatry, to assent to such a creature? to believe that such a man is his friend and tenders him, and is faithfull unto him, this is a truth about a friend, is this Idolatry? No, but when a man makes a friend his staffe, a creature his staffe, when a man makes riches his Idol, is this onely to assent that riches can do much in the world, can buy meate, and cloathes, and lands, and inheritances, is it the knowing these things are so? No, but when a man makes riches his prop and stay, and believes in them, and that is the stay that he hath, it is not

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the beleiving theſe things about riches, for ſo a man that believes only in God may know theſe things about riches and a friend, *Jer.* 17. 5. *Curſed is he that maketh fleſh his arme*, he doth not ſay, curſed is he that apprehends that a man is his friend and willing to releive him, but curſed is he that maketh fleſh his arme, that leans upon this man, that truſts unto him, that is the thing, ſo what is the meaning that we muſt not truſt in Chariots and in horſes? doth the Scripture mean that we may not aſſent and affirme theſe truths about them, that they are many, and ſtrong, and potent, that they are admirable horſes? is this it? No, but, *woe be to them that go down to Egypt for help, and put their truſt in Chariots and Horſes*, Iſa. 31. 1. When a man rides a journey and makes his Horſe his ſtay, when a man goeth about a buſineſſe, and makes his purſe his prop, when a man walks from day to day, and the creature is the thing he hangs upon, he doth not ſee God, and draw near to God, he doth not ſet his heart upon God, he doth not relie upon him, to have God with him in his journey, and what he goeth about, No, he hath an Horſe with him, and means, and maintenance with him, and God ſhall have a prayer may be now and then, but he makes not God his arme, and this is idolatry, ſo our believing, it is not the believing the propoſitions about a thing, but when a man believes in the thing it ſelf, and makes the thing his ſtay, his buckler, his aide, his help and comfort.

Laſtly, the maine Argument is this, true juſtifying faith is a faith of union, it is ſuch a faith as unites a man to God and Chriſt, and in him to God; the Apoſtle ſaith, 1 *John* 5. 20. *We know that we are in him that is true*, his meaning is, we are in him by faith, that is, we have ſuch a kinde of faith, whereby we do not only aſſent to him, that he is the Sonne of God, and all things are true that are ſpoken of him, but we are in him, we are in him that is true, that is, we are united to him, and 2 *Cor.* 17. 5. *Whoſoever is in Chriſt is a new creature*, and *Paul* ſaith of *Andronicus* and *Junia*, they were in Chriſt before him, *Rom.* 16 7. So Chriſt is ſaid to be in them, *Know ye not that Chriſt Jeſus is in you, except you be reprobates?* it is the faith of union, *He that hath the Sonne, hath life*, 1 John 5. 12. That is, he that believes in the Sonne of God, that is, ſo believes that he hath him, and is united to him, that man hath life, and none elſe, ſo that it is a faith of union that juſtifies a man, not as though faith of it ſelf doth this for its own worthineſſe, as though it were able to unite a man to Chriſt, it is only by vertue of Gods Ordinance that faith unites a man to Chriſt, God of his infinite mercy and goodneſſe hath appointed faith to be ſuch a thing, that upon putting forth of that act, he ſhall preſently have relation to Chriſt, and Communion with him, by grace are we ſaved through faith, ſaith the Apoſtle, we are ſaved through faith, but not for any worthineſſe of faith, but by grace, this is the thing, the Lord hath appointed ſuch a kinde of faith ſhall juſtifie as ſhall unite a man to Jeſus Chriſt, Nay, if faith did not do this, faith could not juſtifie, and ſanctifie, and purifie, and intitle a man to Heaven, for it doth all theſe by vertue of union, firſt, it unites a man to Chriſt, and makes Chriſt one with him, and him one with Chriſt, and ſo he comes to have right and title to all the merits, and all the good things that come by Chriſt, ſo then, if thou haſt not this faith of union, though thou haſt all faiths beſides hiſtorical faith, temporary faith, and if it were poſſible miraculous faith; Nay, if thou hadſt ten thouſand thouſand faiths more, if it were poſſible; yet if thou haſt not ſuch a faith as to be united to Chriſt, thou art in thy ſins, and art under the law, and under the curſe of the law, and under Gods juſtice; if thou ſhouldeſt pray never ſo much, and give thy body to be burned, yet if thou do not dwell in Chriſt, and Chriſt in thee; if thou be not one with Chriſt, and Chriſt one with thee, thou art nothing but as ſounding Braſſe, and as a tinkling Cymball; though thou haſt been a profeſſor theſe twenty yeares together, and haſt been taken for a godly

Arg. 5 Becauſe true faith is a faith of union.

ly man through Town and Countrey; yet if thou art not in Christ, thou art still in thy sins, faith doth unite a man to Christ through the Ordinance of God, by the Grace of God it doth unite a man to Christ, 1 *John* 4. 15. What confession doth the Apostle meane there? Only a confession of historicall faith: when a man believes that God is so and so, and confesseth him; No the Apostle expounds himself, 1 *John* 3. 24. as who should say, it is such a faith as wholly resignes a man unto God, to be ruled and guided by him as well as saved by him; it is such a faith as makes a man with minde, and heart, and will, and all that is in a man, to cast himself upon Christ, so that all obedience, and all conformity to the Sonne of God will follow, he that hath this faith to keep his Commandements, dwelleth in God, and God in him. Now what kinde of faith can this be? can it be only the act of the minde whereby a man believes all the truths concerning Christ? doth this unite a man to Christ? It were blasphemy to say so, for by this Argument, the union between Christ and a true believer, were no better then the union between a true believer and the Devil, because a true believer believes all the truths and assents unto them that God hath spoken concerning the Devil, as well as concerning Christ, this doth not unite a man, there is a kinde of union indeed in the minde, but that union is only notional, and intentional, and rational; as for example, when I think of an horse, or a tree, there is an union of the tree with my minde, for the tree is in my minde in the notion of it, but this is a bare intentional and simple union, the maine union of all is in the heart, when the heart is united to a thing; an heavenly minded man, he may have an union of his understanding with the things of this world, he may understand carnal men, understand their courses and wayes, and there is a notional, intentional union with these things in his understanding, but he is not truly united to those courses except his heart be set upon those courses, then he takes them up, so untill the heart is set upon Christ, a man is never heavenly, never godly, never a true Christian, till he is thus united into Christ. Nay, I will tell you more, and I will prove it, and it is a thing to be considered, that were it possible, Suppose God should reveal, (he might if he would) to any man, that he is elected before he is converted; Suppose this, I do not say God doth thus to any of his Elect, but suppose an Elect man that is yet unconverted, and yet out of Christ, he is a natural man, and yet an elected man; Suppose I say, God should reveal to this man, thou art elected to eternal life, I have intended from all eternity to give my Son to thee, all his merits, and death and passion, I have intended them to thee, and I have intended thou shalt have fellowship with him, God reveales this, and the man firmly assents to the authority of the Speaker, that he is elected to eternal life, doth this faith justifie a man? A man is in his sins, yet for all this, though he knoweth, and God hath revealed such a thing to him, that he hath intended Christ to him, (so long as he hath not revealed that he is in Christ) this doth not put him into Christ, this sheweth him that he shall be in Christ, but this act of believing doth not put him into Christ; therefore the children of God that are converted, and are believers, and can believe that God hath elected them, and eternally intended Christ to them, this act of their faith doth not justifie them, this only is an act to know that they are justified already, and converted already.

I will shew you an excellent place for this, 2 *Tim.* 1. 12. *For which cause*, saith the Apostle, *I also suffer these things, for I know in whom I have believed, and that he is able to keep that which I have committed unto him against that day.* Mark here, I know in whom I have believed, there is the act of faith, I have believed in him, he expounds himself there, he means I have commited my self to him, all I have, all I am, this was the act of justification, and intitling him unto him; but now saith he, I know this, this is an act of assurance whereby he reflects

Vſe 1. Then no abſurdity to ſay faith is in the heart as well as in the minde.

Obiect.

Anſw. 1.

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4. Fourthly, it is no absurdity to say, the faith is in the heart, and in several powers of the soul, because faith is such a thing as doth purify the whole man, and all the powers of the soul, it justifies, and sanctifies the whole man, its faith that renews the whole man, therefore no wonder to such a thing that the whole man must put forth itself in it, like leaven. *Matth.* 13. 33. *That leaven is the whole dough*, so faith is such a thing, that he which hath purified himself, himself is the agent, all himself is the patient, all himself to strive against sin and to please God, and so draw the whole man to God, himself is both the agent and the patient, faith comes in to justifie the whole man, and sanctifie the whole man, and renew the whole man, no wonder it is so then if the whole man doth put forth, not only the mind by assenting, the heart by relying, and the affections by placing themselves upon God.

5. Fifthly, the abundance of graces bestowed upon, that are in all the parts of the soul, as likelihood in the whole, and unblameableness, *1 Thess.* 5. 23. and perseverance is in the whole man, so also the mind must not only persevere in saving knowledge, but the heart also in saving obedience, perseverance runs through all the soul, and why not faith, many graces have a complex and compounded nature, in one regard they may be said to be in the mind, in another in the heart, in another in the memory, in another in the affections, in another in the body, so it is with faith, in one regard, in regard of assent it is in the mind, in regard of confidence and affiance it is in the will.

Use. 2. A belief ver may not be sure in regard of sense.

Have we seen that though faith be the *sine qua non* of salvation and justification, and of the event, yet it is not always sensible in regard of sense and feeling, for true faith, is not the apprehending of salvation it self, but the apprehending of Christ for salvation, when a man places all his affiance in Christ, and all the good he doth, for spiritual good, temporal good, help, comfort, means and assistance, and particularly the pardon of his sins, this is justifying faith, though for sense and feeling it be in much uncertainty, faith is certaine for the event, the man that believes is justified, and shall be sanctified, and saved; but in regard of sense and feeling it is not always certaine, for as he that says, whosoever believes shall have eternal life, but whosoever believes in me he shall have it, though he be afraid he shall not have it, yet if he believes in me he shall have it certainly, if with heart, and mouth, and all, he resigns up himself to me, to be guided and ruled

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Arg. 1. The event is not the object of justifying faith.

looke is for. Now the object of a justifying faith is not the event, that is that shall out thus with him, he commits this to God, he believes in the generall that all that believe shall be saved, and that is a probable way to believe, but this event that he shall be justified and saved, is the object of a justifying faith, when a man hath justifying faith, this is the object of it, but he commits himself to Christ for justification and salvation, but why believes this man shall be, that they which truly believe shall be justified and saved, and God will help their infirmities, and pardon their sinnes, &c. but now justifying faith apprehends not the event that comes afterwards, but faith commits it self to Christ for the event, as I will shew you by a similitude, a man resolves to leane upon a staffe, what is in this mans minde? true, he object this, that he shall not slip nor fall? no, he findes by experience that he may fall for all his staffe, but he casts himself upon his staffe, fall or not fall, and though he do fall, he will not fling away his staffe. Nay then he will be better to himself afterwards, he knows the fault was not in his staffe, but in his own managing of it, therefore he commits himself to his staffe still, and resolves to leane on it, he is not sure he shall not fall, but though he do fall, he will up again, and help himself with his staffe in his going still, he knows the staffe is not the fault, but himself, maybe he doth not leane upon it, or he knows not the right way, but he is still leaning upon his staffe, that is meaning upon his staffe, so I say true saving faith doth not truly apprehend he is justified, as if a man could not be justified, unlesse he did believe it, this is the event, justifying faith is the committing himself to God for the event, *Heb.* 11. 23. *By faith Abraham being called of God, went out of his own Country*, &c. By faith he cast himself upon God, did he believe now whether he should goe he could not tell, he believed in the generall, that God would not faile those that trusted in him, but for his own particular he knew not whether he should go, but he casts himself upon God, whether soever God will have me to go, I will go, he commits himself to God in all adventures, this is true faith, and yet the event all this while may not be known, but a man may be much troubled about assurance.

2. The event is conditional till a man believes.

Secondly, the event, that a man shall be justified, and sanctified, and saved, is conditional until a man hath believed; Suppose a natural man, and an Elect man of God, what must this man believe? must he believe that he shall be justified, and sanctified, and saved? No, there is no such thing in the Scripture, take any natural man in the world, and look from the beginning of the Bible to the end, there is no one text that saith a natural man shall be saved, but justification and salvation are conditional till a man believes, but when a man hath believed, his justification, sanctification, and salvation is certain, but he must believe before he can be said to be justified, now, before a man believes justification is upon condition, if a man believes he shall be justified and saved, so may *Judas* and *Saul*, *Magus*, Rom. 10. 9. Tis true, this is the condition, if thou believe in the Son of God, if thou take up his crosse and follow him, thou shalt be saved; this is but the condition of the Law, when a man hath believed, he is justified, and shall be saved, it is absolutely him, but he believed first, therefore justifying faith doth not believe he shall be saved and justified, for he must have faith first, or true, if a man have saving and justifying faith, there is the truth of the Word for it, that he shall be saved, therefore justifying faith must be the casting off a mans selfe upon Christ for salvation.

Argument, 3. Thirdly, the event, that a man shall be justified, and sanctified, and saved, this cannot be the thing, that a justifying faith in the act of justification and apprehend, because then we could not say to every man, if thou believest thou shalt be saved, that must be the object of a justifying faith, that may be applied to any man, for else how should we preach the Word? we should expect

our ſelves to cavils, and open the mouthes of blaſphemers, we muſt ſay then this is faith; you muſt believe you ſhall be ſaved, and that you are in the favour of God, and then we could not bid every man believe if it were ſo; where the Goſpel comes we are to bid every man to believe, what, to believe that every ſhall be juſtified, and ſanctified, and ſaved? No, that were a lie, God commands no man to believe a lie, but he commands every man to believe in Chriſt for juſtification, and for ſanctification, and for ſalvation; Now, there are two things that God requires of every man where the Goſpel comes.

Firſt, he requires that he beleeves the Word, which ſaith, *that whoſoever believes in Chriſt ſhall be ſaved.*

Secondly, he commands him to believe in Chriſt for ſalvation, and this is faith, the other comes in afterwards; I will make it plaine, the Lord ſaid to *Ahaz, Iſa.* 7. 9. *Believe and thou ſhalt be eſtabliſhed*, what muſt *Ahaz* here believe? Doth God bid him believe that he ſhould be eſtabliſhed? No, for that was a lie, for when all came to all he was not eſtabliſhed, but he muſt beleeve God, and then he ſhould be eſtabliſhed; but he not believing in God, could not be eſtabliſhed; ſo God told *Adam*, if he believed, he ſhould live, did God now bid *Adam* beleeve he ſhould live for ever? No, for then it had been a lie, but he biddeth him believe, that if he obeyed his voice, he ſhould live for ever; he was not to believe that he ſhould live for ever; ſo God doth not command men to beleeve they ſhall be ſaved, but to believe in Chriſt for ſalvation.

Fourthly, the event is known another way, and not by a juſtifying faith; 'tis true, ſome men know the event that God intends to ſave them, and that they ſhall be glorified for evermore, but this is known by another thing, and not by an act of faith; the act of faith is the committing of a mans ſelf to God for this thing. I will ſet it out by a ſimilitude, ſuppoſe I have a great buſineſſe to do at *London*, I am condemned to be put to death, and except I have a pardon got to morrow, I ſhall be executed; I cannot go my ſelf, for I am in hold; but I have a friend at *London*, and I truſt to him to go to the Court to procure me a pardon, in the mean time the buſineſſe goeth forward againſt me, and may be I am going to the place of execution; but ſtill I caſt my ſelf upon my friend that he will get me a pardon; now if my friend ſend me a letter, and ſend me a pardon under the Kings Seal, now I know I have a pardon, but my truſting my friend was nothing, but my caſting my ſelf upon him, and reſting my ſelf upon him, I was confident in him; Now, when he ſends down a token, and a Seal under the Kings Majeſties hand, now I know the event, that I have gotten a pardon. So it is with a poore creature that is under condemnation, and the wrath of God is gone out againſt him, and the juſtice of God is threatned againſt him, which way ſoever he looks he can ſee nothing but hell and damnation, and the Goſpel hath told him of a friend, the Lord Jeſus Chriſt he can help him to a pardon, and he truſts to him, the Law may be proceeds againſt him, and fears, and terrours, and may be he is upon the ladder ready to be turned off; yet he hangs upon Chriſt, a pardon will come, he truſts upon Chriſt, he will not go to the world and to carnal company to pacifie his conſcience, a pardon will come, he caſts himſelf upon this; and yet he is not certaine it will come, he hath affiance in Chriſt that it will come; now, if it be ſo that whereas he believes in Chriſt for forgiveneſſe, ſo Chriſt ſends him a token, there is peace of conſcience for thee, and joy in the Holy Ghoſt for thee; and as he depends upon him for heanes and maintenance, ſo Chriſt ſaith, there is ſomething for thee to live upon, or patience to bear poverty; as he believes he ſhall be accepted of God, ſo here is a token, thy prayers are heard: Now he hath a token, now he may know it, *Pſal.* 22. 4. *They truſted in God and they were delivered*; that is, they truſted

Arg. 4. The event is known another way.

trusted in thee, and thou diddest send them a token; now they knew they were delivered; 'tis true, a man might know this though God should send him no token, he might know that he is justified and pardoned and hath title to all the mercy in Christ; he might know it without this, but that for his own weakneſſe, and that by two things. First, by looking into the Word, there he might find, that he which trusts in Christ, and commits himself to God shall be saved; Another thing is, to reflect upon himself; there he shall find that he truly goeth out of himself, and casts himself upon God, then here he may know it, he that believes in Christ shall be saved, but I find that I believe in Christ, therefore I shall be saved, but this is not the act of faith, but the knowing of it.

*Arg.*5 Not the truth, but strength of faith apprehends the event.

Fifthly, it is not the truth of faith, but the strength of faith that apprehends the event, let a man believe in Christ, and cast himself upon him in all his ways, and follow him in all his Commandments, this is faith, be it never so weak, and this doth intitle to justification, and sanctification, and salvation, though it be never so weak; yet while it is weak it cannot apprehend the event, it will be much afraid in regard of that, as suppose a man were learning to swimme, he beleeves that if he could but spread his armes and legges the water would beare him up; now when he begins to learne, he commits himself to the water, and spreads his armes and leggs, but this is with much feare and misgiving, and he sometimes sets one leg on the ground, and he hath but little sense and feeling of the waters bearing him, because he commits not himself to the water, but the more and more he commits himself to the water, the more he finds the water beares him, and now he can fling away his bladders, and swimme where he did believe before that the water would beare him, but when he did commit himself to the water he had a great deal of feare, and could not swim to any purpose, but when he had learned the art, then he committed himself to the water, and then he could spread his armes, and leggs, and swimme; so when a man comes first to believe in Christ, he thinks I should be the happiest man in the world, I should be in a better estate then Kings and Princes if I could believe, and withal it makes him to believe in Christ, and to deny himself, and cast himself upon Christ, plucks up both his feet, and commits himself to the water, and fling out himself upon Christ, sink or swim, yet at the first this is very weak, and sometimes he doth it, and sometimes he doth it not, and sometimes he is feelling for this, sometimes for that, and sometimes he doth not pray well enough, and is not humble enough, this is nothing but trusting to himself, may be a pleasure comes, he cannot deny it, he cannot commit himself to Christ, the weakneſs of this is the reason why he cannot apprehend the event, for a strong confidence in Christ carries all along with it, it will reflect upon it self, and gather all these things, and be assured he will not only have confidence in Christ, but also be confident for the having of those good things he believes in him for.

HEB.

HEB. 11. 8.

By faith Abraham being called to go out into a place which he should afterwards receive for an inheritance, obeyed, and he went out not knowing whither he went.

WE have spoken of Effectual Calling, what a great mercy it is, that God should vouchsafe this unto us, and the abundance of benefits it brings to a man, we have shewed how it is differenced from in-effectual Calling, How a man may know whether he be effectually called, yea or no, and so we came to shew you how a man answers this call, and he answers it only by faith, and so we made a digresse to speak of faith what it is, that it is an affiance in Christ, not every affiance, but a rooted affiance in Christ, and now we come to take up the point again, that it is only faith whereby a mans calling is made effectual, when a man is first called out of darknesse into marvelous light, out of the Kingdome of sinne into the Kingdome of God, it is only faith that answers that call, and so it is ever after, whatsoever God cals a Christian to do, or to leave undone, it is faith that makes a man obey this call.

The Apostle in this Chapter doth set out many commendations of faith to exhort the Hebrewes, and all Beleevers, and all persons to the getting of it, and to labour to have it grow in them, and to make much of it, as being a most excellent Grace of God, and he commends faith two wayes.

First, by the description of it in the first verse, *Faith is the substance of things hoped for, the evidence of things not seen*; a Believer hopes for great matters, though he seeth not any of them, may be he is yet a poore miserable contemptible creature in the eyes of the world, yet he hopes for great matters, he hopes for a glorious reforrection, and for an excellent triumph over sinne, and death, and hell, and to have his body and soul for ever in the Kingdome of Christ Jesus, you will say he seeth none of these things, he hopes that God will blesse him in all his wayes, and be with him in sicknesse, and in health, in misery and prosperity, and in all estates, and that he will do him good while he lives, and when he dyes he seeth none of these things? No, saith the Apostle, *Faith is the substance of things hoped for, and the evidence of things not seen*, though many think there is no substance in these things, yet faith doth deliver the substance of them unto him, and it is an evidence that he shall certainly have them, and it is as it were a Sacrament, therefore the Fathers call it the Sacrament of faith,

and the Sacrament of hopes, and the Sacrament of repentance, because they are certaine and sure tokens and pledges of those things that a Christian looks for.

Secondly, the Apostle commends faith by a long Catalogue of believers, of Holy Fathers, and Patriarchs, and Prophets, and Judges, and Worthies from the beginning of the world, and he shewes there was no worth in them, but it did proceed from faith; and this he doth,

First, generally, in the second verse, *By it the Elders obtained a good report*, he speaks of them all ingeneral, he calls them Elders, a reverend grave company, and he amplifies this by giving a general ground and reason why faith can build upon nothing as it were to see to, and yet is able to gather great matters, though to see little or nothing, *verse* 3. You may see this (saith he) by Historical faith, *For, through faith we understand that the worlds were made by the Word of God, so that things which are seen were not made of things which do appeare*; though nothing was before a mans eyes, yet through this faith he might see an whole world out of nothing, so, though the world, and flesh, and blood see nothing, yet he that believes in God he is able to raise a world out of nothing, he may look for these things at the hands of God though for the present he sees nothing.

Secondly, he doth divide these believers into foure Ages, and he instances only in three, for all the rest, as *Abel*, *Enoch*, *Noah*, *Noah*, &c.

Secondly, the Holy Patriarchs from the Flood to the time of Christ, and he instances in five, not as though there were no more, but he mentions such these, *Abraham*, *Sara*, *Isaac*, *Jacob*, *Joseph*, from *ver.* 8 to the 23.

And then in the third place, he takes all those Worthies from Moses to the time of the entrance into the Land of *Canaan*, and he doth instance in *Moses* Parents and then in *Moses*, then in the children of *Israel*, then in *Rahab*, from *Ver.* 23 to 31.

In the fourth place, he reckons up all those Heroes, from that time to the time of the *Maccabees* and Names *Gideon* and *Barach*, and *Samson*, and *Jephtah*, and *David*, and *Samuel*, and then he reckons them up only in generall, the Prophets, and Martyrs, and Confessors, under the persecutions of cursed *Antiochus*. Now in all this Catalogue, he shewes the admirable effects of true justifying faith, what faith is able to do when a man is a true believer in God, what great matters he is able to atchieve, it gives a man the testimony of a good conscience, and makes him able to do the things acceptable to God, it makes a man believe things incredible to sense and reason, it makes a man forsake all and follow God, it makes a man do or suffer any thing for Christ, it makes a man so precious, that the world is not worthy that he should dwell among them, that there should be any such person in such a base place as the world is, it is an excellent thing, and it is set out most admirably, what glorious things faith doth enable a man in the strength of God to do, and his scope in all this is, to exhort them to abound in faith, and they that have it not to use all meanes for the obtaining of it, and come by it, and lye at God, and to be trading in the meanes of Grace, and never be at quiet till they have it, and when they have it, to endeare it, and labour to abound in it, and persevere in it to their dying day, now among all this grave, and venerable, and reverend Society of believers that he here reckons and summes up,

up, he calls out Abraham in this text to speak of him; and that he speaks of him in this place is this, that when God called him to leave his Countrey, and Kindred, and Fathers house, to leave his inheritance, and all his friends and acquaintance, by faith he was able to obey this call, by faith (saith he) Abraham being called that he should go into a place which he should afterwards receive for an inheritance, obeyed, and he went out, not knowing whither he went.

Doct. So that the Doctrine which I observe from hence is this, that it is faith that makes a man obey the call of God, the command of God, whether it be the first call and command for the coming out of sinne, or all after commands whatsoever, it is faith that makes a man obey them; if a man have faith, though he had never so stubborne and perverse an heart before, though he were never so set upon his lusts, and sinfull courses before, faith is that which will make a man lay it downe and disavow it, and oppose himself against it, and he shall no longer live in it, assoone as ever faith comes into the soul it makes a man obey God, it brings a man home to God, to do his will and to walk according to his directions, and to be at his dispose, and to commit, and commend, and resigne himself wholly to God in all his wayes; this is the onely thing that heales a mans backslidings, this is the onely thing that drawes a man home to God, this is the onely instrument whereby a man is tyed to God himself, whereby a man doth fetch downe all the graces from above, so long as a man is stubborne and perverse, and walks after the flesh, and goeth on in any evil way, he hath no faith, as the Psalmist speaks, Psal. 78. 32. *For all this they sinned yet still, and believed not his wondrous works*; that is, they were disobedient, therefore certainly they had no faith, for if faith once looked into their hearts, it would have made them to discard their sinnes, and it would have made them obedient to God, it would have pared them from the flesh, and weaned them from their owne desires, and would have made them to give up themselves to God, therefore seeing they went on in their sinnes, it is certaine, they did not believe, for faith only makes a man obey God, and wheresoever it is, a man obeyeth God.

Doct. It is faith that makes a man obey the call of God.

Reas. 1. Because faith seeth an indissolvable couple of attributes in God, that cannot be separated and severed, as it seeth his grace and mercy to draw him forward, so it seeth his purity, and justice, and holinesse, and righteousnesse, that it dares not but obey God, as it doth discerne his grace and mercy to make him perfectly to trust in God, so it seeth another thing in God, that God is of that nature that he must be served, and worshipped, and obeyed. Therefore you shall see Noah, though the building of the Ark were an endlesse work, and a costly and chargeable work in the eyes of men, it would cost him many yeares to build, and he could not look after his calling, and after the world, but it would take him up for an hundred and twenty yeares, and set all the world a talking of him, and mocking at him for it, yet when God commanded him to do it, faith made him do it, and how did faith make him do it? Heb. 11. 7. *By faith Noah being forewarned of God of things not seen as yet, moved by feare, prepared an Ark*; feare moved him, faith made him do it, but how did faith make him do it? It moved him with feare, and so made him do it, it made him see God was an holy and righteous God that would not be dallied withal, and this moved him with feare, and he durst not but do it; whatsoe-

Reas. 1 Because faith seeth Gods purity and mercy to be inseparable attributes.

ver it put him to, he durst not omit it, faith makes a man that he dares not but live with God, it takes away the impudency of the heart, and the wantonnesse of the soul, as long as a man doth not believe, he dares make bold with such Commandements of God, as he likes not, he will omit them for all him, but when faith comes it reveales God to the soul, and shewes who he is, and what nature he is of, and that he is such a one as will not be dallied with, but his Commandements must be done, and his will must be obeyed, or else woe to that man, it shewes to a man the infinite Majestie of God, and sets it before a mans face, that he dares not go on in any thing contrary to Gods will, but obey God in whatsoever he commands him, and abstaine from whatsoever God forbids, as *Paul* saith, *We dare not make our selves of the number, or compare our selves with some that commend themselves*, 2 Cor. 10. 12. He knew God had forbidden it, and he durst not but obey. So, 1 Cor. 6. *Dare any of you having a matter go to Law before unbelievers?* as who should say, you are not beleevers if you do it, faith would shew you what God is, and what an inglorious, and what a bitter thing it is for you to do it, how dare you do it?

2. Because faith looks on Christ not only as a Saviour, but as a Lord

Secondly, Faith doth not onely look upon Christ as a Saviour, and a Redeemer, but also as a Lord and King, when Christ comes to a man, when faith comes into the soul: Christ is called our Lord Jesus Christ, as he is a Jesus, so he is a Lord, and faith doth not only receive him as a Jesus, but submits to him as to a Sovereigne. Faith takes them both together, faith will not let a man live Lordlesse, it knowes he must take Christ as a Lord as well as a Redeemer, as faith takes off the guilt of sinne, so it puts the yoake of Christ on; *Is Christ divided?* saith the Apostle, 1 *Corinthians* 1. 13. So I may say, *is Christ divided?* Can he be dissoyated himselfe from himselfe? Can people mangle Christ in pieces, and divide him asunder? May be thou wilt have him as a Jesus, but thou wilt not have him as a Lord, then thou canst not have him at all, as *Peter* saith, *Acts* 2. 36. *Be it known to all, that God hath made the same Jesus whom ye have crucified both Lord and Christ*; As he hath made him a Christ by anointing him to be a Saviour, to bring men from sinne, and to bring them to Gods Kingdome, and save them from wrath, so he hath made him a Lord, he hath set him up as a King upon his Holy Hill of *Zion*; look as it was with *Jephtah*, when the Gileadites would have him to save them from the *Ammonites*, shall I be your head then, saith he? and he made them to sweare before the Lord that they would make him their Head, or else he would not deliver them, so if thou wilt have Christ to deliver thee out of the hands of thine enemies, sinne is an enemy, and the Law is an enemy, and the Devill is an enemy, and the world, and thine own flesh is an enemy, if thou wilt have Christ to deliver thee from these enemies, shall he be thy Head? He hath sworne an Oath, *That we being delivered from the hands of our enemies should serve him in holinesse and righteousnesse all the dayes of our lives*, Luke 1. 73. He hath sworne with an Oath, that that man whom he delivers from his enemies shall serve him in holinesse and righteousnesse, and shall not live as he list, he shall not live Lawlesse, he shall take Christs Lawes as well as his Merits, as well Christs Government as the imputation of his truth and righteousnesse, he shall take the one as well as the other; Now, it is an easie thing for a man to believe by a presumptious faith that Christ is

is a Jesus, but here is the difficulty to take him as a Lord. *No man can call Christ a Lord but by the Holy Ghost*, saith the Apostle, 1 Cor. 12. 3. He doth not say no man can say Christ is a Jesus, the Devill and presumption can make a man say so, and every man hopes, and bears himself upon this, that Christ is a Jesus, but no man can truly confesse him to be a Lord, but by the Holy Ghost, unlesse the Holy Ghost enable him, as our Saviour saith, *David by the Spirit called him Lord*, he speaks of himself, *Matth.* 22. 43. It is a great matter to submit to Christ as a Soveraigne, as well as to take Christ for a Saviour, now faith workes both must be done, it must take Christ under both relations, as he must take him under the relation of a Redeemer, so under the relation of a Lord as to be saved by him, so to be guided and swayed by him in all his wayes, and to be at his disposing in all his courses, thus faith workes Christ is propounded in the Gospell, and thus Christ embraceth him, it cannot have him in one respect, but it must also have him in the other, and so faith brings in obedience.

3. Because faith gleweth the heart to the Commandements as well as to the promises.

Thirdly, Faith workes another couple that cannot be disjoynted and severed one from another, and that is this, as faith tyeth the heart to the promises, so it gluеth the heart to the Commandements, these go together, and when faith reacheth forth the hand to the one, it reacheth forth the hand to the other, they are tyed with bonds of adamant that cannot be severed, *Psalme* 119. 56. When faith will go to God in vertue of a promise to do this or that for him, he reacheth forth the hand to the Commandements too. *I am the Lord thy God, thou shalt have no other Gods but me*; As who should say, if you will look upon me as your God by faith, then look that you have no other gods but me, look that you honour me in all my wayes, and stoop to me, and obey my Word, as the Lord propounded the one, so he set before them the other, a man forgets that God is his God by faith, if he keeps not his Commandements, *Exodus* 5. saith *Moses* *Dost thou forget the Lord thy God is not keeping his Commandements*. How can a man believe in God, when he forgets that which he should believe? When a man forgets to be subject to God, and to give up himself in all his wayes? The Promises and Commandements are tyed together with bonds of adamant, and no man can pull them asunder, as it is with sinne and the threatnings, if a man go on in sinne, he shall be sure to have the threatnings light upon him, they are bound together by bonds of adamant and everlasting cords, let a man do what he can, if he howle and roare to God to take away his plagues, to take away Hell fire and damnation, if he go on in sinne, it will never be, they hang together in an everlasting truth, *The way of the wicked shall perish*, and if a man soweth iniquity he shall reap misery, saith the Wiseman, *As a man soweth, so he shall reap, do not deceive your selves*. We are marvelous apt to season as *Eve* did, to put in perhaps, perhaps you shall dye, Nay, assuredly we shall dye if we go on in sinne, and will not live that life which God hath set before us, the life of faith, the life of God, the life of Heaven, the life of true Holinesse and righteousnesse, if we will not submit to this and give up our selves to be brought under it, we shall assuredly perish, never did any man live and goe on in sinne, but he dyed in perdition. Never any man lived a wicked and ungodly life, but had a wicked, wretched, and damned death, if a man do go on in sinne he shall be sure

to have the threatnings of God light upon him, he cannot avoyde them, so it is on the other side, the Promises and the Commandements go together, and if a man do observe the Commandements of God by a true and lively faith, he shall assuredly have the promises, and if he reject the Commandements, or be unfound in the doing of them, he cannot have the Promises, if he have the one, he must have the other, he can never make a faithfull Plea for Peace, for Pardon, for Heaven, on any thing that God hath promised, that binder not himselfe ever to God to do his will in every thing, nay the strength of Faith puts forth it selfe in as strong an act towards the Commandements as towards the Promises, and if there be any difference, it is on the Promises side, for the Practises are more supernatural then the Commandements, for they were once written in the heart, therefore the Commandements are not so supernatural, a man was once acquainted with them, but the Promises of Mercy, and Pardon, and Redemption are more supernatural, and we see this in poore weak beleevers that go on and are enabled to make good conscience of their wayes, and to be very carefull of sinning against God, and walk in very good strictnesse, diligence, and circumspection, and yet have much ado to apply the Promises, and appropriate them to themselves. I say, broken-hearted people that are weak in faith, in regard of personall confidence, may yet notwithstanding be very strong in the doing of the Commandements of God. The reason is, because obedience flows from a direct act of faith, and this bearing a man upon the Promises from a reflect act of faith, it flowes from a consciousnesse of obedience, when a man is conscious that he is sincere, then, and never before can a man have confidence that the Promises are sealed to him, this is a reflect act of faith, but it is a direct act that makes a man obey Gods Commandements, so that faith must needs work obedience, for if these be the blessed couple propounded to the soule in the Gospel together with the Commandements, Faith looking on both takes one as well as the other.

4. Because faith looks to a fitnesse for heaven as well as a title to heaven.

Fourthly, there is another close couple that faith looks upon, and that is, as upon a Title to the Kingdome of Heaven, so also to a fitnesse for the Kingdome of Heaven, and one is as needfull as the other, as things without which a man cannot enter into the Kingdome of God. Now Faith as it helps a man to a title to Glory, so it helps a man more and more with fitnesse, because it seeth it cannot be otherwise; When *David* had committed his two foule sinnes of murther and adultery, though he had not lost his title to the Kingdome of Heaven, yet he could not enter into it, he could not have actual possession of it; Why? Because he was unfit, *Heb.* 12. 14. Without holinesse a man cannot see God, though a man hath all the titles in the world, though he be elected to it before all worlds, yet till he is made fit for it, he cannot enter into it. *Flesh and blood cannot inherit the Kingdom of God*, as the Apostle *Peter* speakes, it is *an inheritance holy and undefiled*, and a man must be holy before he can be made partaker of it, *Joseph* must shave himself before he come before *Pharaoh*, *Ahasuerus* women must be prepared, and purified with spices and odours and mirrhe, *Hest.* 2. 11. And then they came before the King, when they were prepared and adorned, and made sweet and perfumed. So a man must first be prepared and fitted for the Kingdom of heaven, or else there is no admission into it, heaven is too fine a place for adulterers

rers, and drunkards &c. As soone as ever the Angels of heaven, though glorious creatures, began to sinne against God, God thrust them out of heaven, they left their habitation it was too fine for them, and do you think the Lord will admit the Devill into heaven againe in his members? what a thing it is when every drunkard, and prophane person shall think himself meet company for the blessed trinity? it cannot be, God will never take such foule loathsome creatures into fellowship and Communion with him, they are too neare him already in the world, and therefore he will fling them out of his presence into Hell, in Heaven is nothing but beatifical vision, viewing of God and delighting in God, and not thinking a thought but of God, and therefore no roome for those that are empty of grace, and not fitted and prepared for it, now faith knowes this, and believes this, and therefore as it layeth hold on Christ for life, so it never leaves till it hath gotten himselfe from Christ, as the Apostle speakes, *Col.* 1. 12. *Giving thanks unto the Father who hath made us meet, &c.* God makes all meete for Heaven that he brings thither, and till they are so they cannot be admitted thither, if a man will go to heaven he must be a *vessel of honour*, 2 Tim. 2. 21. Therefore *Faith purifies the heart*, pares off a mans flesh, weanes a man from the world, and knocks off a mans cursed corruptions more and more, and pulls downe a man before God, makes a man stoop to Gods Covenant, and to the holy and righteous as he is; it knows, unlesse he be made fit for Gods Kingdome, he can never come there, we should look to this, and it should make us fearfull and tender, and looke to our selves, for unlesse we be fit for the Kingdome of Heaven we shall never have abode there, *John* 3. 3. *Except a man be borne again, &c.* That is, except a man be made meet for the Kingdome of God he cannot come into it; Except he have Heavens frame and disposition, and Heavens conversation, except his conversation be in Heaven here he can never come there, and this is the reason we are so often called upon to be godly in Christ Jesus, to walk in puresse and holinesse of living, because *no uncleane thing shall enter into the heavenly Jerusalem*, without are Doggs, the Lord counts them Doggs that shall never enjoy his presence, this is another reason why Faith workes obedience, because if he will have Title to the Kingdome of Heaven, he must look to be fitted for the same.

Fifthly, because Faith is eminently all that a man is to do, it is the whole work of a Christian, *John* 6. 29. *This is the work of God, &c.* That is, this is eminently all the workes of God. But is there no work but this? Yes, there are many other workes, but this is the work of God that we believe, because this is eminently all that God looks for, as the Apostle speaks, 1 *John* 3. 23. *This is his Commandement that we believe, &c.* Is there no other Commandement but this? is this all we must do and no more? No, but this is eminently the Commandement, there are other Commandements, but all are included in this of beleiving, so faith is eminently all graces, all other graces are but the daughters and parts of faith, they grow out of faith as out of the spring and root, so that do this and do all, do but believe in the Name of the Lord Jesus Christ, and what will you not do? it will make thee give over thy sinnes, and be humbled and mortified, it will make thee give

5. Because faith is eminently all that a man is to do.

over vaine company, and delight in all goodnesse, make thee zealous and fervent, and teach thee how to pray and be thankfull to God, it will fill thy mouth with laughter, and thy tongue with joy, it will make thee do any thing if thou believe, *Acts* 16. 31. As who should say, believe in the Lord Jesus Christ and this will make thee do all, there will be nothing left, as Christ saith, *If thou believe, all things are possible*; So I may say, if thou believe all things will be done, and thou wilt stick at nothing, be backward in nothing, but wilt be brought to obey God in every thing, it is like the turning of the Cock, if the Cock be turned, the water will flow forth, so if a mans heart be opened by faith, all the heart runnes to God, a Wind-mill, if the Sailes go, the stones and all go, so if faith be once working and operating, all the soul is turning it self towards God, though never so Heavy, and Carnal, and Vaine, and Earthly before, yet now all is going in the wayes of God. As the Mother of Christ said to the servants of the marriage, *Whatsoever he bids you do, do it*, So faith saith thus to all the soul, look whatsoever Christ commands, look you do it, minde those things he bids you minde, affect that he affects, retaine that he bids you remember, it is like *Abner*, that brought all *Israel* to be the servants of *David*, so faith when it comes into the soul, it brings all the faculties of the soul of the whole man to be subject to the Lord Jesus Christ, thus you see that faith works obedience in a man.

John 2.

The first Use is this, to answer a demand that will arise out of the hearts of people, when they heare that Faith makes a man to obey.

Quest. How doth it make a man obey?

Answ. I answer, by setting before a man the corruptions of his owne heart, and what woeful stubbornesse is in the same; it makes a man see those innumerable corruptions in the soul, and how deeply they have eaten into the soul, it makes a man see what a loathsome creature he is, and what a deal of rebellion there is in his will, and minde, and thoughts, and affections, and what oppositions there are against the doing of Gods Holy Will, he seeth that if he will obey God what little help he shall have from himself, from his own will, his own reason, his own parts, his own nature, though he had never so good a nature, Nay, how he shall be hindered, and hampered, and opposed by himself, faith lets him see this, and so pulls him down before God, to abhor himself in dust and ashes, it was thus in *Paul*, Rom. 7. 24. *O miserable man, &c.* It made him finde this, that he could not do the good he would, thus faith empties a man of himself, and makes him to renounce himself, and makes him not to stand upon his own feet, never to stand alone, never to go about any thing but with the help of Christ, it makes a man see what a damned will he hath, what a damned reason he hath, what a damned heart and disposition he hath: O! saith he, here's Wisdome indeed, here is a disposition indeed, I will never be ruled by this disposition, and he looks upon himself as an undone creature if he followes his own desires, here be desires indeed, and thoughts indeed, and here is an horrible frame, and this makes him renounce himself, and thus faith works obedience in a man, by driving of him out of himself, and dividing a mans self from himself, that he will not be led by his own thoughts, nor carried by his owne imagina-

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ons, it seeth Hell in all these, and that he can do nothing without Christ live in his heart by faith; without faith you can do nothing, saith Christ, and faith tells a man this, it makes him know what a wretched creature he is, and what a damned nature he carries about with him, and that he must not follow, and please, and give satisfaction to that at any time. Now, a natural man may see his insufficiency of himself, and the vilenesse of his nature, but conscience only shewes him this, but because he hath not faith, it doth not humble him; and put him down, but he will follow his own thoughts, and go after his own reason for all this, he hath not true and saving faith, to reveal these things in power to him, but when faith comes into the soul, it doth it to the purpose; it makes a man not to be a little affected with his sinnes, but soundly affected, and makes him see that he is undone for ever if he go on in that course he was wont to do; and thus faith working in this fashion delivers a man over to Christ, by taking a man off from that which was his Pilate and guide before, and making him to be guided by Christ.

Secondly, Faith works obedience by carrying a man to God, it makes a man seek to God how to obey; *Teach me O Lord to do thy will*, Psal. 143. 10. Faith carried him to God, so faith doth wheresoever it is, it brings a man to God, that God would be pleased to strengthen our apprehension, that so we may look upon his will, and to fortifie our understandings that we may conceive of all his wayes, with a Divine and heavenly understanding, and to fortifie our wills, that the feebleneſse of them towards God may be removed, it crieth to God from day to day, that he may not do as he hath done, nor live as he hath done; faith wheresoever it is, drives the soul to God, and to lie at him from day to day, to guide him, and teach him, and instruct him, and shew him his wayes, and reveal unto him his Statutes; as *David*, Psalme 119. 35, 36. *Incline my heart to thy Testimonies, and not to Covetousnesse*; As who should say, Lord, here is my heart, will, and whole man, I beseech thee make me walk in thy wayes, I am very loath and untoward, I beseech thee put some strength into this will of mine, when I go to thy Word, let me heare it with trembling; when I go to prayer, let me go to it with an heavenly minde, encline my heart this way, and make it stand bent this way; 'tis true, when naturall men are convinced that all strength is from God, they pray too, but this is not faith in prayer, but faith makes the soul that it cannot be quiet, but it must obey and stoop to him in all his wayes.

2. By carrying a man to God.

Thirdly, Faith works obedience by making a man improve all the abilities that God hath given him already, and this is the best way to encrease them, *Matth.* 13. 12. When a man hath grace, hath a Talent, and makes use of it, and hath it to some purpose, and layeth it forth, that man shall encrease his Talent and abound, God will give him more, now as faith works obedience by shewing a man his own wretchednesse, that he must not yield to his own desires, and be carried by his own vaine imaginations, that for his part would conclude such a course is lawful, and why not? Though God saith the contrary, faith makes him consider that, and so drives him to God, and so also it makes him go and improve those gifts, and parts, and strength that God hath given him already, that he may lay it forth,

3. By making a man improve all his abilities.

and uſe it to the uttermoſt, as if a man be haunted and baited by any luſt, deadneſſe, ſecurity, coldneſſe in duty, or ſome other luſt. Now, Faith when it would make a man obedient to God, to crucifie theſe luſts, it makes a man look out to ſee what power God hath given him, what abilities God hath lent, what helps and furtherances God hath reached out unto him, and he takes all to fight againſt that luſt, hath he underſtanding? that he employes to think of the evill of the ſinne, to conſider of the danger of the ſinne, how he may avoyde it, and what courſe he may take to overcome it; if God hath given him a memory, he layeth it forth to remember and recollect ſuch things as he hath heard, and hath been told of, he layeth all his Talents forth that ever he can to maſter that luſt, and ſo works obedience, as faith drives a man to God for help, ſo look what help God lends, and what Talent God puts into his hand, he layeth all forth for the working of obedience, he will not let any one lye idle, but will employ all to help him forward in obedience.

4. By making a man relie on Chriſt.

Fourthly, Faith doth work obedience, by making a man to relie upon Chriſt, it doth look unto an union with Chriſt, it doth make a man to caſt himſelfe upon Chriſt for power againſt his ſinnes, it doth extract vigour from Chriſt againſt corruption, it doth diſtill and draw down graces from him, faith is the pipe whereby grace is conveyed from Chriſt to the ſoul, and faith opens the paſſages of this pipe that it may deſcend down to the heart from the Lord Jeſus Chriſt, faith is a marvelous excellent thing, it doth extract efficacy, and validity, and power, from the life and death of the Lord Jeſus Chriſt, for the crucifying of the fleſh, for the mortifying of the deeds of the body, and thus, it changeth the heart, and brings willingneſſe to every duty by doing thus. I ſay, faith goeth to Chriſt, and caſts it ſelf upon him for all things it wants, for the performance of all good courſes and wayes; Thus *David* got power againſt his carnal feare, when he was afraid of *Saul* on one ſide, and the *Philiſtins* on the other ſide; how doth he fence himſelf againſt this, *Pſalme* 56. 4. *I put my truſt in God, and therefore need not feare what man can do unto me*; and ſo faith was able to root out his feares; So it was with the remnant of *Iſrael*, Zeph. 3. 13. *They ſhall do no iniquity*; you will ſay, how can that be? Can fleſh and blood do that? As long as a man is fleſh and blood he will be doing ſome iniquity or other; how ſhall a man be able to do no iniquity, and let no iniquity have dominion over him? it goeth before in the twelfe *verſe*, *They truſt in God, They truſt in God, and ſo ſhall do no iniquity*; When a man doth truſt in God, and hath faith to relie upon him, and diſtill down power and ſtrength from Chriſt, this will help him to do no iniquity, and help him to oppoſe himſelf againſt all his corruptions, and fight againſt the ſtrength of all his luſts, as the Apoſtle ſaith, *Rom.* 3. 13. *let us therefore caſt off the workes of darkneſſe*. You will ſay this is very ſtrange, are we able to do this? can we tame our own hearts, or change our own minds? are we able to purge out theſe corruptions? is this poſſible? how ſhall a man do this? Why? *put on the Lord Jeſus Chriſt*, (in the next words) go to him by a true and lively faith, and then you may be ſtrong in Chriſt, and able to do every good Duty, and ſubdue every ſinne, receiving ſtrength from Chriſt; when a man is to go through thornes and briars, a man is not able to go through; but if he put on his Bootes

and

and his Gloves, &c. he may; ſo when a man goes on in his owne wayes he cannot avoide ſinne, pride, and covetouſneſſe, and vanity, how ſhall he avoide theſe things? 'tis true, he cannot avoide them if he go naked, but if he put on Chriſt he may; it is a ſimilitude taken from a garment, and that in two reſpects.

Firſt, it muſt be fitted, and then it muſt be put on; ſo Chriſt firſt takes meaſure of all the infirmities, and frailties of his people, and communicates to them a ſutable grace; are they troubled with afflictions, then he meaſures out patience to beare them? are they perſecuted, then he makes them able to ſtand for his Name? are they to pray, to deny themſelves, to fight againſt Satan, he meaſures them out a ſutable proportion of his grace and Spirit to him? and now when a man hath his Gloves, and all proviſion on, he may go about hedging, or ditching, or any buſineſſe; ſo when a man hath put on Chriſt, and is armed with grace and ſtrength from him, what is it but a man may do? In that very moment wherein a man caſts himſelf upon God in Chriſt, and doth lay hold upon Chriſt by a true and lively faith, this grace is made over to him the ſame moment, may be the grace of victory he muſt ſtay for a while, but there comes a grace of ſincerity from God that very moment that he believes in Chriſt, though may be there comes not that power from Chriſt he would have, yet that power, that he ſhall be ſincere, and will never let corruption make him a ſlave; he ſhall never walk after the fleſh, never be ſtubborne and worldly, never do as the wicked do, never depart from God as unbelievers uſe to do; he ſhall depend upon God, and waite upon him, and adhere, and cleave unto him, and continue a faithfull Souldier to Chriſt, fighting againſt ſinne and corruption to the death; a man ſhall have power from Chriſt to do this, if he have a true and a lively faith, *By faith*, ſaith the text, *Hebrewes* 11. 5 *Enoch walked with God*; how is it poſſible? could he walk with God? what a ſtrange kinde of life is this? How averſe is the heart of man from it? People cannot abide ſuch ſtrictneſſe to have commerce, and ſociety, and communion with God, to keep cloſe to God, and not go away from him, how could he do this? Why? *By faith he walketh with God*: So *Abraham*, God bade him leave his Countrey and all he had; you muſt think a thouſand things were objected to him; you muſt think he had abundance of reaſonings to and fro in his minde; I am in yeares, unfit for travell, and I ſhall now travell God knowes whither; and I am now where I was bred and brought up, and I have hear meanes, and maintenance, and friends, and know how to live; and for me to go into a ſtrange Countrey where I know no body, and I know not what may become of me; and for me to leave certainties for uncertainties, all the world will count me a foole; how did he do this? *By faith he obeyed*, ſaith the text, &c. Faith helped him with power to look up unto God, and caſt himſelfe upon God, that helped him againſt all difficulties, that helped him againſt all the backwardneſſe and dulneſſe of his nature; he committed himſelf to God, and would do it, he packt up himſelf, never once ſtanding upon the matter, but away he goeth; *By faith he obeyed, &c.* So, *By faith Abel offered up a more acceptable ſacrifice then Cain*, Hebrewes 11. 4. How is that poſſible? Was he not made of the ſame mettall *Cain* was? was he not borne out of the

ſame wombe, digged out of the ſame pit? As apt, and prone to ſerve God after an earthly manner as *Cain*? How was he able to offer up a more acceptable ſacrifice? He had no better ſheep then *Cain*. Why? it was done by faith, he had faith in God, he renounced himſelfe, and was divided from himſelfe, he was united to God by faith, and reſolved to hang upon him, and ſo leaned upon him for every thing he had promiſed, and ſo got acceptance with God. So *Rahab, by faith entertained the ſpies*, Hebrewes 11. 31. It was a hard piece of ſervice, a marvelous difficult piece of buſineſſe; you muſt think ſhe thus reaſoned with her ſelfe, ſhall I entertaine Traytors? Shall I betray my owne Countrey? The Town will ſee it, it will come to the Kings eare, and I ſhall become a Traytor to my Countrey and Prince, and a thouſand to one but I ſhall loſe my life if I ſuffer them to be here, but how did ſhe overcome this? *By faith, by faith ſhe entertained the ſpies*, for all it was ſo hard, for all death was at the doore, yet by faith ſhe was able to do it; What ſhall we ſay to *Gideon, Barnch, &c. Who by faith ſubdued Kingdomes, &c.* Hebrewes 11. 37? *Out of weak they were made ſtrong*; How, did they work righteouſneſſe? They were as weak as others, but faith made them of weak, ſtrong, faith ſtrengthened their wills to that which was good; faith corroborated their reſolutions and purpoſes towards the pleaſing of God; and reſiſting corruptions faith made them ſtrongly reſolve that they would not be led by their owne wills, they believed in God, and ſo were able to do it. What ſhall I ſay of *Moſes*, Hebrewes 11. 24? This is a wonderful thing, that he ſhould refuſe to be called the ſonne of *Pharaohs* daughter, a meane man born, and yet refuſe to be called King *Pharaohs* Grand-childe! who would refuſe ſuch excellent hopes of honours and preferments? may be he might be King afterwards? Nay, when he was come to yeares to do it; if he had refuſed it when he was a childe, before he had come to yeares it had been no ſuch wonder, it might have been attributed to his childiſhneſſe; Nay, but he was come to yeares, and was a learned and underſtanding man; what man would have done this? Indeed rare are ſuch perſons that are able to renounce themſelves in this faſhion, but you ſee what faith can do.

Queſt. How doth faith fetch power from Chriſt.

Queſt. Thus you ſee how faith doth work obedience, and now if you would know how faith doth fetch power from Chriſt to do theſe things.

Anſw. 1. As an inſtrument.

I anſwer, it is by two wayes.

First, Faith is an inſtrument whereby God doth by the acting and placing of it aright upon him, let out that power which is in Chriſt to a poore ſoul; that that power which is in Chriſt is to him, and that goodneſſe which is in Chriſt is to him, that he ſhall have grace for grace, an anſwerable grace, for every grace in Chriſt, *Epheſ.* 1. 19. *The exceeding greatneſſe of his power, to us-ward that believe*; When we believe the exceeding greatneſſe of his power is to us-ward, it is not only a power in God, but it is for us, and we may take that power and fetch it from God, and obtaine of him to put it forth. You know that Chriſt hath promiſed to take away the ſtony heart, &c. He hath made ſuch promiſes as theſe, to pull down ſtrong holds, to overcome Satan and all the enemies of our ſoules, to poure out his Spirit upon his people, as water upon the thirſty ground; now as ſoone as ever faith comes into the ſoul it goeth to theſe promiſes, and takes hold of them, Lord here is ſuch a promiſe, Lord make me a new heart, make

me obey this Commandment, and overcome such a sin, and all the power that is in God, it is to him-ward.

Secondly, Faith doth fetch down power from Heaven in a moral manner, by considering the exceeding greatnesse of the recompence of reward, as its said of *Moses*, Hebrewes 11 25. I say, faith looks unto Christ, looks unto the favour of God, unto the forgivenesse of sinnes, and Title to Gods Kingdome, it looks unto eternal life, unto those admirable joyes that are at Gods right hand for evermore, which are promised to them that believe; it seeth these things, and this makes him able to deny any thing, to overcome any thing, to go about any thing; shall I have Heaven, the favour of God, a Kingdome, shall I be happy for ever? shall I have all these things if I will pray and heare the Word? Obey God, and give over vaine company, and joyne to Gods people, and hate all manner of evil, if I will labour to crosse my own thoughts and desires and approve my selfe to God in all my wayes, shall I have all these things? this makes him able to do it; he looks to this, and so goeth about it, and when the flesh shall object hardnesse, and difficulty, and opposition, and losse of comfort, and losse of carnal ease and delight, faith goeth and sets these admirable things against them, it sets Heaven, and the Kingdome of Heaven, and Christ, and the joyes of Gods right hand against them, and this makes him do it; it sets the will of God against his will, the favour of God against the favour of men, the joyes of Heaven against carnal joyes, eternal happinesse for evermore against the sufferings here for a moment, weighs one in one scale and the other in the other, and so works with them. 2. In a moral way.

Here we may see what little faith there is among people, certainly there is but little faith, because if there were much faith, there would be much obedience given to God; we should have admirable Towns, gracious Congregations; we should have never a drunkard, never a prophane person, but all Saints, and holy men, and women, every one would be thinking of God and his wayes, and heavenly minded; if there were much faith, people would have their lives changed, and their conversations altered; as Christ saith, *When the Sonne of man comes, shall he finde faith upon the Earth?* So may I say, if the Sonne of man should now come among us, should he find faith among us? He should find it very rare; for this is certain, there are not very many that professe faith, drunkards, and the greatest company of prophane persons are such as have not the face of holinesse and faith; and amongst this little number that professe it, how few are there that have true faith indeed? You see none have true faith but those that are obedient unto God; true faith doth bend the soul to God, it makes the soul spiritual, and holy, and humble, and cleane another man from that he was before, that he shall be resigned over to God, to live at his dispose, this is true faith, therefore faith is hardly to be found upon earth, it is a pitiful thing to see how little Gods will is regarded up and down; and though God be our Maker, and his hands have formed us, though we professe we are his people whom he hath redeemed, though we know he hath sent Christ into the world, and the blood of his own Sonne is cried up and down in the streets, and calls upon men to believe, and take hold on it; though we do know these things, yet for all this equity of obedience to God, and notwithstanding the necessity of obedience, how do people sleight the will of God? it is his will we should be fruitful under the meanes, heavenly in holy duties, fervent in calling upon his Name, that we should have the true feare of his Name before our eyes, it is his will that we should serve him in sincerity all the dayes of our lives, that we should stand for him, and glorifie him before men; that we should walk with God and be strangers upon earth, and wean our selves from the world, and be taken up *Use* 2. See what little faith is in the world.

with him, more then with any thing in this life, that we should count nothing deare for him, and deny our selves in every thing, it is his will for us to do these things, but who looks after these things? As if we were possessed with a legion of Devils, we go slighting, and contemning, and breaking all bonds of equity, and necessity of obedience, and Gods will is not obeyed, his worship is not promoted, his name is not feared, few give their minds to do these things, if God had not thrown millions of devils into hell for sinning against him, if God had not revealed his wrath against sinne and iniquity, and all unrighteousnesse, if God had not shewen how jealous he stands upon keeping his Lawes, and observing his Commandments, and his holy and heavenly Word, if God had not revealed himself unto us, it had been another matter, but he hath revealed these things, yet how secure are we? He hath made it appear, *Rom.* 2,9. *Tribulation and anguish shall be upon every soul that doth evil, and cursed be the man that obeyeth not the words of this Covenant*, Jer. 11.63. *And he will come in flaming fire to render vengeance upon all that obey not the truth*, 2 Thes. 1.8. These things are spoken and delivered, and we know these things, and confesse them; yet God is not respected for all this. Nay, such is the impudency of men, that they will acknowledge that God ought to be obeyed, and served, and it is good to serve him, and it is a dangerous thing not to serve him, and yet for all this they will not do it, as if it were nothing to be damned, and as if they would try whether they can bear hell, nay, such is the impudency of mens faces, that notwithstanding they have heard they are unconverted, and their hearts are not subject to God, yet they hope they have true faith in God, and their sins are infirmities, whereas you see it cannot be true faith unlesse it make a man to be obedient to God in all his wayes, and binde a man in a perpetual bond to God for ever, never to depart from him.

Use 3 For examination.

Thirdly, it may be an Use of examination, to see whether we obey God or no, for if our faith be the faith we hope it is, it will make us obedient.

Evidences of true obedience.

1. Willing and hearty.

First, then true obedience is a willing, affectionate, hearty obedience, *Prov.* 3.1. *My son, let thy heart keep my Commandments*; the Lrod will have such obedience as proceeds from the bottome of the heart, not when a mans heart is dull, and dead, and hangs off, but when the heart poures forth it self in his wayes, and performing his gracious pleasures from day to day; this the Lord requires, that it be done with the affection of the heart, as well as the thing be done, in the thing done, & the wicked may go as far, nay, further then the sincere, they may multiply duties as well as the other for the things done; but here is the thing, a wicked man doth duties heartlesly, unaffectionately; but a child of God doth them sincerely, and willingly, and lets out his heart and affections upon them all; *God loves a chearful giver*, 2 Cor 9.19. He loves a giver that gives with all his affections; so he loves a chearful comer to Church, that is glad to hear a Sermon, and his heart leapes to hear the Word of God, and he is affected with it, he loves a chearful praying, one that in prayer poures out his soul before him, he loves a chearful comer to the Sacrament, that delights to shew forth the Lords death till he comes; God doth not love a man unlesse he doth this with all his affections; as it is said, it is good to be zealous in a good matter, the worship and Commandments of God are good matters; now, it is good to be zealous in these matters; nay, to have the creame, and flower, and chief of our affections set upon these things, we are acquainted with the wayes, and histories of grace, and we can speak thereof, but it doth not sink down into our hearts, it doth not warme us, nor put any heat into our souls, we are not quickened and moved by these things; we know Gods attribute, his power, and wisdome, and mercy, and justice, &c. But none

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ſink down into our hearts, they affect us not as they ought to do, where are our affections in prayer? We pray, and come to Church, and to the Lords Table, but where are our affections in all theſe things? The Lord cares not for theſe ſervices, that have not affections to ſpice them and ſweeten them, and beautifie them; the Lord loves when a man ſerves him with all his heart; when the will hangs off, it is baſe ſervice, and the Lord regards it not; as the Lord loves that we that are Miniſters ſhould preach *with a ready minde*, 1 Pet. 5. 2. That we ſhould preach with gracious affections, and be affected in the Pulpit, and deſire from the bottome of our ſouls to do good to the people, and yearne over the people; the Lord loves theſe things when we do them willingly and heartily; ſo he delights in people when they heare and call upon his Name with affection; when we go about Gods Commandments as a Bear to the ſtake, God abhors it; may be God commands a man to do ſuch a thing, he doth it, but it is hard ſaith he; when money is to be fetched out of his purſe for good duties, it is hard ſaith he; and when he muſt go againſt the wicked, and pull the ill will of the Countrey upon him, may be he doth it, but it is hard; the Lord diſtaſts this, the Lord loves a chearful giver, and a chearful worker, a chearful Miniſter, and chearfull people; now if faith comes into the ſoul, it will not only work obedience, but chearful obedience, and from the bottome of the heart.

Secondly, true obedience makes a man reſigne himſelf to God, it makes a man to be altogether at Gods diſpoſe; *I am thine*, ſaith *David*, he looked upon himſelf as if he were altogether at Gods diſpoſe, as if he were his, and not his own; *You are not your own*, ſaith the Apoſtle, *you are bought with a price*, 1 Cor. 2 6. So that is true obedience, when a man gives up himſelf to God; many will do things that God commands, but they know not how to do them with reſignation, to be altogether at Gods diſpoſe; they love to be called Gods ſervants, but they will be only retainers, as many will get to be ſervants to ſome Gentleman, but it is only for their own advantage, to ſave their purſes, to have the Gentlemans countenance, theſe will not dwell with the Gentleman, but in their own houſes, and when he hath ſome great ſtrangers at a Feaſt, or when he rides abroad in ſtate, then they will attend upon him, but yet they will live at home, and be their own men; ſo moſt people are but the Lords retainers, this is no obedience at all, it is none of faiths obedience. 2. Works reſignation to God.

Thirdly, true obedience puts forth all a mans ſtrength to God, *Thou ſhalt love the Lord thy God with all thy heart, and all thy ſoul, and all thy ſtrength*, *Praiſe the Lord O my ſoul, and all that is within me praiſe his Holy Name*, Pſal. 103. True obedience lets forth all that is in a man to Chriſt, *Mat.* 4. 20 *When Chriſt called Simon, and Andrew, they flung away their nets and followed him*; it was all the living they had, and yet they flung away all to follow him; ſo when he ſpake to *Matthew* a Publican, ſaith came no ſooner into his ſoul but he followed him preſently, *Mat.* 9. 9 Though it was a rich office, he was a Knight by his place, as *Cicero* ſpeaks, it was worth five hundred pounds a yeare of our money, yet as ſoone as ever Chriſt called him, he left his place and went after Chriſt; ſo when a man will part with purſe and friends, and all he hath, and fling all at Gods foot, and give up all to him, this is true obedience, now if we have not this, we have not faithful obedience. 3. It puts forth all a mans ſtrength to God.

THE KILLING POVVER OF THE LAW.

Rom. 7. 9.

For I was once alive without the Law, but when the Commandment came, Sin revived, and I died.

IN theſe words the Apoſtle ſhewes Two things; *Firſt*, What a jolly man he thought himſelf to be whilſt he was a Phariſee, before the Lord wrought upon him by the Law: *Secondly*, What a miſerable wretched creature he ſaw himſelf to be when the Lord took him in hand, and diſcovered his ſins unto him: before the Law came home unto him, and convinced his Conſcience, he thought himſelf to be *alive*; *but when the Commandment came, Sin revived, and he died.* The Diviſion of the Text.

1. In the former we may obſerve Two things:

Firſt, The jolline ſs of the Apoſtle, he thought himſelf to be alive; I was alive without the Law, I was a Phariſee, and thought my ſelf to be alive; I faſted twice a week, and prayed every day, and made long Prayers each day: when he conſidered how he walked thus in all the Ordinances of God, he thought, if this was not to be alive, he knew not what it was to be alive; *I was alive once without the Law.*

Secondly, We have here the cauſe why he had this good conceit of himſelf, it was becauſe he was without the Law, the law of God had not convinced him, it had not diſcovered his miſerable and wretched eſtate unto him;

though he had some understanding in the literal sense of the Law, yet the Law was not yet come home unto him, he was as yet without the Law, and that was the reason of that good conceit he had of himself, *he did esteem himself to be alive.*

And then again in the latter part; *When the Commandment came, Sin revived, but I died.* There we may also observe Two things.

First, The Law shewed him what a wretched estate and condition he was in, for all his self-conceitedness, *sin revived, and I died*: Though I thought before *I was alive, yet when the Commandment came, sin revived, and I died*: I saw I was a dead man, when the Lord took me in hand to deal with me, and let me see how my case stood before him. Howsoever I thought my self to be in a good case before, now I saw I was but a dead man; I did not see such evil, and such a masse of corruption before; but when the Lord discovered my self unto my self, and when I saw the Spiritualnesse of the Law, then I saw that sin was alive in me, and I died; when I saw how I ought to behave my self in my affections, and in my inward man, then sin revived, and I for my part was a dead man, I was fain to come down from those high conceits, and imaginations I had before.

Secondly, We have here the Cause why he was thus brought down, it was because of the Commandment of God which came home unto him, the Law of God came home unto his Conscience, and discovered unto him, how it was with him, and it made him to shake in the apprehensions of his own estate, that he was but a dead man, and that he had gone to Hell, and perished everlastingly, if he had continued in that estate and condition.

I intend at this time to treat of the former part, *Without the Law I was once alive*: And here Two things must be opened: First, what doth the Apostle mean, by *without the Law*. Secondly, What doth he mean when he saith, *I was once alive.*

1. For the First, When the Apostle saith, he *was without the Law*, he doth not mean simply, that he did think himself without the Law, that is, without the binding Authority of the Law, for so no reasonable creature is, yea, indeed no creature at all is without the Law of God, for there is a Law of Obedience imposed upon all the Creatures, and the unreasonable Creatures do keep the Law that is imposed upon them by God, and howsoever reasonable Creatures depart from this Law and break it, yet they are under the binding power of this Law, therefore the Apostle doth not thus mean that he was without the Law, therefore we must know, that to be without the Law is taken Four wayes:

First, To be without the Law, is meant, to be without the promulgation and publishing of the Law, and so the Heathen only are said to be without the Law, as we may see, *Rom.* 2. 12. there the Heathen are said to be *without the Law*: that is, without the promulgation of the Law, it was published only to the Jewes upon Mount *Sinai*, and so *Paul* was not without the Law.

Secondly, It is taken in regard of the literal knowledge of the Law, and so ignorant people are said to be without the Law of God; they know not the Law of God; and in this sense *Paul* was not without the Law, he was trained up in the Law, he was learned in the Law, for he was *brought up at the feet of Gamaliel*, Acts 22. 3. so that he had the logical meaning of the Law, and was able to speak of the points of Religion, better then a thousand millions of carnal men, he had the literal knowledge of the Law.

Thirdly, It is taken in regard of the moral Obedience to the Law, and so wicked men are said to be *without the Law*, as we may see, 1 *Tim.* 1. 9.

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The Law is not given to a Righteous man, but to the Lawless and DISOBEDIENT; wicked men are lawless, they live as if there were no Law; Drunkards and Prophane persons, as they are said to live without God in the world, so they are said to live without the Law, as if there were no Law to bind them; they are people that are not to be held within any compass, they take notice of no command to rule in their hearts, and actions their lives; and in this sense *Paul* was not without the Law neither, for he lived after the most strict and exact Sect of the Pharisees, *Phil.* 3. 4, 5. *If any man think he hath whereof he may trust in the flesh, I much more, circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews, as touching the Law a Pharisee*; He was one that fasted and curbed himself, yea, he kept two Fasts a week, (as those Pharisees did, that were of the better rank) he Prayed daily, and performed the duties of Religion, and there was no outward Ordinance of the Law which he performed not; he was one that was conformable to the letter of the Law, according as he understood the Law, he was Morally Obedient to the Law, he was no extortioner, nor unjust person; no, he did the works of the Law, and those things contained in the Law; nay, there was no body that could challenge him with any blame; none that were familiar with him, could say any thing to tax him withal, when he was in his ignorance, and blindness; therefore in this sense he was not without the Law.

Fourthly, Therefore in the Fourth place, we are said to be without the Law in regard of the spiritual sense of the Law, and so *Paul* was without the Law; he did not clearly understand the divine and spiritual sense of the law; he did not see the glory and the beauty of the Law of God, how it did discover all the breaches of Righteousness, how it reached to all the inward parts, how contrary the Law of God was to all his nature; thus *Paul* understood not the spiritual nature of the Law, he had not the spiritual understanding of the Law, and thus he was without the Law.

2. Now for the other words, *I was alive once.*

1. It is meant here spiritually towards God; he doth not mean naturally, for he was alive naturally, both before and after the commandment came; but the meaning is, he did not think himself to be such a wretched cursed creature as he was; he thought he had the fear of God in him, and true Obedience in him; he thought he had a spiritual kind of life, as we may see *Rom.* 6. 11. *Ye are dead* (saith the Apostle) *to sin, but are alive to God in Jesus Christ.* And, *Rom.* 7. 13. *Give not your members as weapons unto sin, but give your selves unto God, as those that are alive from the dead.* i. e. As those that have the pure and spiritual life of grace in them: So *Luke* 15. 24. *This my son was dead, and is alive again*; that is, spiritually alive again; he was a dead creature, he was departed from his Father, which is the fountain of life; he was dead in sins and trespasses, he was a dead man, but now he is alive again, he hath spiritual life again.

2. To be alive is taken to be conceitedly so, alive in his own conceit, he hath no true life in him, yet he doth imagine that he hath life in him, he thinks he hath life, and is dead, *Rev.* 3. 1. I know thy works, thou hast a name thou livest, but thou art dead: Here the Church of *Sardis* did imagine she was alive, and others conceived so; she seemed to be alive, and yet notwithstanding was dead, she had no true life in her: she seemed to be alive, not only in the sight of others, but in her own apprehension; she seemed to be alive, and yet was dead; now this is the meaning of the words, *without the Law I was alive once*; that is, I thought my self to be alive; I apprehended my self to be no dead man, no damned man; I thought not my self to be under the wrath of God, and one that should perish evermore, if

I continued in that estate wherein I was; I hoped better things of my self, I saw these signs of Grace and Life in me, and I thought I was alive indeed, till the Commandment came, till the Law of God was pressed upon my Conscience, and shewed me the contrary; I thought my self to be a very live man, and one that had some hope of eternal happiness, and one that might enter into glory, I took my self to be alive; Thus we see the meaning of the words.

Obser. Now the Point I intend at this time to insist upon, is the livelinesse of a carnal mans heart, before the Law comes home to him, and is pressed to him, and shews him his damnable estate, and that he is dead in his sins and trespasses, he hath some colour of Righteousnes, that he is moral and civil, and orderly, and he hath something that is like Grace and Life, he hath some hope towards God, and hath some kind of obedience, he seems to be obedient to the commandment of God; before he is humbled by the Law of God, he is a live creature. Here St. *Paul* shews it by his own example, *Without the Law I was once alive*; noting out unto us, how it is with every unhumbled man, with every unmortified man, that is not yet converted to God, he hath many things to say for himself, but he doth not understand the pureness of the Law, the Law hath not yet killed him, it hath not yet pulled him flat down before Almighty God; A man that is unhumbled by the Law of God is a live man, he will not be perswaded, that he is a dead, damned creature; he doth apprehend and hope he hath life: it is so with men, before their Conversion, they will not believe that they are damned creatures, and they think it uncharitableness in any to say they are damned creatures, and dead creatures, they will not believe it; so long as the Law is not charged upon their Consciences, so long as they see not how it is with them, they do verily apprehend that they have life in them, their hearts are not killed, their spirits are not dead within them, they are not pulled down in the apprehension of their own cursed estates before Almighty God: this is the thing I intend to insist upon.

2. For the Proof of the Point, we may see, 1 *Tim.* 5. 5. there the Apostle speaking of VVidows that lived in pleasure, saith, *She that liveth in pleasure, is dead while she is alive*; that is, dead in pleasure, dead in sin, dead in the vanity of her own heart, and yet such a VVidow liveth, she liveth not only a natural life, but she is alive in her own conceit in regard of a spiritual life; for if she conceived she were a dead creature, a damned creature, such thoughts would kill the heart of any creature under heaven, it would break the neck of all her pleasure, but in that she took her pleasure, it was a plain token that she was not killed.

Now for the Opening of the Point, I will do these Three things:

First, I will shew what this livelinesse is, and wherein it consists.

Secondly, I will shew what the Effects of it are.

Thirdly, The Uses.

First I will shew what this livelinesse is, and it consists in these Three things; I could branch them into Four, but I will reduce them into Three Heads.

1. First, It consists in the non-appearance of a mans dead, and damned estate: So long as a mans dead and damned estate doth not appear unto him, so long a man thinks he is alive, and that he is not a dead man, he is not a man that hath the sentence of condemnation lying upon him, so long as the Law hath not come, and shewed a man his wretched estate, and made his damnable estate appear in its own colours unto him, why he is alive man, he conceives himself to be alive because the Law of God hath not convinced

vinced him of the contrary: if the Law of God doth ſeiſe upon a mans heart, and in its own colours appear to a mans eyes, and hold it ſelf as a glaſſe to a mans underſtanding, and ſhew him his wretchednesſe, and what a curſed eſtate he is in before God, this will kill his very heart, and break the livelineſſe that is in him, and make him burſt out into out-cries, Oh! I am a dead man, I am a damned man; ſo that the livelineſſe that is here ſpoken of, conſiſts in the non-appearance of a mans dead and damnable eſtate: As for example, an Adulterer, his damdable eſtate doth not appear to him, he knows not that he is a dead man, as *Prov.* 9. 18. *He knows not that the dead are there, and that her gueſts are in the depth of hell*: When he goes to lie with his Whore, and commit his wickedneſſe, he doth not think that they are dead and damned men that are there, nor that they are in the pit of Hell. Though his Conſcience may tell him, that he is wicked, and ſinful, and wretched, and that he is half dead; yet he is not a dead man, he is not abſolutely a dead man, he doth not know this: It may be he will confeſſe it, Lord, I am a dead man, Lord, I am a damned man; it may be he will confeſſe this in his Prayer, becauſe he hath ſome light: but yet his heart is not taken down, the livelineſſe of his heart is not killed. I will prove it to you: for let another man, a Miniſter of God, or a child of God, ſay he is a dead man, a damned man, one that lies under the wrath of God, he will deny it, and ſay he is uncharitable, and judgeth hardly, and why may he not be a live man, and a good Chriſtian? he hopes he is, he doth not know that he is a dead man; as the wiſe-man ſpeaks, *Prov.* 14. 12. *There is a way that ſeemeth right to a man, but the iſſues thereof are death*: that is, there is a way that ſeems to be a way of life, and a man ſeems to be alive that walks in that way; but the truth is, it is a way of death, and a man that goeth in that way is a dead man, and a damned man; but yet in the mean time, while he walks in that way, it ſeems to be a way of life unto him; there is a non-appearance of the deadneſſe, and damnedneſſe of a mans eſtate and condition that walks in that way, and therefore it ſeems to him to be a right way, and a way of life, and there is great hope in him that he ſhall live for evermore, and many men do walk in that way, and therefore it ſeems to him to be a right way, and a way of life; it ſeems right to a man, but the end thereof is death: And this is the Firſt thing, wherein this livelineſs conſiſts, The non-appearance of a mans dead and damned eſtate.

2. Secondly, It conſiſts in Performance; he is able, as he conceives, to do the duties that God commands; he hath wiſdom and ability at home to go about his Affairs; he hath underſtanding and ſupply at home; he hath life, and ſufficiency to go about theſe and theſe duties and performances; let the Law tell him, he muſt be ſober, he hath life to avoid the Ale-houſe, and if he commit a Drunken Act, he would have you think he hath grace to be ſorry for it; and let a man tell him, he is a dead man, he hath no grace in him, no life in him; he will tell you, he doth thus and thus, he hears Gods Word, and he Prayes to God, and he Truſts in God, and he Believes in God; your telling of him this, doth not kill his heart, he thinks he is alive for all this; nay, let the Law of God, come and tell him, He is a dead man for all his doing; this will not kill him neither, ſo long as the Lord himſelf doth not open his eyes, and clear his eye-ſight, and diſcover his ſins, and convince his Conſcience; though the Law ſay he is a dead man, and a damned man, this doth not kill him, he can wait upon God and perform theſe and theſe duties. Then let the Law of God ſay, He is a dead man for all this, he muſt deny himſelf: why ſo he will; I confeſſe, Lord, I am an unrighteous man, a wretched man, a ſinful creature, and all my righteouſneſſe is as menſtruous raggs; and now he thinks all is well, but the

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Law of God, hath not yet come home unto him, and ſhewed him his heavie eſtate, but he is alive in regard of the performance of the duty, and thinks verily he hath life at home in him; whereas, if the Law of God did come home and charge his eſtate upon him, and ſhew him, what obedience the Law requires, what ſeverity, and truth in the inward parts, it would break a mans heart, and kill him, notwithſtanding all performances: but in the mean time that a mans heart is not killed, and the Law hath not given him his deaths VVound, he thinks he is alive: *Cry aloud,* (ſaith God) *lift up thy voice like a Trumpet, ſhew my people their Tranſgreſſions, and the houſe of Iſrael their ſins,* Iſai. 58. 1. there the Lord looks upon the people as dead, wretched ſinners, and abominable people, but yet notwithſtanding they thought they were alive in performances, as we may ſee, *verſ.* 2. *Yet they ſeek me daily, and delight to know my wayes, even as a Nation that did righteouſly, and had not forſaken the Statutes of their God: they aſk of me the Ordinances of Juſtice, they draw near to me, ſaying, We have faſted, and thou regardeſt it not.* We ſee here they take delight in approaching unto God, they take delight in Gods Ordinances, and ſeek God early, they can do thus, and thus, and are alive in all performances; but that man whoſe ſpirit the Law hath pulled down, and the Lord hath convinced him of his infinite inability to perform the Law, he cannot ſee any livelineſs in him, unto any performance. Let any duty come, it kills his heart: I ſhould now hear the VVord of God, but my heart is unprepared, and my ear uncircumciſed, and I cannot hear aright. Let an opportunity be offered to Pray, it kills his heart; I ſhould now call upon the Name of the Lord, but I have ſuch a curſed heart I cannot Pray, I cannot ſpeak one right word before God. Let an occaſion be offered of holy Conference, it kills his heart, Alas, ſaith he, I want pure language, my tongue was never touched with a coal from the Altar, my lips have not ability to drop forth ſavoury ſpeeches, I am not able to ſpeak one ſyllable aright to Gods glory; it kills his heart, he ſees no life at all in him, unleſſe he can have life from without, and ability from without, he is dead, all is nothing to him, the law hath taken away the livelineſſe that was in him: But he that is not humbled by the Law, he is alive, he hath life in himſelf, it is nothing with him to Pray, and go to Church, and hear Gods Word, it is nothing, but thruſting to do the duty; he hath life in him to do duties, and wait upon God in his Ordinances, but when the Law comes home to him, it plainly lets him ſee that he hath no life in himſelf to do any good, he muſt ſeek for life and abilility from without, elſe he is a dead man, he can do nothing in this caſe: *David* in this caſe cannot look up: *Mine iniquities are gone over my head, I cannot look up,* Pſal. 40. *Moſes,* he is a man of uncircumciſed lips, and cannot ſpeak unto *Pharaoh*; *Paul* cannot do any thing that is good, *In me dwelleth no good thing.* Rom. 7. And ſo for the reſt of Gods people, when the Law hath killed them and laid them dead, in regard of any performance, they muſt have life from without, there is no life at home, no grace at home, no underſtanding at home, they muſt go out for all: but a carnal man, he is alive unto all performances. Many a man is like unſavoury Salt, good for nothing, but to throw upon the dunghil. He never received the Holy Ghoſt, and yet he will be inducted into a Living, and take a Paſtoral Charge upon him, as if he were able to perform the Duty of a Miniſter, and take the Charge of Souls upon him. So *Ananias* will be a Husband, and *Sapphira* a VVife; *Athalia* vvill be a Queen, and *Nimrod* a King; and *Abimilech* a Judge; they are alive to diſcharge all theſe Duties:

thus

thus men are alive, the Law of God hath not killed their hearts, and pulled down their ſpirits, it hath not made it appear unto them, what wretched, curſed Creatures they are. This is the Second thing, wherein this Livelineſs conſiſts.

Thirdly, This Livelineſſe conſiſts in a preſumptuous hope, he conceives that he is juſtified before God, and that God will not damn him, but forgive him his ſins. There is nothing can make a mans heart more full of life, than to think that he is righteous before God, and that God will not impute his ſins unto him: there is nothing can make a man more alive, then this. If they think they are juſtified before God, they have then a lively hope, 1 *Pet.* 1. 3. *Bleſſed be God* (ſaith the Apoſtle) *even the Father of the Lord Jeſus Chriſt, which according to his abundant mercy, hath begotten us again, to a lively hope, by the Reſurrection of Chriſt from the Dead.* So theſe men have a hope, that makes them lively, and full of life; as a poor man that hath ſome grounded hope of an Earthly inheritance, it makes the heart lively: Poverty deads the heart; he that hath nothing to maintain himſelf, and thoſe that belongs unto him, it deads his heart; but if he hath ſome hopes of an hundred pound a year, and his hope is grounded, if he hath ſure hope of it, and he makes no doubt of it; it makes his heart full of life: ſo when a man doth believe that he is in a good caſe, that he is delivered from death, that he is in the eſtate of grace, when he hath ſome probability that God hath juſtified him from ſin; this breeds an hope in him of an eternal Inheritance, and this hope, the conſideration of it, makes the ſoul full of life; There is nothing can make a man more lively, then a hope that he is juſtified before God, and that God will not impute his ſins unto him. Now when a carnal man conceives he is righteous before God, and that God will forgive him his iniquities, that God will not damn him, nor count him a dead and a damned man; ſo long as a man doth imagine this, he muſt needs be a lively man; he is alive in his own apprehenſion; nay, all the delights in the world, cannot make a man ſo full of life, as this hope. It is not mens following their pleaſure, that makes their hearts ſo full of life; as to have hope that the Lord doth not account them dead men, that they are juſtified men, and righteous men, that they have ſalvation to ſhew for, Heaven and eternal happineſſe, to ſhew for, that they ſhall go to heaven. But if now the Law were charged upon a man, if he knew that he were a dead man, a damned man, it would pluck down his ſpirits, and make his ſpirits dead, for all his pleaſures. It is the conceit that men are Juſtified, that makes them ſo full of life; ſo long as the Law doth not come home to a man, and point him out in his colours, and make it appear to him, that he lyeth under the wrath of Almighty God, that the Lord doth account him an abominable, wretched Creature, ſo long as he doth not apprehend this; eſpecially if he have any good Gifts, and Parts, and Qualities, and Moral Obedience to the Law; doing good Duties, and a general laying hold upon the Promiſes, and a hope they belong to him; this makes him alive, *Phil.* 3. 9. *Paul* when he was a Phariſee. and did Moral Duties, and performed Moral Obedience to the Law of God, he thought he had Righteouſneſſe of his own; he calls it there, *his own Righteouſneſſe*, he ſo apprehended of himſelf: now this is that which makes men alive, when they conceive, that they have ſome Religion, and ſome Grace. You ſhall have many men and women that hate the Servants of God, and yet think they are godly men, and have Grace and Life in them. We may ſee it, *Acts* 13. 50. there it is ſaid that the *Jews ſtirred up certain devout and honourable women, and raiſed Perſecution againſt* Paul *and* Barnabas, *and expelled them out of their Coaſts;*

Coasts: Though they hated *Paul* and *Barnabas*, yet they are said to be *devout, and honourable women*. They imagined they were very Devout, they conceived they were Religious; How many men and women are there, that think they are Righteous, and they will do many Duties, and take many good Courses; in so much, that it would pity a man to think they should go to hell? they will be very Zealous, they will be very Earnest against Drunkennesse, and cry out against the abominations of the times; they are marvellous Devout and Godly, and yet a man that is Devout and Godly in truth and in deed, they cannot abide him, but hate him. Now if the Law should come home unto them, and discover how indeed it is with them, it would humble their souls, and pull down their spirits, and make them dead, so that this presumptuous hope, that men are in good terms with God, and that God will be merciful to them, and forgive them their sins; this makes them to be alive.

2. We come now to the Second thing, and that is the *Effect* of this Livelinesse, what Effects it works in the heart; And the Effects of this Livelinesse are Four.

1. *First*, It makes them sound and heart-whole, like a Boyl unlaunced, it is yet sound. The true sight of sin, and wrath of God in the soul, is able to break the heart of any man, it is able to dead his spirit, and kill all the Livelinesse that is in him, and make him have little life to go on as he doth. But so long as the Law of God is not come home to a man, though he have no Title to Heaven, though Hell be the Portion of his Cup, yet he is as sound as can be, as heart-whole as may be: Let carnal comfort come, he can take it, let pleasures come, he is able to delight himself therewith, and go on in his course as if he ailed nothing. *Prov.* 18. 14. the Wise man saith, *The spirit of a man will sustain his infirmities, but a wounded spirit, who can bear?* When the Lord comes to wound a mans heart with the sight of his sins, and the fearful condition he is in, what a cursed creature he is, having no Mercy, and being out of Christ, having no Pardon, no Grace, no Holinesse, but lyeth under the Curse of God: If the Law thus come home, and wounds his Conscience, he is not able to bear it; this man, let carnal Comforts come, he is not able to take them, it kills the heart. Look as it is with the Stomack, if it can take meat, and digest it, it must needs be alive; for if the Stomack be dead, it can digest nothing. So for the Taste, If a mans Palat, and all the instruments of the taste be dead, he takes no delight in any meats: So there is a kind of soundnesse in the Soul, that is the reason why a man can delight in carnal pleasures, in Drinking, and Sporting, and in Profit and Gain. There is a kind of soundnesse, and livelinesse in the Heart, the heart is not yet broken: If the Law come, and take the Hearts life away, this will pull down the Heart, it will make a mans heart even break, it will pull down his spirit: But a man whom the Law hath not yet humbled, and shewed him his damned estate, his heart is yet whole, and sound. When the Law of God had but a little killed *Ahabs* heart, you might see it in his very gate, he went softly, he could not tread so confidently upon the ground, as he was wont to do; it tamed his very steps, it is wonderful how his heart was broken, it appeared in his very going up and down. When the Law comes home to a man, it is able to kill his heart, and makes him Soul-sick, and makes him cry out, O the wretchednesse of my heart; it makes a man sick at the heart, it lyes like a heavie Plague upon the heart and conscience, it will make a man at deaths door with his sins; it will make him say with *Paul, when the Commandment came, sin revived, and I died.* But another man, though he hath evident demonstration that he is a dead man, yet the Law of God hath not pulled down his heart;

heart; ſickneſſe will pull down a mans Stomack: ſo when the law of God comes home to a mans conſcience, and makes him ſick, it makes him yield, and pulls down his ſtomack. Many men are crazy, and ſickly, and yet they lye not by it, but walk up and down, and go abroad, but if they were heart-ſick, it would pull them down, and make them lye by it. So many a carnall man, may have ſome qualms of ſin, but yet their hearts can go abroad after profits, and pleaſures, after vanities, and delights, they can go abroad for all this. But when the law comes home, it will pull down a mans ſpirit, and make him heart-ſick. This is the meaning of that place, *The whole need not a Phyſician, but the ſick.* Mat. 9. 12. Every carnal man, ſo long as he is not humbled, and broken under the ſight of his ſins, his heart is yet whole, his ſpirit is yet ſound, he is not yet wounded; as the Prophet *Iſaiah* ſpeaks, *Iſa.* 1. 6. *From the crown of the head, to the ſole of the foot, there is nothing, but wounds, and ſwellings, and ſores full of corruption; there is no ſoundneſſe in him.* He is indeed full of wounds, but the skin is yet ſound, it is not broken, he feels it not; the law hath not yet diſcovered his eſtate unto him. This is the firſt effect of this livelyneſſe, it makes men to be ſound, and heart-whole.

2. The *Second* effect of this livelyneſſe, when a man is alive in the non-appearance of his dead and damned eſtate; alive in performance, alive in preſumption, and ſelf-juſtifying, and ſelf-hopes. The effect of it is, that he is fearleſſe; the more lively, the more fearleſſe. Firſt, the *Object* muſt dead the heart, before it can make the heart fear; ſo long as the heart is ſtout, the livelyneſſe that is in the heart, is able to keep out fear: So the livelyneſſe of a ſinner, makes the heart fearleſſe and ſecure. A man would wonder how any creature durſt provoke God, it is almoſt beyond the reach of true reaſon, how any creature ſhould dare to provoke God, to conſider what infinite danger he is in, to have the wrath of the God of heaven and earth to hang over his head, to be under the hand of revenging Juſtice, to pull down all the Woes, and Plagues, and Comminations of God upon the Soul, that a man ſhould do this, and yet be ſecure, it would make a man wonder at it. But a man that hath this livelyneſſe, he can provoke God, and yet be ſecure, as *Jeb* 12. 6. *thoſe that provoke God are ſecure*, the reaſon is, the law of God hath not taken down their hearts, the law of God hath not deaded their ſpirits; they are alive in preſumption and imagination, and therefore though they provoke God, they are ſecure, and fear nothing. It is the diſquietneſſe of a mans heart, that makes him fear; therefore ſo long as a mans mind is quiet, and is not diſturbed, he is fearleſſe: So long as the law hath not diſquieted a mans mind, nor broken the reſt of a mans Soul, nor diſturbed his conſcience, but tells him, go on in quiet, he ſpends his dayes in ſecurity, he fears nothing, whereas, fearfulneſſe, and trembling, and horrible dread, would overwhelm him, if the law of God ſhould come and take away his life: It is fear that deads a mans heart, as we may ſee, *Mat.* 28. 4. when the Angel of the Lord rolled away the ſtone from Chriſts Sepulchre, it is ſaid, *For fear of the Angel, the Keepers trembled, and became as dead men*: There is the effect of fear; if the law did but open mens eyes, and paint out before them, how it is with them, how they are liable to Gods wrath, and under the ſentence of condemnation: If they were once thus feared, it would make them ſeem as dead men: the Drunkards would be ſo afraid, that they would become as dead men: All wretched men, all ungrounded Chriſtians, all that are not truly alive towards God, it would make them become as dead men, and it is the deadneſſe of the heart that makes men fear, and ſuch a man cannot be ſecure. Careleſſeneſſe and fear, are two contraries, as *Ezek.* 30. 9.

In that day shall Messengers go forth from me in Ships, to make the careless Ethiopian afraid, and great pain shall come upon them; The Prophet there makes these two contraries; they shall be full of fear, to rouze them out of security; so the cause why men are careless to get Repentance careless to get deliverance from sin, careless of their walking with God, the reason is, because of this damnable livelinesse that is in their hearts, they are not yet deaded by the Law.

3. *Thirdly*, Another effect of this livelinesse is this, it makes the heart stiff, what a deal of stiffnesse is in the hearts of carnal men? Let God forbid sinne, they are stiff, and will still continue in their sins, as the Prophet speaks, *the heart of this people is mixed stiff*, their hearts are marvellous stiffe; the reason of it is, because the Law of God hath not taken away their livelynesse, it hath not humbled their hearts and pull'd down their spirits: whereas if the Law had past upon them, and the consideration of their estate were rooted in their minds, it would make their stoutnesse to yeild, and their stiffenesse to come down; infinite is the stiffenesse of a man for want of this work of the law: Tell a vain gallant of his locks, how stiffly will he reason for it? Tell a prophane person of the lewdnesse of his course, how stiffly will he argue for it? This is for want of this killing work of the law.

4. *Fourthly*, The last effect of this livelinesse is this, it makes the heart peark, and brisk; what a deal of briskenesse, and pearkenesse do we see every day in the hearts of men, because their hearts are not taken down? I will give you two or three Instances; If a man have a little knowledge more then others, he is proud, and brisk, and peark, and he will be some-body, he will be talking, and thinks he hath such a deal of knowledge: what is the reason of this, that he is so peark? It is because the Law hath not made it known unto him, that he knows nothing as he ought to know. 1 *Cor.* 8. 2. There saith the Apostle, *If a man think he knows any thing, he knows nothing as he ought to know.* If the law of God did shew him he were a beast, and a brute for all his understanding, if it did discover unto him, his blockishnesse, and blindnesse, and ignorance, that he knows nothing of the Mysteries of Grace and Salvation, this would pull down his pearkenesse; take another man, that hath more knowledge, and can speak better a thousand times, if the law hath shewed him his estate, and truly humbled him, all his briskenesse is taken away, the law hath taught him such a lesson, that he cannot be peark: Oh! saith he, I know nothing, there is no man more foolish then I, I have not the knowledge of the most High in me; though he have never so much knowledge, and gifts, and parts, yet the law hath discovered his estate unto him, and pulled down the pearkenesse of his spirit. Again, another man is ready to carp at every word, every little occasion will make him on the top of the house, his heart is so brisk, that it is up upon every little occasion, but when the law comes home unto him, this will pull down all his pearkness; alas, he angry at a word speaking? The law hath told him how he hath offended God, and provoked his Spirit from time to time, he is now cooled from being so peark, to be angry at every word. So take a man that is full of pleasure and voluptuousnesse, and is ready to be vain and foolish, every pleasure puts life into him; but now let the law come, and be charged upon his conscience, and then all his pearkenesse is presently down, he is not able to look up, he seeth so many sins discovered by the law, that he is not able to look up: *Jam.* 5. 1. *Go to now ye rich men* (saith the Apostle) *weep and howl for the misery that shall come upon you.* If the law were charged upon rich men, it would make them weep and howle; rich men are fullest of pleasure and delight,

and

and farthest from weeping and howling; but if the Law were charged upon their consciences, it would make them weep and howle, and have little heart to be so pleasant.

I come now to the Uses; and the *First Use* is for Instruction, to shew us the reason, why there are so many men and women among us, that think themselves alive, that are so secure, and fearlesse, and careleſſe, that have their hearts so sound, and their spirits so unbroken; the reason is, because the Law hath not yet come home, and killed their hearts, 2 *Cor.* 3. 6. The very *letter* of the Law is able to kill as many of us as are in this estate and condition; therefore the cause of this liveliness, and security, is because we are strangers from the Law of God, our eyes were never open to behold it, the Law of God never came home unto our hearts. *Use.* 1.

The Second Use is this, When we find our hearts to be brisk and peark, let us pray unto God that he would be pleased to charge his Law upon our Consciences: Let us buy precious eye-salve, that we may be able to look into the Law of God, this will make our hearts that they will not be so wanton, and our spirits, that they will not be so brisk; though they would never so fain mind earthly things, they cannot. If the Lord would be pleased but to charge his Law upon the heart, it would make the stoutest spirit to yield. *Use.* 2.

Thirdly, This takes away the imputation that is laid upon the Word of God; many think hardly of the Word of God, it takes away the spirits of men: the Preaching of the Law, it pulls down the spirits of men, and breaks mens hearts, it makes men have no spirits, as they said of *Jeremy*, *thou makeſt the knees feeble*: so the Law infeebles the knees, and takes away the spirits of a man; why here we see that the Law of God will do so, it is the Property of the Law to do so, whereſoever it comes, it kills the heart, and pulls down all the pearkneſſe of it. The Law, it will ever break a mans bones, as *David* speaks, *Let me hear of joy and gladneſſe, that the bones which thou haſt broken may rejoyce*, Psal. 51. The Lord had broken his very backbone by the Law, and now he could not rejoyce, *Isai.* 57. 15. *I the Lord dwell with him that is of an humble and contrite ſpirit, to revive the ſpirit of the humble*: When the Law of God hath broken a mans heart, and made him contrite, he is a dead man, till the Lord comes to revive him, and raiſe up his spirit. *Use.* 3.

I come now to the Second part of the Text, *When the Commandment came, ſin revived, and I died.* The latter part of the Text Opened.

Here also, as in the former part, are Two things to be expounded:

First, What doth the Apoſtle here mean by *reviving? When the Commandment came, ſin revived.*

Secondly, What doth he mean by *dying*, *I died?*

When the Law and Commandment came, and discovered me to my self, and shewed me what a damnable thing sin was, and what a wretched dead creature I was for committing the same, and how I lay under the guilt thereof, *ſin revived, and I died.* Therefore, What doth the Apoſtle mean by sin *revived?* I Answer, The Apoſtle doth not mean here, as if sin were indeed dead in him, before the Commandment came: for sin is alive in every carnal mans heart, before the Commandment comes, and therefore he cannot mean thus, *when the Commandment came, ſin revived*, as if it were truly, and really dead before; for his sins were not dead in him, when he was a Phariſee, his sins were not mortified, when he was in his unregenerat d eſtate and condition sin was not dead in him, that cannot be the meaning, as if sin were dead before, and now revived: But he speaks of the *Appearance* of the death of sin, though it were not dead before, yet

it did appear to be dead; as a Snake in cold weather, though it be alive, yet it appears to be dead, the life of it is in a swound; though it hath life, yet the cold benums it, and keeps it from appearing: So before the commandment came, sin was in *Paul*, but it seemed to have no life but when the commandment came, and discovered plainly, what a dead creature he was, then the life of sin came indeed to be manifested.

Now the Law of God doth manifest the life of sin Three wayes, it manifests Three lifes of Sin: There are three lifes of sin, that appear to the soul, when the Law comes.

First, There is the life of *Aggravation*; the Law of God doth aggravate and point out sin to the full life of it, it makes sin appear in the true nature of it: the true nature of every thing is the life of the thing; the nature of a man is the life of a man: Now the Law did shew him the nature of his sins, it painted them out to the very life, in their lively colours, this made him see how his sins were aggravated: what a cursed and damned thing sin was, and what a person it was committed against; this made sin appear unto him in the very life of it; therefore in the 13. *verse* of this *Chapter*, the Apostle saith, *Sin, that it might appear sin, wrought death in me, that sin might become sinful by the commandment*: that is, when the commandment comes, and is manifested to the soul, it makes the life of sin appear, the life of sin is then manifested, the Law of God like a glasse, doth shew the life of the Commandment, and the very nature of all sinning, and transgressing. Now before the Law came thus home unto him, he could not thus see sin, he could say, he was a sinner, addicted, committed these, and these sins: But what these sins were, and the exceeding sinfulnesse of these sins, he did not see that. He had a dead kind of picture of his sins before, but the life thereof was not manifested: but the Law of God did make his sin revive, and made him see his sins in the life of them.

Secondly, There is the life of *Irritation*, as I may so call it, or of itching, and egging a man. This is another life of sin, whereby it is full of Operation, and Working in the Soul. The Operation of a thing, is the life of a thing. Now before the Commandment came, sin seemed dead, it wrought indeed many evils in him, but he did not think his heart had been so full of life, and so full of activity against Gods Law and commandments. Sin seemed to lye dead before, but now when the Commandment came, and set upon his heart, and began to charge him with better Obedience, now his heart grew itching, and marvellous full of life unto lust. Hereupon sin egged him the more on to lust. It is like water, when a man goes about to stop it, it runs the more violently. So it is with sin in the heart, the more the Law of God goes about to stop it, and hinder it, the more eager it is, and the more full of life and working, as the Apostle speaks, *vers. 8. without the Law, sin was dead*: there was no such working of sin in my mortal body then: but when the Commandment came, when the Law was charged upon my heart, then sin took occasion hereby to be the more violent, and wrought in me all manner of Concupiscence: before I committed sin without any check, I had vain thoughts, and foolish counsels, and many a lust in my soul, and I went to it as if it had been a good thing, not as if it had been evil: But when the Law of God came to shew me the sinfulnesse of my Obedience, and to controle me, and convince me, and to stop the course of sin, it wrought all manner of Concupiscence in me, it wrought before in *Paul*, for it wrought all his security, and all his hardnesse of heart, and all his vain thoughts and imaginations: but this was but a dead kind of working, in comparison of that

which

which it wrought after the commandment came. There are none that have such active Rebellions against the Law and Commandment of God, as those to whom the Law comes; it eggs a man forward, and makes him itch unto Rebellion. If a man had asked *Paul* before, whether he had such a divelish heart against God? he saw no such matter, he never meant God any hurt when he went on in his course, he thought not that he was so stubborn and Rebellious, he did not feel this stubbornesse and rebellion: But when the Law came once, it shewed him the venome, and cursed nature of his sins.

3. The *Third* life of sin is the worst of all, and that is, the life of *Imputation*: for here sin is so full of life, that it is not only able to discover unto him, that he is a sinful wretch, and an abominable creature, but to bind him over to wrath and send him to Hell, and everlasting destruction. Now it is the Law of God that discovers this life of sin: before the Law comes, a man hath many vain hopes, that God is mercifull, and Christ died for sinners, and that God will forgive him his sins: he doth not see the imputation of sin: the imputation of sin lying upon the Soul is not clearly discovered, before the Law come; for where there is no Law, there is no imputation of sin, *Rom.* 5. 13. there saith the Apostle, *Unto the time of the Law was sin in the world; but sin is not imputed, while there is no Law.* Before the Law is charged upon the heart, the heart never dreams of the imputation of sin, as if he should answer for sin, and be damned for sin for ever: He thought the contrary before, but now the Law discovers the life of sin unto him, and sin revives, and appears to have life to damn him for evermore. Sin now appears to have life to cast him off from God, and to bind him over to Everlasting vengeance. Thus it was with *Paul*, *When the Commandment came, sin revived*: I saw sin was alive indeed, and I saw the life of Aggravation, I saw the hellish nature of sin, it was painted out to the full; I saw the life of Irritation, I saw the infinite egging, and itching of sin, how it did work in me; I saw the life of imputation, how all my sins were imputed unto me, and did all lye upon my conscience, and so sin revived, that is the meaning.

Now for the meaning of the *Second* word, *I dyed*; that is, I saw I was a dead man; I saw plainly, and clearly, that I was but a dead man; I thought I was alive before, because I did good duties, and walked in the Ordinances of God; and I thought that I might go for a Christian, and Servant of God, as well as another. I did not think I was a dead man, I thought I had some goodnesse in me, some hope of eternal life in me; I did not conclude that I was a dead man. But when the Law of God humbled me, and discovered my estate plainly unto me, then I saw I was a dead man indeed, my heart failed me, and the livelynes that was in me before, departed from me. I saw I was a dead man, and had not the Spirit of Christ come and quickned me, I had been a dead man to all eternity; I now saw that sin began to revive in me, and I began to be a dead man. Thus we see the meaning of the words.

Now the Theame I propounded to you was this, namely, how the Lord converts the will; and the first work that prepares a man hereunto, is the work of pulling down the will, and the pulling down of a mans heart, for the will of a man is full of obstinacy, full of livelinesse against the truth and commandment of God, full of livelinesse in sin, and conceives it self to be in a better estate and condition, and so the will is obstinate still. Now when it pleaseth God to convert a man, first he pulls down the will of a man, and pulls down his spirit, now here is a Doctrine to make way for this.

Namely,

Obſer. Namely, *That when* the Lord takes a man in hand to pull him down, to pull down his will, he doth ſhew him what a dead Creature he is. The Lord by pronouncing a man in his own Boſom, a dead man, a damned man, one that can no way help himſelf, he is dead, abſolutely dead in his own eſtate, and in Gods account, all his hopes are rotten, he is meerly a dead, damned man: hereby the Lord pulls down his Will. We may ſee this in *Paul*, before his Converſion; his Will was full of Obſtinacy and Rebellion againſt God, he would go and make havock of the Church, he would not ſubmit to the Will of God; but when the Lord came to work upon him, *Saul, Saul, Why perſecuteſt thou me? It is hard for thee to kick againſt the pricks: What wilt thou that I ſhall do Lord*, ſaith he, *Act.* 9. 6? Now his Will is come down: but mark how the Lord puts him off; *Go to ſuch a place* (ſaith he) *and there it ſhall be told thee what thou ſhalt do.* The Lord puts him off, and would not give him an Anſwer preſently, what he ſhould do; as who ſhould ſay, Thou haſt as yet an obſtinate Will, thou wilt not do as I command thee: I will not tell thee as yet, what I will have thee to do, but go to ſuch a place, and I will Arreſt thee there, and charge my Law upon thy Conſcience, and ſhew thee thy dead, and damned eſtate. And now his Will is come down; he bids him be Baptized, and he was ſo; he bids him go and Preach the Goſpel, and he did ſo; now his Will is come down.

So the Prodigal, his Heart was marvellous Obſtinate againſt his Fathers commandment; he would be gone from his Father, he could not abide to ſtay in a houſe where there were ſuch ſtrict courſes, he would have his Goods and Patrimony in his own hand, (as it is the Property of every carnal man) he would have his Inheritance in his own hand; he would have Power, and Strength, and Ability, and theſe Gifts, and Parts, in his own hand: but when he is humbled by the Law, he is content to have all in Gods hand, he is content to have all his VViſdom there, that he may come thither for it; he is content to have all his Righteouſneſſe there, and all his Ability, Strength, and Sufficiency there, that he may come thither for it; all is there, and he ſees himſelf a beggar, if he comes not to God, and keeps cloſe to God, and keeps faſt to his Covenant, he is a very beggar. But this man would have all in his own hands, and go and ſquander away all upon his Luſts and Pleaſures, and he would not ſtay at home with his Father. Now when the Law of God came home to him, to ſhew this man to himſelf, *when he came to himſelf*, as the Text ſaith (his Father did eſteem him a dead man before,) but when he came to himſelf, and ſaw he was a dead man for going away from his Father, the Father of Life: Novv his VVill is come dovvn, *I will go to my Father, and ſay, Father, I have ſinned againſt Heaven, and againſt thee, and am no more worthy to be called thy Son; make me as one of thy hired ſervants*, Luke 15. 17. Here his VVill is come dovvn; he vvould be gone from his Father before, he could not abide to be held in ſo ſtrictly, he vvould fain be gone, and be at liberty; he had no mind to ſtay in his Fathers houſe: But vvhen he came to himſelf, vvhen the Lavv ſhevved him, he vvas but a dead man, for going from his Father; and going after his Luſts and Pleaſures; novv his VVill is brought dovvn, and it ſubmits, and yields; and novv he vvill go to his Father, and humble himſelf before his Father, and ſay, *Father, I have ſinned againſt heaven, and againſt thee, &c.* Novv I deſire here to ſhevv you Three things, as I did in the former Point.

Firſt, VVherein this deadneſſe conſiſts.

Secondly, VVhat be the effects of this deadneſſe, and how it pulls down the heart. And.

Thirdly,

Thirdly, The Uſes we are to make of it.

1. For the *Firſt*, Wherein this deadneſſe conſiſts: and it conſiſts in Three things.

Firſt, In deadneſſe in *being*.

Secondly, In deadneſſe in Gods *account*.

Thirdly, In deadneſſe to all *doing*.

1. *Firſt*, *It conſiſts* in deadneſſe in *being*. When the law comes, it ſhews a man *indeed* to be a dead man, 2 *Cor.* 3. 6. *the Letter killeth*, ſaith the Apoſtle: the very letter of the law, without the Spirit of life, which Chriſt doth inform it with, when he comes to work upon his children; The letter alone, without the Spirit of God, kills a man: now when a man is killed, he is a dead man; he is then fully dead, he hath the very being of a dead man, he is a dead man; that is his Eſtate and Condition. So when the law of God comes home to a man, it ſhews him indeed that he is a dead man. The property of the law, when it is let in to work upon the heart, is to ſlay a man, *I have ſlain them by the words of my mouth*, *Hoſ.* 6. 5. The law which proceeds from Gods mouth, is able to ſlay a poor ſinner, and kill him at the heart, and lay him for dead before Almighty God, that he can ſtrive no more; the reaſon is, becauſe the law doth charge the *truth of God* upon a man. Now the truth is, that every ſinner is a dead man, this is the very truth of it, *Rom.* 8. 6. *To be carnally-minded is death*: That man is a dead man, there is the very death of ſinne, and hell, and condemnation in that man, that is a carnal-minded man. Now the law of God when it comes, doth charge this Truth upon the Soul, it diſcovers a man to be in this eſtate and condition, wherein in truth he is.

2. *Secondly*, It conſiſts in *deadneſſe in Gods account*. For all a mans preſumptions, for all a mans vain hopes that he is juſtified, for this is the nature of man, before he is convinced by the law of God, to juſtifie himſelf, (*you are they that juſtifie your ſelves*,) not that he is indeed juſtified; but he falſely applies juſtification to himſelf, and he hopes he is juſtified before God, he is apt to pronounce this hope unto himſelf. Let a Miniſter tell him of his ſins, here is his Salve, God is merciful, and Chriſt came to ſave ſinners. Let Sermons beat upon him from day to day, to humble him, he cannot imagine that he is in a damnable eſtate: Preachers are too harſh, and cenſorious, and the like. But when the Law comes, *it ſhuts up a man* that he cannot get out, as the Apoſtle ſpeaks, *Gal.* 3. 22. *The Law hath concluded all under ſin*: that is the nature of the word of God, to ſhut up a man, that a man is not able to get out: before the law is *charged*, the heart hath a thouſand ſtarting-holes. Denounce hell, and damnation againſt it, it hath this ſtarting-hole, that Chriſt dyed for ſinners: diſcover plainly that he is a dead man, he hath theſe ſtarting-holes, he hopes he ſhall have peace, and he hopes he is not ſo vile before Almighty God, and he hopes he hath better righteouſneſſe then you would bear him down with; and ſo he hath an evaſion to get out: but when the law comes, and ſhuts him up, this will tame him. As we uſe to tame Lions, and Bears, and ſuch like fierce and cruel creatures, by ſhutting of them up, ſo the Lord tames the heart of a poor creature, when he would pull him down, he ſhuts him up, and layes him in the priſon, and in the Gaole, and he hath no way to get out, he is a dead man, and there is no way to get out, no evaſion to eſcape, but ſtill he is a dead man, and a damned man, he cannot open his mouth any more, *Ezek.* 16. 63. *That thou mayeſt remember, and be confounded, and never open thy mouth any more, when I am pacified towards thee, for all* Luke 16.

that

that thou haſt done, ſaith the Lord God. The law indeed works thus in the Regenerate, though the Lord be pacified towards them, yet they ſhall never open their mouths, never cavil againſt Gods precepts more, never be ſo brisk any more. But ſo long as a man is in his ſins, the law doth not only convince him that he is dead in himſelf, but that he is alſo dead towards God; that God accounts him a dead man, that God is not pacified towards him, but he lies under the wrath of God, and this puts him down, and ſtops his mouth. A carnal mans mouth will not be ſtopped, but he will have ſome thing to ſay, ſome vain hope, or confidence, or other, ſome pleading, or excuſing or other. His mouth will never be ſtopped, till the law of God comes; and when that comes, that *will ſtop his mouth*, and make it appear, that he is guilty before God, *Rom.* 3. 19. the Apoſtle ſaith, *Now we know, that whatſoever the Law ſaith, it ſaith to them that are under the Law, that every mouth might be ſtopped, and all the world may be culpable before God.* But before the law comes, a mans mouth will not be ſtopped. *Gen.* 20. 3. *God came to Abimilech by night, and ſaid, Thou art but a dead man, becauſe of the woman which thou haſt taken, for ſhe is a mans Wife*: He was a dead man, but he little thought it; he would not believe that he was a dead man: As the Text there ſpeaks of temporal death. So it is true of the other, carnal men are indeed dead men, but they will not believe that they are dead men, and damned men; they hope for mercy, and cry, peace, peace to their ſouls; but when the law comes, that knocks off all mens hopes, and layes them for dead in Gods account.

3. *Thirdly*, This deadneſſe I here ſpeak of, it conſiſts in regard of *all manner of doing*; when the law of God hath charged it ſelf upon the conſcience, and diſcovered to a man, that he is a dead, and a damned man. It makes it now appear unto him, that he is utterly unable to do any thing; he is in the depth of miſery, and he is unable to cry mercy aright, he is not able to make a prayer, no more then a dead man: he ſeeth he can no more keep a Sabbath as he ought, than a dead man. So for any duty of Religion, he ſeeth he hath no more life to do it, then a dead man hath to do the actions of the living: as the Apoſtle ſpeaks, *Gal.* 2. 19. *I am dead to the Law, that I might live unto God.* God made Saint *Paul* alive unto him, but firſt he charged his law upon his conſcience, and made him ſeem to be a dead man to the law: That he had no life or activity to do any thing pleaſing to God: but when the Lord made him alive to himſelf, then he could do ſomething; nay, *he was able to do all things, through the Lord Jeſus Chriſt that ſtrengthned him.* But in himſelf, both ſtill, and before, he was altogether dead to the law of God; ſo that when the law comes, and ſhews a mans eſtate unto him, it ſhews him his utter inability to the performance of any good duty. The Phariſee will to the Temple as well as the Publican; *Saul* will Sacrifice as well as *Samuel*; Prophane people will take up the Ordinances of God, as if they had life to go through them, as well as the people of God. But when the law comes, it plainly convinceth a man; it makes him feel and underſtand, that he hath no activity, or life to perform any thing pleaſing to Almighty God; a dead man can do nothing, he is cut off from all the actions of the living; dead men they cannot deviſe ought, they cannot purpoſe ought, they cannot work ought. So when the Law of God is charged upon a man, and ſhews him that he is but a dead man, and a damned man, now he ſeeth, he can as well create a world, as make a prayer, he can as well remove a Mountain, as do any thing acceptable to God. Such a man will ſay, I am a dry tree, and cannot grow, I am loſt in the wil-

wilderneſſe of ſin, and cannot get out again. Thus we ſee wherein this deadneſſe conſiſts.

2. Now I come to ſhew you the *Effects if this deadneſſe*, how it pulls down the heart: this will pull down the heart of a man marvellouſly, when the Law chargeth this upon him, that he is but a dead man; though the will of man be infinitely unruly, it is wild, it is like the *mad man* in the Goſpel, that the Divel was in, no man was able to bind him, no Chains were able to hold him, no Creature could tame him, *Mark.* 5. 34. So it is with the will of an unregenerate man, his will is marvellous wild, he breaks all bonds, and ſnaps all cords in pieces, and caſts off the yoak from him. Let God bid him do this, he will not do it; let him be in a good mood, he is preſently out of it again; let him be convinced of his vain hopes, and let him ſee what a wretched Creature he is, he will have vain hopes again; his will is infinitely unruly, and deſperately wild, the very Divel in hell hath the rule of it; it is full of life againſt God and his Commandments; and will never yield while the world ſtands, till now the Lord comes with his Law, and ſhews a man, that he is a dead man, and a damned man, and ſhews him that he is under the wrath of God; the Law is able to do this, as the Apoſtle ſpeaks, *Rom.* 4. 15. *The Law cauſeth wrath*, It makes a man appear to lye under the wrath of God, under Gods everlaſting diſpleaſure, and in the mouth of hell and damnation; and if God be not merciful to him, and more merciful then to a world of men, he ſeeth he is a dead man, utterly loſt, and undone for ever; now this will make his ſpirit yield, and make his heart begin to come in; as the Pſalmiſt ſpeaks concerning Princes, *He ſhall cut off the ſpirits of Princes, he is terrible to the Kings of the earth*, *Pſal.* 76. 12. Kings and Princes have ſtout ſpirits; now when the Lord ſends but a little terrour into their hearts, he is able to ſnib their ſpirits, for all their ſecurity, and for all the height of their magnanimity; he is able to cut off all; by ſending his terrour into their hearts, ſo the Law ſends terrour into the heart. Can there be a greater terrour then to have the Law denounce a man to be a dead man? and that the wrath of God is gone out againſt him? and that he lyeth in the very mouth of all the Canons of the fury of the moſt High? This will break the heart of a man, if his heart were made of braſſe, this would break it. Look as it was with the *Moabites*, 2 Sam. 8. 2. They were ſtout againſt *David*, and would not yield and ſubmit unto him; but when *David ſmote them, and meaſured them with a cord, and caſt them down to the ground; when he meaſured them with two cords to put them to death; and with one full cord to keep them alive; then* ſaith the Text, *the Moabites became Davids ſervants, and brought him gifts.* So it is with a prophane creature, whileſt God lets him go on, he is ſtout, and will not ſerve God, but his will is altogether croſſe, and contrary to Gods will and Commandments; he will not take up thoſe courſes that God commands, he will not ſubmit himſelf to the preciſeneſſe of the Goſpel, his will is infinitely croſſe in this kind, and marvellous obſtinate. But if the Lord takes him in hand, and charges his Law upon his conſcience, he puts ſuch terrours into his heart, that he is willing to ſubmit unto God upon any terms. I confeſſe the Law cannot do this of it ſelf; it cannot thus bring down the will of a man, and mortifie a mans ſins: For if the damned in hell were let looſe again, to live here upon earth, they would forget all their former Plagues, and Torments, and ſin would revive again in them. The Law of it ſelf, can only lay ſinne in a ſwound, it will up again if it be looſe: the law cannot do this of it ſelf; but I ſpeak now of the Law, as it is *Gods Inſtrument*. Hereby he pulls down the heart of a man, and

pulls down his Spirit; labour will pull down any mans ſpirit: when a man is in labour, and pain, and affliction, it will make a mans ſtomack come down; as we may ſee, *Pſal.* 107. 11, 12. *Becauſe they rebelled, againſt the words of the Lord, therefore he humbled their heart with labour and heavineſs; then they fell down, and there was no helper*: Before they were ſtout againſt the Lord, and would not hearken unto him, and obey his Commandments; now the Lord brought down their heart. But how did he bring them down? he pulled them down by laying labours upon them; labour, and ſorrow, and heavineſſe pulled down their hearts. So when the Law makes the heart labour under the wrath of God, it lies labouring, and quaking, and making, and weltring, and bleeding under the wrath of God; this pulls down the will. And now I come to ſpeak of the *Effects* it works, in doing of it.

1. The *Firſt Effect* is this, It caſts the heart into thoſe *woful privations* ver. 12. of, there are abundance of comfortable things, which the man which is alive in his own conceit, thinks himſelf to have. Now when the Law comes to deaden him, it knocks him off from all thoſe comfortable things he ſeemed to have; whereas he ſeemed to have ſome admittance to God in prayer, he could pray to him before, but now he ſees he is an out-caſt, and dares not lift up his eyes to heaven: Before he hoped that God would have mercy on him, and that he had ſome intereſt in Chriſt, and hope of ſalvation; but now he ſeeth he is loſt: Before he ſeemed to have liberty, and freedom; he could do this, and that, and had a thouſand evaſions; but now he ſeeth himſelf a meer captive: before he thought he had ſome riches, ſome goodneſſe; but now he ſeeth he is but a poor begger: before he had ſome Fig-leaves to cover him, but now he ſeeth he is altogether naked: before he was heart-whole, and ſound, he had peace, and comfort, and quietneſſe within him, but now he is altogether broken. This is the effect of this deadneſſe, it brings all theſe *privations* into the ſoul; death is a privation it ſelf, and it brings an hundred privations with it; even a privation of all the priviledges of the living: this the Law doth when it comes. All this while the Soul is loſt, and captived, and poor, and blind, and miſerable, and naked, and an out-caſt; it is utterly undone, and altogether unable to help it ſelf; and this as it doth make a man an Object of the Goſpel, one for whom Chriſt dyed, as it points out ſuch a man; ſo there is a Finger of the Goſpel in it alſo, when the ſoul underſtands the goodneſſe of the Goſpel, and ſees it ſelf to be loſt for want thereof; yet notwithſtanding the firſt ſtroke is given by the Law, the firſt ſtroke that caſts the Soul into this privation is done by the Law, and if the Lord means to convert, there the Goſpel begins, *Luk.* 4. 18. *The Spirit of the Lord is upon me, becauſe he hath annointed me, that I ſhould preach the Goſpel to the poor; he hath ſent me to heal the broken hearted, to preach deliverance to the Captives, and recovering of ſight to the blind, that I ſhould ſet at liberty them that are bruiſed.* When the Law hath humbled a man, and thus brought down his will, then begins the work of the Goſpel. As we uſe to ſay of Natural Philoſophy; where Natural Philoſophy ends, there Phyſick begins; So where the Law ends, the Goſpel begins. Thus we ſee the firſt Effect of this deadneſſe.

2. *Secondly*, When the Law hath done this, when the deadneſſe the Law hath wrought, hath produced this Effect; then the next Effect is this, the *Law holds the heart there*: when a man is dead, the effect of death is to hold a man there. There is no redreſſe, no return, without the Almighty power of God: there is no return to his former life. So when the Law hath deaded a man, it holds a man there, though a man would never

never ſo fain get out, he cannot; he will be ſnatching at a Chriſt, and looking at the promiſes, and be preſuming that there is mercy for him; he would fain be brisk again. But if the Law hath killed him, and made him a dead man, he cannot get out. *Rom.* 7. 6. the Apoſtle ſaith, *We are delivered from the Law, being dead unto that wherein we were holden.* *St. Paul* could not get out to his livelyneſſe again, but the Law held him. So it is with the Law, when the Law of God hath humbled a man, and made him a dead man, it holds him there; let the Divel come with all the comforts he can, there is no evaſion; let his vain neighbors bring what Scriptures they can to cheer him, there is nothing can lift that ſoul up: let all profits and pleaſures come, they cannot take off his heart, they cannot make him alive again, unleſſe it pleaſe the Lord to quicken and revive him.

2. The next *Effect* of this deadneſſe is, that it makes the heart *ſtiff*: when the body is dead, all the members are ſtiff, the beatings of the pulſes ceaſe, and all are ſtiff. So when a man is killed by the Law, it makes his head ſtiff, it breaks off all his arguing, and reaſoning, and diſputing againſt the Law of God; That is againſt my profit, and that is againſt my pleaſure, and that is againſt my credit; thus the heart is full of life and activity before. But when the Law comes, and ſhews him he is a dead man: now he is not able to ſtir, now he can ſay, what if it be againſt my profit, and pleaſure? what if it be againſt my credit? what if men make a mock at me? I am a *dead man* if I live not in this courſe. *Pſal.* 36. 12. There ſaith the Text, *They are fallen that work iniquity, they are caſt down and ſhall not be able to riſe.* So when the Law of God comes, and preacheth righteouſneſſe to a man, and ſhews him againſt whom he hath ſinned, it makes him a dead man, he cannot ſtir any more; if the Divel bids him reaſon for his luſts, he dares not do it; if his old company perſwade him to his former life and converſation, he dares not do it. *Iſai.* 41. 21. *Stand to your cauſe ſaith the Lord, bring forth your ſtrong reaſons, ſaith the God of Jacob.* You could be reaſoning, and pleading for your luſts, let us now hear your ſtrong reaſons, and arguments. Now this man is a dead man, and a damned man; he hath no reaſon, no plea to alledge, to go on in his former courſe, this man is killed now.

4. *Fourthly*, This deadneſſe makes the *heart yield*; before the Law comes, the heart is marvellous obſtinate, but now when the ſtiffneſſe of it is gone, and the Law hath made him a dead man, now he will yield, 2 *Chron.* 30. 8. As *Hezekiah* ſpeaks; *Be not now ſtiff-necked as your fathers, but give the hand to the Lord, and come into his Sanctuary.* So when the Lord hath broken the neck of a mans ſtiffneſſe, and hath broken his back-bone, that he cannot ſtand ſtiffly out, and hath taken away his livelyneſſe, which was his whale-bone as it were, to uphold him in his ſtrength, and courage, and in his ſins Now his heart is made to yield to God, he cannot now but yield to the Lord. Thus it is with a poor creature, when the law works upon him, he cannot ſtand out any longer: It is moſt true, before the Lord converts a man, he doth take away his ſtiffneſſe, and make a man a dead man. But you will ſay, *when a man is dead, all his joynts are ſtiff*, his body is cold, and grows ſtiff; but when a man is alive, his joynts are lithe and lively. I Anſwer, It is true, the law of God cannot take away a mans *natural* ſtiffneſſe, but his *voluntary* ſtiffneſs is taken away. The voluntary ſtiffneſſe is taken away when he is dead; when a man was alive, he could ſhut his hand, and hold it ſo; he could ſtretch out his arm, and hold it ſo: but when a man is dead, he cannot do ſo. So it is in this caſe, although the ſtiffneſſe of nature remain ſtill, yet

the voluntary ſtiffneſſe is taken away; the will and heart of a man is out of life; It cannot be ſtiff towards God. I confeſſe, the Lord doth not take away all ſtiffneſſe, no not out of his Saints; but he takes ſo much ſtiffneſſe out of the heart, as to make it a *patient*, he ſhall not be voluntarily ſtiff, he ſhall not be *overcomingly* reſiſting. Divines uſe to ſay, that in the firſt converſion of a ſinner, he is meerly a Patient; firſt the Lord makes him a patient, and then converts him, *Jer.* 31. 19. *After I was converted, I repented, after I was inſtructed, I ſmote upon the thigh, &c.* firſt God made him a patient, and inſtructed him, and afterwards converted him.

The Uſe of the Points is this, Is it ſo that the law of God doth make a man a dead man? Then here we may obſerve the *wonderful power of the law*; a man hath ſo much livelineſſe in him, ſo much life and activity, and ſo many ſtrong conceits, that it is wonderful hard to make him dead; therefore the *word of God is mighty*. It is ſaid of *Apollo*, that *he did mightily convince the Jewes*, *Act.* 18. 28. for he was mighty in the Scriptures; there had need be might in the Scriptures to do this. What ſtrong reaſons had they in regard of fleſh and blood, that Jeſus was not the Chriſt? What, he the Chriſt that was born in a manger, and hath none but a beggerly company to his kindred? *Are not his brethren and kinſfolk with us?* None but the tag-rag and refuſe of the Country follow him. What, he that had no form or beauty in him, the Saviour of the world? The Word of God was marvellous powerfull, that could convince them of this; *ſo a man that goeth on* in his ſinful eſtate and condition, it is a marvellous hard thing to convince him that he is a dead man: he hears the Word conſtantly, and goes on in his Calling diligently, and he hopes that Chriſt died for him, he is afraid of ſin, and his heart trembles to commit ſin, and he is ſorry for his ſins, he is thus, and thus: he that hath ſo many things to plead for himſelfe, what, he a dead man? It is impoſſible. Therefore if the law of God be able to convince a man, and make a man a *dead* man that is ſo full of *life*, the law muſt needs be mighty that can do this: to dead this man, and kill this man, is a mighty work. So that we may ſay, as the Pſalmiſt ſaith of the Sea and the Mountains, Pſal. 114. 5, 6. *What ayled thee, O Sea, that thou fleddeſt? O Jordan, why wert thou turned back? Ye Mountains, why leaped ye as Rams, and ye Hills as Lambs?* So I may ſay, What ayleth this poor man that he is now driven from his former courſes, and like the Sea, out of his own Channel? what ayls thoſe Mountains of luſts and corruptions, that were ſettled upon his ſoule, as a Mountain upon his Baſe; what ayle theſe to move, and ſtir, and fall away? What ayls the man that was ſo full of life before, that at one Sermon he is killed? What ayls the man? he came briſk and peark into the Church, and who but he? He was immoveable from his ſinful luſts, and corruptions, and he had this Plea, and that confidence, and was full of life, but by one hours diſcourſe (which it may be another heard as well as he, and went away as briſk as before, but) this mans ſpirit is deaded, and his heart taken down; what ayls the man now? why the law of God hath done it: See therefore the marvellous power of the law.

I told you formerly, That when the Law comes home to a mans ſoule, and is charged upon his Conſcience, it caſts the heart into all thoſe woful privations we read of in Scripture; a man before he is thus deaded by the law, thinks himſelfe to be poſſeſſed of abundance of comforts, but now he ſeeth himſelfe to be an out-caſt, and utterly loſt, to be a captive, and poor, and miſerable, and blind, and naked, he lies under all theſe privations:

And

And as the Philoſopher ſaith, That Privation is one of the Principles of Nature: Every body (ſaith he) hath Three Principles, Matter, Form, and Privation: No natural thing can have this or that Form put into it, but it muſt be deprived of all other Forms, as if fire be turned into air; firſt the form of fire muſt be taken away, before it can be turned into air, ſo it is in Grace, Privation is one of the Principles of Religion; before the life of Chriſt can be brought into a man, there muſt firſt be a Privation of all other contrary lives: the life of the fleſh, that curſed livelineſſe of the fleſh, the life of ſin, and the life of the world, whereby a man lives unto the world, and the things of the world. A man muſt be deprived of all other lives, of all other forms, he muſt have a Privation of all other forms, before the life of Chriſt can be formed in him. As for example, Take a man that is worldly wiſe put him upon civil Affairs, he is wiſe enough to order all his buſineſſe; in eating and drinking, he is wiſe enough not to diſtemper himſelf, wiſe enough to keep a good diet: Put him upon matters of Religion, he is wiſe there too, he will not be ſo preciſe as ſome are, that are more nice then wiſe; he will be moderate, and wiſe in the ſervice of God Tell him, that he is one that doth not pleaſe God, that he walks to hell-ward, that he hath no care of his Salvation; he thinks that he is wiſer then ſo. Would you make this man a wiſe man indeed? you can never make him truly a wiſe man, till you bring a Privation upon him, till he be firſt deprived of all that worldly wiſdom that is in him; *If any man among you ſeem to be wiſe* (ſaith the Apoſtle) *let him become a fool that he may be wiſe.* 1 Cor. 3. 18 Let him have firſt a Privation of all the ſeeming wiſdom he hath, of all the wiſdom of the fleſh and carnal reaſon, he muſt firſt be a fool, or elſe true wiſdom is not able to enter into him: So if a man would be high, he muſt firſt be humbled, and brought low, before he can be truly high; a man muſt be naked, before he can be cloathed; a man muſt be loſt, before he can be found; there are none of you that live in your ſins, but you muſt be ſtripped of all the forms that are in you; there muſt be a Privation come into you, before true Grace can be formed in you. Privation is one of the Principles of Religion, and unleſſe you be deprived of all other forms, you cannot have the eſſential form of Religion come into you; it is *the poor that receive the Goſpel*: when a man is deprived of all other forms, then is he fit to receive the forme of the Goſpel. When a man is deprived of his own wiſdom, he may then receive the wiſdom of the Goſpel; when a man is deprived of his own ſelf-confidence, of his own ſtrength, and ſufficiency, then he may receive the ſtrength of the Goſpel; when a man is deprived of all other contrary livelineſſe, and contrary forms that are oppoſite to all theſe, when a man is deprived of all theſe, he is capable of the true life of Chriſt, and the Goſpel. I will Inſtance onely in one thing which I named before, and that is poverty; a man can never receive Chriſt, or any impreſſion of the true form of Chriſtianity, till firſt his Heart be emptied, and his Will and his Mind be emptied and his Conſcience be emptied, till all other forms be voided out, and he begins to be made poor and nothing in himſelf, till every room in the ſoule be naked, and empty, there is never a room for the kingdome of God to come into the ſoule, the kingdom of God is a great thing, and will take up a great deal of room where it comes, therefore the Heart, and the Mind, and the Will, and the Affections muſt be emptied: the ſoul muſt be rid and void of all other things, or elſe there is no room for the Kingdom of God. As our Saviour ſaith *Matth.* 5. 3. *Bleſſed are the poor in ſpirit, for theirs ſhall be the Kingdome of God*: Then there is room for the Kingdom of God, when the heart is made poor, and all is voided out, the world, and the fleſh,

fleſh, and all ctanal delights, and pleaſures, and all ſelf-conceitedneſſe, which the heart was full of. When it was full of the world, there was no room for Gods Kingdome; but when a man is made poor in ſpirit, when he hath a Privation of thoſe things wherewith his ſoule was filled; now there is room for the Kingdom of God; the reaſon is, becauſe a man can never be brought to Chriſt, till he is pinched with theſe Privations; before he can never come to Chriſt, his heart can never be brought to bid ſo much, and ſtake down ſo much for Chriſt, as he muſt do, if ever he come to attain him; unleſſe his heart be pinched with poverty, unleſſe his heart be void of all theſe high imaginations he had of himſelf, he will never come to Chriſt. It is plenty that brings down the market, and ſcarcity that makes it riſe: plentiful years, will make Corn of no price almoſt; but if there be famine, and ſcarcity, and no bread almoſt to be had, but men are ready to dye for hunger, then they wil give any thing, they will give ten ſhillings a buſhel, twenty, nay fourty ſhillings hath been given for a buſhel of Corn, as I have read in Chronicles; it is poverty that makes men come to a price. So muſt the heart be pinched with Spiritual poverty, elſe it will not come to Chriſt; men will give nothing for the Kingdom of God, they will not part with a ſingle groat for Chriſt; the prophane Gallant will not part with a look for Chriſt; the proud vain fool, will not part with a fooliſh lace, a fooliſh faſhion for Chriſt; the drunkard will not foregoe a pot for Chriſt, men will not part with any thing for Chriſt; they will not part with a paultry luſt, or baſe affection for Chriſt; People will not ſtir, they will not open their purſes, they will not open their hearts to give any thing for Chriſt; the reaſon is, their hearts are full already. People count their profits, and pleaſures, and luſts, and vanities, and delights, their Jewels, a man muſt be poor, before he will part with his Jewels; but if a man be throughly pinched with poverty, he will part with his old Gold, and Rings, and Jewels, and all; but he will never part with his Jewels, till he be forced to it by extremity. So all the luſts of the heart, all the things of the world, that the mind and affections run upon, men account them their Jewels, and they will not part with them, till they be pinched with poverty. Thus it was with the Jaylor, *Acts* 16. 30. when he was pinched with this poverty, he cryes out, *Men and brethren, what ſhall I do to be ſaved?* when his heart was pinched with this poverty, he was content to part with any thing, he was willing to do any thing, to hearken to any terms that he might have mercy: So that it is neceſſary for a man to have all theſe Privations wrought in his heart, and be made poor, elſe he will never take Chriſt upon thoſe terms whereupon he is offered.

Secondly, Suppoſe a man ſhould conceive worth to be in Chriſt; ſuppoſe he ſhould put a great price upon him, yet if a man be not under theſe Privations, if he be not pinched with poverty, with Spiritual need and want; he will never uſe all means for the attaining of the Kingdom of God. He will never betake himſelf to all thoſe courſes that God hath commanded himſelfe to be ſought in. It was need that made *Ahab* ſend up and down all Countries, and Soiles for water; it was need that made the rich Women of *Shunem* to hazard her life, and her family, and houſhold in a forraign Country; ſhe would not have gone a mile of that Jonrney, but for her poverty, as Divines uſe to ſpeak. Let two men go to the market, the one hath need, the other hath not; he that hath need will go whatſoever the weather be, though the weather be never ſo foul, he will go; bread he wants, and bread he muſt have, and bread he will have; and if he cannot have it at an eaſie rate, he will part with any thing;

thing; he will pawn his very cloaths from his back for it. Why? Because he, and his Wife, and his Children want it. But the other he will go according as he likes the weather, if the weather be anſwerable to his mind, it may be he will go, and it may be not; and when he is there, it may be he will buy, and it may be not, according as the price goeth, becauſe he hath no need of it. So it is in Grace, let two men be called upon to ſeek out for Grace, one doth not feel any great need, he is not pinched with the want of Faith, and Repentance, and Pardon, and Peace of Conſcience: though he want theſe, yet he is not pinched with the want, his heart is yet full, he is not yet come to this Spiritual poverty. It may be he will come to a Sermon, it may be not; it may be he will part with a Luſt, and it may be not; it is according as the bargain pleaſeth him, he will never uſe all means, nor take up all courſes that are preſcribed: But a man that is ready to ſtarve for want of Chriſt, as *Siſera* ſaid, Give me drink or elſe I periſh; ſo, give me Chriſt or elſe I periſh: This man will take any courſe, uſe any means, he muſt have Chriſt, and will have him; when he comes to the Word, Chriſt he wants, and Chriſt he will have, and muſt have; all Sermons, and all hearing, are but as Oile to the fire, they do but pinch his Soul ſo much the more, till Chriſt comes, he muſt have Chriſt in his Ordinances, becauſe he is ſenſible of his Spiritual poverty. So that it is he which is loſt that will be found, it is he which is a captive that will be freed, it is he that is blind that muſt have his ſight, and it is he that is naked that muſt be cloathed; he that lies under theſe woful Privations, he muſt have the form, he looks after it, he cannot be without it. Thus we ſee that Privation is neceſſary for Religion, the true life of Religion can never come into a man, till he be layed under all theſe woful Privations we read of in Scripture.

But now here is a Queſtion which will ariſe, which thoſe that are godly would be glad to have reſolved, and that is this: Whether theſe Privations that the Apoſtle here ſpeaks of, makes a man the formal Object of mercy? Saint *Paul* was alive once before the Law came, but when the Law came, and was charged upon his Conſcience, it deprived him of his livelyneſſe, and made him a dead man; I *dyed* ſaith he. Now the Queſtion is this, Whether is ſuch a man the formal Object of mercy? When the Law hath deprived a man of his conceited riches, and made him a poor man, and hath proclaimed him a bank-rupt, and a begger, and made him a captive, that he is not able to ſtir one foot, he is not able ſo much as to think a good thought, but he lyeth under wrath, and is not able to get out: Whether is ſuch a man the formal Object of mercy? I mean, whether is he ſuch a one, as the Goſpel hath promiſed deliverance unto? When a man by the Law is made a dead Creature, and is altogether deprived of life and health, he hath no life actually, and there is no life actually to be had for him, (for ſo the law leaves him without any hope of getting any life.) Whether is this man the formal Object of mercy? whether is he ſuch a one as the Goſpel doth make promiſe to of quickning, and enriching, and gathering, and finding, and ſaving, and comforting, and the like? whether is this man the formal Object of mercy? Every man is the Object of mercy, but whether hath this man got thoſe properties that belong to the actual Object of mercy? *Queſt.*

The reaſon why I propound this Queſtion, is this, Becauſe the Scripture ſeems to make ſuch a one the formal Object of mercy, ſuch a one as mercy is promiſed to, ſuch a one as the Goſpel looks upon, as the proper and actu-

actual Object of mercy; for the Goſpel is ſaid to quicken the dead, and to give them life; it is the *Letter that killeth, and the Spirit that giveth life*, 2 *Cor.* 3. 6. It giveth life to him that was before a dead man, to him that was killed by the letter. So for poverty; *Luk.* 4. 18. *To the poor the Goſpel is preached, the Spirit of the Lord is upon me, becauſe he hath anointed me to preach the Goſpel to the poor, he hath ſent me that I ſhould heal the broken hearted, and preach deliverance to the Captives, and recovering of ſight to the blind*: So that when the Law hath made a man a poor man, and hath ſtripped him of all his conceited riches, and hath made him a begger, it ſeems that Chriſt is anointed to preach mercy to ſuch a one; it ſeems that ſuch a one is the formal Object of the Goſpel. See *Pſal.* 147. 2. *He gathers the out-caſts of Iſrael*: when the Law hath made a man an out-caſt, it ſeems he is the formal Object of mercy: The Goſpel undertakes to gather ſuch people ſo far loſt. *The Son of man is come to ſave that which is loſt*, *Mat.* 18. 11. he is come for that purpoſe, it is his Commiſſion, he is ſent to ſave that which is loſt; when the Law hath made a man to be a loſt man, that he ſeeth he is utterly undone without mercy; Chriſt is come to ſave ſuch people, and to look upon them as the formal Object of mercy.

So for death it ſelf, when a man is made dead by the Law; *The houre ſhall come* ſaith our Saviour, *and now is, that the dead ſhall hear the voice of the Son of God; and they that do hear it ſhall live*, *Joh.* 5. 25. It ſeems that the Scripture makes ſuch as are made dead by the Law; and poor, and blind, and naked, and wretched, and miſerable, by reaſon of the Law being preſſed upon them, and pulling them down with terrour and conviction; it ſeems ſuch a one is the formal Object of mercy, ſuch a one to whom mercy is promiſed. I do not mean that he is the formal Object of the invitations of the Goſpel, that is moſt certain, there is no queſtion of that, *Come unto me all ye that are weary, and heavy laden, and you ſhall find reſt to your ſouls.* Come unto me, all you that are poor, and blind, and naked, and dead, and I will give you life; have you a hard heart, that you cannot free your ſelves from, come unto me, and I will free you from it? have you no power to repent and believe? come unto me, and take mercy upon my terms, and believe in me; whatſoever weakneſſe is in you, I will ſtrengthen you; whatever diſcomforts and wants lye upon you, I will relieve and chear you. This is certain, the more a man ſeeth himſelf a dead man, the more he is the formal Object of the invitation of the Goſpel. But the Queſtion is, Whether he is the formal Object of the promiſes of the Goſpel?

Anſw. I Anſwer, No; There is a great deal of difference between legal Privations, and theſe Privations as they are Evangelical, as the Goſpel makes them before it quickens a man: there is a great deal of difference between a man that is dead, and poor, and blind, and naked, and miſerable by reaſon of the Law; and a man that hath theſe privations wrought in him by the power of the Goſpel: when a man is made dead by the Law, and ſees himſelf a loſt creature by reaſon that the Law plainly ſhews him his eſtate and condition, this man may be a Reprobate for all this, and go to hell; there is no promiſe in the Word that God will quicken him, and raiſe him up, Chriſt is free from any promiſe in this kind, he may quicken him if he will, and not quicken him if he pleaſe. I may ſay in this ſenſe, as Chriſt himſelf ſaith, *Joh.* 5, *The Son of man quickens whom he will*; He is free to quicken whom he will, though a man be made a dead man by the Law, and cry out he is a dead man, and a damned man, though he hath the works of the Law, and be terrified, and gaſtered, and humbled by the Law,

yet

yet Chriſt is free from any promiſe he hath made to theſe people; there is never a Promiſe in all the Word, that Chriſt hath bound himſelf by to theſe people to quicken them: they cannot ſay there is ſuch a Promiſe in the Word that Chriſt ſhall quicken them. There are plain places in the Scripture, wherein the Lord invites ſuch people, upon condition they will come and believe, and ſubmit to the Goſpel; there is a conditional invitation upon theſe terms: But that theſe People ſhall be quickned, and ſhall have eternal Life given them, there in no ſuch Promiſe; the Lord is free, the Lord hath not bound himſelf to it; but when a man is dead according as the Goſpel makes a man dead before it quickens him, and when a man is poor according as the Goſpel makes him poor, and when a man is blind according as the Goſpel makes him blind, now a man is within the compaſſe of Gods Promiſes, he is one that is the formal Object of Mercy, he is one that ſhall have Mercy, and ſhall have Salvation, and Redemption by Jeſus Chriſt; theſe dead ſhall hear the voice of the Son of God, and ſhall live; the tongue of theſe ſtammerers ſhall ſpeak plain, the eyes of theſe blind ſhall ſee, theſe out-caſts ſhall be gathered, theſe naked ſhall be cloathed, theſe loſt ſhall be found, theſe poor ſhall be enriched; when a man is dead, ſo as the Goſpel deads a man, before it quickens a man (for the Lord damns a man before he ſaves a man, and kills a man before he quickens him) like a good Surgeon, that cuts before he cures; or like a good Phyſician, that kills a man almoſt with Phyſick, ſo the Lord doth bring a man to deaths door before he quickens him; it is the Goſpel that truly humbles him, and works theſe Privations; and now he is within the compaſſe of the Promiſe: now he hath a Promiſe that he ſhall be quickned, and have ſupply in regard of all theſe Privations; but ſo long as theſe Privations are only legal, he hath no Promiſe that he ſhall be quickned, for many are humbled and made dead as it were by the Law, and yet ſhake it off again, and go to their profits, and pleaſures, and delights, and hardneſſe of heart again; many a man hath been gaſtered by the Law, and cryed out of his damned eſtate and condition, and yet hath got up again, and recovered himſelf by the world and the things of the world; and it was ever ſo of old, as we may ſee in *Cain*, the Law had diſcovered him to himſelf to be a dead man, and a damned man: *I ſee my ſins are greater then can be forgiven*, or are forgiven, or ſhall be forgiven: he ſaw his puniſhment was intolerable, his condemnation was more then he was able to bear; *From thy preſence am I caſt out, and a Vagabond ſhall I be upon the face of the earth*, Gen. 4. 14. Yet he was not the formal Object of Mercy; the Goſpel did not quicken him, nor convert him: he was not the formal Object of Mercy, for he ſhook off theſe terrours again, as we may ſee in the very ſame Chapter, and went to building of Cities, and inventing of Muſick, and other Arts and Sciences; and this quickned, and revived him again: but he never came to true Life. So it is with many men, though they be terrified, and gaſtered, and humbled, and caſt down by the Law, yet they get up again, and run after the world, and after ſecurity, and hardneſſe of heart again; ſo that ſuch a man is not the formal Object of Mercy.

2. Again, We ſee many, though they be wrought upon thus by the Law, and their Eyes be enlightned, and their Conſciences awaked, and they ſee that they are in a wretched and damned eſtate; yet they ſcrape together a company of vain hopes, and ſo heal themſelves again. When they have been terrified by the Law, they ſeek preſently for Promiſes, and how they may get up again, and they would fain get up; and they lye at catch at every Sermon, and at every Chapter, and at every Word which a good man ſpeaks, and if they can get any hold, they catch at it; and

ſo get up again and go on: And when they have got a little comfort, and think they ſhall do well, they are as careleſſe, and as ſtubborn, and as ſecure as ever they were; they may go on in the profeſſion of Religion, but yet their latter end is worſe than their beginning: The unclean Divel may be caſt out, but the Devil transforms himſelf into an angel of light, and enters into them, and they go on in doing good duties, but they never have the power of Religion.

Again *Thirdly*, Many that are humbled by the Law, they run away, and never come to Chriſt, as *Judas* when he ſaw he was condemned, he went and hanged himſelf, *Matth.* 27. 3, 5. Some expound it of Chriſt, when he ſaw Chriſt was condemned; but others expound it of himſelf, when *Judas* ſaw himſelf was condemned, and that ſeems to be the meaning of the place; for Chriſt was not condemned, nor ſo much as accuſed; there came not any witneſſe againſt him, till *Judas* had hanged himſelf, as we may ſee if we read that Chapter. But whether that be the meaning or no, this is true and certain, he ſaw he was a dead man, he ſaw he lay under the guilt of his ſins, and he deſpaired of Mercy, and went and hanged himſelf.

Again *Laſtly*, If ſuch a man were the Object of Mercy, then all the damned in Hell were the formal Objects of Mercy; for there is never a man in Hell, but the Law hath its work to the uttermoſt upon him; it can work a man no lower, it can ſink a man no deeper, it can make a man no more miſerable, then thoſe that are in Hell. Now if a dead man by the Law ſhould be the formal Object of mercy, then the damned in Hell ſhould be the formal Object of mercy, which cannot be; for from thence there is no Redemption, *Go ye curſed into everlaſting fire, prepared for the Divel and his angels*, Matth. 25. there is no quenching of that fire. So that we ſee, the legal killing of the Law, doth not make a man the formal Object of mercy. But yet ſuch a man hath a great deal of advantage, he is before a world of other men, that live ſecure; if men were in this eſtate, they were in a thouſand times more likelyhood to be ſaved. If I could hear of people that were gaſtered, and caſt down by the Law; that ſaw themſelves without Chriſt, and without Mercy, in the power of Satan, and in the bond of iniquity; if they cryed out, I am a dead man, and a damned man, if I dye now at this preſent I ſhall go to Hell, if People were in this eſtate and condition, there were more hopes of them a thouſand times: there is no hope of people that do live ſecure in their ſins; ſo long as the Trumpet of the Law hath not ſounded in their ears, ſo long as the Hammer of the Law hath not ſounded upon their hearts, there is no hope of mercy for them. Therefore now for the clearing of this a little more, let me ſhew you,

Firſt, What it is to be dead, according as the Goſpel makes a man to be a dead man.

Secondly, What is the difference between Legal Privation, and Evangelical; and when theſe Privations are Evangelical, and put a man under the actual title to Mercy, under an actual intereſt in the Promiſes.

Thirdly, VVhat Uſe we are to make of it.

For the *Firſt*, VVhat it is to be Evangelically dead: To be Legally dead, is not to be half a quarter ſo much dead, as to be Evangelically dead, ſo as the Goſpel makes a man dead before it quickens him. VVhen a man is Evangelically dead, it makes him more dead by a thouſand degrees, then all the Law in the world can make him, it makes him more dead by odds; when a man is Legally dead, and ſees himſelf to be a damned creature, and whereas he hoped to have mercy, he ſeeth now he hath none; and whereas he hoped

to

to go to Heaven, he now ſeeth the Gates are ſhut againſt him; and whereas he hoped he had ſome good in him, now he ſees he hath nothing in him: a man would think this were a dead man, but his livelineſſe is only in a ſwound, the Law lying upon him, will not let his livelineſſe appear, and if the Law ſhould lye upon him for ever, it would never let his livelineſſe actually appear; but yet he is not throughly dead all this while: as for example.

1. Self-conceitedneſſe, it is not deaded when a man is killed by the Law: you would think his conceitedneſſe were gone: he was conceited he was a good Chriſtian; but now he ſees no ſuch matter: he was conceited before, that he would repent, and God would be merciful to him, but now he ſeeth, he is utterly deprived of mercy, and lies under the wrath of God: you would think now that all his conceitedneſs was gone; but it is but only in a ſwound all this while, he lies for dead as it were, but he is not dead. So take a man that is in Hell, all his good conceits of mercy, and of himſelf, and his profits, and pleaſures, and vanities, and delights, they are all gone now. What doth Pride profit me? What good do Riches do me? What have all my Pleaſures and Delights done me good? All my labour is vanity, and all my delights folly; one would think all his conceits were clean gone; but they are only in a ſwound. If a damned man were out of Hell, if the Lord ſhould take off the laſh of his Law from him, he would have as good a conceit of his Profits, and Pleaſures, and Riches again, as ever he had; and he would have his carnal Reaſons againſt the ſtrictneſſe of Religion again, as rife as ever he had; they are only laid in a ſwound, indeed there they ſhall lie: a man can never get up again, becauſe the Law lies continually upon him, he is continually under the laſh of the Law; and the Law holds this picture before his eyes, and ſhews him his damned eſtate and condition: but upon ſuch a ſuppoſition, that he might come out of Hell, his conceits would riſe up again. *Prov.* 5. 12, 13. *Solomon* there brings in a man wrought upon by the Law, the Law diſcovered him to be a dead man. *How have I hated inſtruction, and deſpiſed correction; and have not obeyed the voice of them that taught me, nor inclined my eare to them that inſtructed me?* His carnal Reaſons are now all gone, they are in a ſwound; they were true Inſtructions that I have hated, they were true Reports that I have deſpiſed, and they were baſe and damned Courſes which I have followed. How have I lived? One would think all his fooliſh conceits now were gone: they are in a ſwound indeed, and cannot get up. But the Goſpel will give a man his deaths wound; a man can never have that good conceit of himſelf he had before; nor of his luſts, and vanities, and profits, and delights; his ſelf-conceitedneſſe hath now got his deaths wound.

Secondly, For ſelf-confidence, when the Law hath humbled a man, his ſelf-confidence is only in a ſwound; when he ſeeth in Hell under the laſh of the Law, he ſeemeth to have no power in himſelf, no life, or activity to any duty. He ſees that he is poor, and weak, and rotten, and wretched. A poor creature he is, he ſeeth it plainly, and all his ſelf-confidence ſeems to be gone, but yet there is a great deal of ſelf-confidence actually in Hell, for though they are in Hell, yet they think if they were alive again, what they would do; I would hear the Word, and call upon God, I would repent, and not live in ſin, and not do as I have done; they think they would do thus, and thus, as it was with *Dives*, Luke 16. 30. *I have five brethren* (ſaith he) *if one ſhould come to them from the dead, they would repent, and not come where I am.* If they knew but as much as I know,

they would repent, I am ſure if they were in my caſe, they would, if they were in hell where I am, if they knew how certain it is, that they ſhall come to hell where I am when they die, unleſſe they do repent at the preaching of the Prophets, and hearken to the voice of Gods Miniſters, and yield and ſubmit to God, they would do it, I would, if it were my caſe. This is ſelf-confidence, for ſelf-confidence is only laid aſleep in Hell, and it cannot riſe again. It is true, the Law may dead a man, and give him three deaths wounds. There are Three Wounds that the Law gives a man.

Firſt, It makes it appear that a man is worthy of death, the Law makes him ſee his guiltineſſe.

Secondly, The Law pronounceth upon a ſinner the ſentence of death, as *Paul* ſaith of a natural death, *I received the ſentence of death*, 2 Cor. 1. 9. that is, I was a dead man, I took my ſelf to be a dead man. So the Law doth make a man to be a dead man, it pronounceth the ſentence of death upon him; it doth not only make it appear that he is worthy of death, (for ſo it may do, and yet he may have hope of mercy) but it makes a man receive the ſentence of death, and to be a dead man: If a man be once condemned, if the ſentence of death be paſſed upon him, then he is without hope that the Judge will ſave him, becauſe the ſentence of condemnation is paſſed upon him. A man may ſee himſelf worthy of death, and yet hope for mercy, *Rom.* 1. 31. Therefore the Law doth pronounce the ſentence of death upon him, and makes a man in a ſecond degree dead.

Nay, Thirdly, The law makes a man ſee there is no hope of return; as it is with a dead man, when a man is truly dead, there is no return from death, there is no riſing again; as the Wiſe-man ſpeaks of the ſtrange women, *Prov.* 2. 18, 19. *Surely her houſe tendeth to death, and her paths unto the dead, they that go unto her return not again, neither take they hold of the wayes of life.* Here the Wiſe-man ſets forth the infinite miſery, and damnable eſtate of ſuch a creature, and the irrecoverableneſs of ſuch a perſon, without the extraordinary mercy of God. Ordinarily, ſuch perſons are ſeldom, or never brought to repentance: ordinarily they are irrecoverable. So the Law makes a man ſee he is guilty of death, and it paſſeth the ſentence of condemnation upon him, and it makes him ſee there is no repeal of that ſentence; thus the law leaves him. Now a man would think, Can a man be more dead then thus? How can a man be more dead? Yet he may be a thouſand times more dead; for the livelyneſſe of a man is but in a ſwound all this while; a man cannot be brisk, and pearl, and ſelf-conceited, he is now laid in a ſwound, but is not ſtark dead. But when a man comes to be Evangelically dead, he is more dead a great deale. And I will ſhew you it in theſe three things.

1. Firſt, He is moſt dead that is hardeſt to recover: Now when a man is legally dead, it is eaſie to recover that man; let but the laſh of the law be taken off, let but God let him alone, and the profits and pleaſures of the world, will make him alive again, his friends, and vanities, and delights, will put life into him again, it is an eaſie matter to recover this man; but let a man be evangelically dead, when the Goſpel hath deaded a man, he is a thouſand times more dead, and a great deal harder to recover, nothing can recover that man but Chriſt; let all the profits in the world come, they cannot cheat him without Chriſt, if the devil ſhould come and put into his mindе all good conceits, and the good opinion of the world; If the Miniſters ſhould tell him he is in a good eſtate, they cannot quicken his heart, he is dead ſtill, he is harder a thouſand times to be revived then the other, as the Apoſtle ſaith, *Col.* 3. 2, 3. *Set your affecti-*

affections on things that be above, not on things that are on earth, for ye are dead, and your life is hid in Christ. The Gospel hath made you dead, and you cannot be revived by any thing but Christ, your life is hid with Christ; do not you set your affections on things that are below, they can never put life into you, therefore let not them take up your minds and affections any more, for your life is in Christ alone.

2. Secondly, He is most dead that life it self cannot make alive: When a man is but legally dead, the law hath made him a dead man, and killed him, and shewed him he is a damned creature, this man let him have but a little life, or any thought of life come into him, let him have any affections towards God, any seeming desires, it will make him think I am alive: But if the Gospel once have made a man a dead man, life it self cannot quicken him, Christ himself cannot make this man a live man in himself, though life come into him, and though he hath life from God, yet he himself is dead. *I am dead through the law,* (saith *Paul*) *that I might live unto God;* thus *I live, yet not I, but Christ liveth in me, and that life I now live in the flesh, I live by Faith in the Son of God,* Gal. 2. 19, 20. When the Gospel had made him dead (for that is the meaning of the words) he was not only dead by the law, but by the power of the Gospel working by the law: Now, saith he, though I have life, and Christ be come into me, and lives in me, yet I do not live: I live, but not I, but it is Christ that liveth in me: I live, yet do not mistake me, I am a dead man, I have no life, it is Christ that liveth in me: when a man is evangelically dead, it makes a man content, that God should keep life in his hand, and keep the purse in his hand, and all in his hand, it makes him content to be without strength and ability, and to have nothing in his own hand, but to have all from the Lord, and he saith, I am a dead man, and if I ever have comfort, I have none in my self, I must go to Christ for comfort, and life, and strength, and ability; and so for power and activity, and riches, and means, and maintenance, and every thing; it is not my parts and gifts that can help me to them, but I must go to Christ to fetch them: now it is the desire of mans heart to have life at home, he cannot abide to have life in anothers hands: and though the law, and hell it self proclaim a man a dead man, and make a man see himself a dead man, yet it cannot kill this Principle, a man would have life and strength in his own hand, and ability, and sufficiency in his own custody; we may see this Principle in Gods own Children, though this Principle be begun to be killed, yet it rests partly in Gods children, there is still a secret lust in their hearts, to have life, and grace, and strength in their own keeping; and if any child of God be negligent in coming to God, it is because of this Principle that remains in him.

3. Thirdly, He is most dead that death hath most power over: Now when a man is legally dead, and the law hath made him a dead man, though he be a dead man, yet death hath no power over him, his heart is stubborn still, and will not look toward Christ and the Gospel, he is still as stubborn as ever he was, he will roar and howl, and hear every Sermon, but still he hath a hard heart, the law hath not power to break his heart to powder, and to soften his heart: but when a man is evangelically dead, when the Gospel hath made him dead, as it doth before it quickens a man, it breaks the sturdiness of a mans heart, and shatters a man all to pieces, that is the meaning of that place, *Psal.* 147. 3. *He healeth those that are broken in heart, and bindeth up their sores:* Now he is this made a dead man, it makes his heart to burst under the weight of his sins, and it beats him to powder: but a man that is onely legally dead, he is heart-

whole

whole ſtill, and his ſpirit is as ſtout againſt the kind working of the Goſpel as ever it was, nay, worſe a great deal; there are none more hardened then thoſe that ſee themſelves dead, damned creatures, by the power of the law, without the power of the Goſpel. But when the Goſpel comes, it breaks the heart to powder, *Iſa.* 57. 15. *Thus ſaith the high and lofty one, He that inhabiteth Eternity, whoſe name is Holy, I dwell in the high and holy place, and with him who is of an humble and contrite ſpirit, to revive the ſpirit of the humble, and to give life to them that are of a contrite heart.* This man is the object of Mercy that is evangelically dead, he is the formal object of mercy: Why? becauſe he is dead with ſuch a kind of death as hath gotten power over him, power to break his heart, to make it an humble and contrite heart: now ſaith the Lord, I will revive ſuch a man. This man is the formal object of mercy, and into him eternal life will come.

2. The Second thing I promiſed to ſhew you, is the difference between theſe two, between legal and evangelical Privation. Between one that is legally dead, and one that is dead as the Goſpel deads a man before it quickens him.

1. Firſt, He that is legally dead lies all along in his death: but when the Goſpel makes a man a dead man, it makes him ſtand up that he might have life, *Epheſ.* 5. 14. *Awake thou that ſleepeſt, and ſtand up from the dead, and Chriſt ſhall give thee life*: He doth not mean, ſtand up from being dead, but ſtand up from the dead, and then Chriſt ſhall give thee life; he means ſuch a ſtanding up from the dead, as before Chriſt gives him life: the Goſpel doth thus far awaken a man, though he be more dead a thouſand times, then he that is dead by the law, yet thus far it quickens him, that he ſtands up from his ſecure eſtate: when the law comes and ſhews a man that he is a dead man, he ſtill lies under his ſins, he is a dead man, and cannot ſtand up that Chriſt may give him life. That is the Firſt thing.

2. Secondly, He that is legally dead, made dead only by the law, he is deaf to the Goſpel: but when a man is evangelically dead, it boars his ears and makes him hear the voice of the Word, and not only ſo, but the voice of Chriſt in the Word, *Iſa.* 55. 3. *Incline your ears and come unto me, hear and your ſoul ſhall live*: He calls thoſe that were evangelically dead, Hear, and your ſoul ſhall live; they are made able to hear: Let their profits, and old courſes, and old companions come and tempt them to walk as they have done, they are deaf of that ear, they cannot go that way to work, no, now their ears are open heaven-wards, *ſeek the Lord, and you ſhall live*, Amos 5. 6. They are made to ſeek the Lord, thus much life they have: though they are more dead in regard of their own miſery, then one that is dead by the law; yet thus much life they have put into them, that they will go and ſeek unto God in the uſe of the means, and follow him up and down, and nothing will ſatisfy the heart but Chriſt, they leave no ſtone unroled, they ſeek up and down every where.

3. Thirdly, He that is legally dead, it is a kind of death to love; but he that is evangelically dead, it is a death of love; when the Church in the Canticles was but ſenſible of the countenance of Chriſt, ſhe was preſently ſick of love, *I charge you, O ye daughters of Jeruſalem, if ye find my welbeloved, tell him that I am ſick of love*, Cant. 5. There is a great deal of difference between ſickneſſe and death, death is a total privation of life; ſickneſſe is but a partial privation: now when the Goſpel hath wrought upon a man that he hath ſome of Chriſt, and is not deprived of all, that privation makes him ſick of love; but when the Goſpel makes a man ſee he is dead, and altogether deprived of Chriſt, now he is dead of love: when

a man

a man is legally dead, this is his death that he is damned, and must go to hell; this is his death that he hath no mercy, not that he hath not grace, and holiness, and Christ; but if a man be evangelically dead, this is his death, that he hath not Christ.

Use. The Use is this, If there be any that the law hath made dead, rest not there, but labour that the Gospel may make you dead also; when thou art humbled by the law, thou mayest think that mercy is prepared for thee, but thy lusts may recover again, and that damned life that is in thee may recover again, therefore labour to be more deaded by the Gospel, that thou mayest have a total death begun in thee, that thou mayest have thy deaths wound given thee deep, not only to be in a swound, but to be dead indeed. *Joh.* 11. Christ staid four dayes after *Lazarus* was dead before he would raise him, because he would have him irrecoverably dead before he would raise him: *Lord*, (saith *Martha*) *he stinketh, for he hath been dead four dayes*, vers. 39. If he had raised him sooner, his glory had not been so great: so thou must labour to be dead in deed, and to be buried, and to be loathsome and abominable, and then Christ will quicken thee: It is certain, that Gods Children have some of this death wrought in them, before they are quickned at all; for death is before quickning in order of nature: there must be a corruption of one thing, before there can be a generation of another; there must be a privation of one form, before there can be an introduction of another: A child of God must be dead before he can be quickned. Now then, if he will have more life, he must labour to be dead more and more: now thou must labour to have this death truly begun to be wrought in thee, thou must labour to have the love of this world and self-conceitednesse altogether dead in thee. *Hos.* 6. 2. *After two dayes will he revive us, and the third day will he raise us up, and we shall live in his sight:* A man may be alive, though he have been seemingly dead twenty four hours; therefore it is a good custom among us to keep men near two dayes before we bury them, that we may be sure they are throughly dead; for there are many have been buried alive: so after two dayes he will revive us, and the third day he will raise us up: when a man is dead indeed, and hath his liveliness throughly killed in him, then God will revive him; if he should revive him before, his glory would not be so great, if he should revive him before he were quite dead; when *Ahab* humbled himself, and put on sackcloth, and went softly, a man would have thought he had been dead; but in the next Chapter we may see he is alive again. So *Ananias* and *Sapphira*, one would have thought their covetousnesse had been dead, (whether they were any of the three thousand that were pricked at *Peters* Sermon, I dispute not; but they were pricked and made sensible of their damned estate, and pretended to lay down all at the Apostles feet, one would have thought their covetousnes had been dead) but yet it was alive: therefore labour that the Gospel may make thee throughly dead.

1 King. 21.

Acts 5.

THE

THE SPIRITUAL WATCH.

2 Tim. 4. 5.

Watch thou in all things.

IN the verſes going before we have, 1. The charge that the Apoſtle gives to *Timothy*, ver. 1. *I charge thee before God, and the Lord Jeſus Chriſt, that ſhall judge the quick and the dead.* There are many duties we are loath to come *unto*, and are tempted *from*; ſo that we have need of all ſtrong cords to draw us to them.

2. We have the thing he gives him this charge for; and that is, *ver.* 2. *Preach the Word in ſeaſon, and out of ſeaſon, &c.* which duty ſtrongly lyeth upon the Miniſters of the Goſpel, to hold forth the Word of God, to edifie and convert mens ſouls.

3. Here is the reaſon why he gives him this charge, and that is in the third and fourth verſes, *For the time will come, when they will not endure ſound Doctrine, &c.* The more danger there is among people, the more inſtant ſhould Miniſters be, to preach the Word unto the conſcience. Now in the verſe I have read unto you, the Apoſtle perſwades *Timothy* to watchfulneſſe; as who ſhould ſay, Though others be careleſs and negligent, yet I would have thee to be watchful, conſider, thou art a Watchman. Every Chriſtian is to watch over his own wayes, and thoſe that are committed to his charge: but Miniſters are watchmen over their people, therefore here is a double reaſon to move him to watchfulneſs; both in regard of his own ſoul, and the people he was ſet over, *Mark.* 13. 37.

our Saviour ſaith, *What I ſay to you, I ſay to all, Watch.* And what *Paul* ſaith here to *Timothy*, I may ſay to all Chriſtians, Watch in all things.

For the better handling of this point, I will ſhew you,

Firſt, What it is to watch.

Secondly, The things we muſt watch.

Thirdly, The reaſons of it.

Firſt, What it is to watch. And to watch in Scripture is taken two wayes, *Literally*, and *Spiritually*. What it is to watch.

Firſt, Watching ſometimes is taken Literally, and then it ſignifies a waking, when the time, or nature calls not for ſleep; for there is a difference between watching, and waking: we are all awake at this time, or elſe ought to be, but yet we cannot be ſaid to watch; but this is to watch, when time or nature calls for ſleep. When a man awaketh all night, or the greateſt part of the night, as *Luke* 2. 8. *The Shepherds were watching their flocks by night*: And this is two fold, either *Ordinary*, or *Extraordinary*. Literally.

Ordinary watching is contrary to immoderateneſſe in ſleeping. As when a man is ſober in eating, and drinking, and other lawful things; ſo we ought to be ſober in our ſleep, for it is a dangerous thing, if we ſuffer immoderate ſleep to fall upon us. Ordinary.

Now Extraordinary watching is contrary to ſleep it ſelf, as ordinary watching is contrary to ſleepineſſe; for it takes away our natural ſleep, which otherwiſe we are to have. And this is for two reaſons: Extraordinary.

The *firſt* is for a *Civil end*, when we watch with thoſe that are ſick, as a duty of Charity; it is fit that thoſe that are well, ſhould break their natural ſleep and reſt, to be helpful to thoſe that are ſick; this is a Civil end. For a civil end.

Secondly, There is a *Spiritual end* of extraordinary watching, and that is, when a man is not only moderate in ſleeping, but abates himſelf of that reſt he may lawfully take, for a Spiritual end. As Saint *Peter* ſaith, *Watch unto prayer*, 1 Pet. 4. 7. and the Church, *Lament.* 2. 19. watched to humble their ſouls under Gods hand. For ſometimes we have need to break our very natural reſt, for the good of our ſouls. Though we be never ſo careful, and conſcionable in the day time, yet it may ſo fall out, that the day will not be enough, but we muſt entrench upon the night alſo, to ſeek the Lord extraordinarily; but this watching is not here meant, though it be ſometimes required. But a *Spiritual* watching is ſpecially meant, which includes Three things in it. For a Spiritual end. Spiritually.

Firſt, It doth note a readineſſe of minde to be drowzy; for as in natural and literal watching, it doth note a natural proneneſs to be drowzy, either through the darkneſſe of the night, or the heat of the weather, or the like; ſo this ſpiritual watching ſignifieth unto us, that we are naturally ſubject to be ſecure ſpiritually, and vain, and idle, and negligent, and have need to be rouzed up: for indeed all Commandments ſince the Fall, are ſuch as do not agree with our nature: as when he commands us to ſeek the Lord while he may be found, that intimates, that we are by nature apt to put it off, and to be careleſs of making our peace with God; and when the Lord ſaith, *pray alwayes*, it doth imply, how backward we are to that duty, how apt to neglect it, or to ſhuffle it over, and to be luke-warm in it: before the Fall when God did bid man do any thing, the bidding of him did imply, that if he were not careful, he was in a poſſibility of breaking the commandments; it did not argue a proneneſs to break them: but ſince the Fall, the commandements of God, whatſoever God hath commanded us to do, either for matter or manner of it, it implyeth, how backward to, and untoward we are in doing it. It implies proneneſs to be drowzy.

Endeavour to ſtir up our ſelves.

Secondly, Watchfulneſſe doth imply a labour and endeavour in our ſelves, to take off this ſinful proneneſſe to evil that is in us, and to be ſeriouſly ſtirred up, to look after our Duty, whatſoever it is, both towards God, and towards man, we ought to ſhake off all untowardneſſe of Spirit, whereby we are unfit to Watch; Watchfulneſſe implyeth this alſo, *Epheſ.* 5. 14. *Awake thou that ſleepeſt, and ſtand up from the dead*: as who ſhould ſay, Shake off thy drowzineſſe, and labour to break off this folly of heart, whereby thou goeſt dreaming on, and rouze up thy ſpirit, and ſtand upon thy guard.

It is an intentive Conſideration in all Caſes.

The *Third* and main thing: This Watchfulneſs doth include ſome further buſineſſe or duty to be done that is not yet performed; for watchfulneſs is an act to help forward ſome further act: As for example, We are bound to remember God in all our wayes; the want of this, is the reaſon we ſo often ſin againſt God; now if we did remember God, if we did remember his Holineſſe, if we did remember the greatneſſe of his Power, and the ſtrictneſſe of his Juſtice againſt Sin, if we did remember our Death, and what account we are to make before him, this would be a great help to keep us from ſin; now if we would remember this, a ſpecial way to help us, is to watch, as *Acts* 20. 31. *Watch and remember*, ſaith the Apoſtle; he being deſirous that they ſhould remember the admonitions which he had propounded, he layes down this as a ſpecial means to help them hereunto, *to watch*: So we are to be watchful, that we may be ſober in eating and drinking, and all lawful things; for how ſuddenly do diſtempers break in upon us, unleſſe a man look to himſelf? now watchfulneſſe is an excellent help to Sobriety, 1 *Theſſ.* 5. 6. *Let us watch and be ſober*: We had need to watch whatſoever we go about, that we may be ſober in it; whatſoever wordly buſineſſe we go about in our Callings, we had need to have this watchfulneſſe, that we be not overwhelmed, and over head and ears in the world, that we may not be intemperate in our eating and drinking, that we may not give our ſelves too much liberty and freedom in talking and diſcourſing of the things here below; ſo we are bound to keep our garments, that our nakedneſſe may not be ſeen, that the ſins that are up and down in the world do not defile them, that the temptations, and allurements, and occaſions we meet withal, and the examples of the times, and ſuch like, do not take away our righteouſneſſe from us: now watchfulneſſe is an help hereunto, as we may ſee, *Rev.* 16. 15. the text ſaith, *Bleſſed is he that watcheth, and keepeth his garments*: So that watchfulneſſe is an excellent help for a further act to be done: when a man hath ſome duty or other to be done, which the Lord requires ſhould be done with care and diligence, watchfulneſſe is a help thereunto, as *Hab.* 2. 1. the Prophet knowing there was ſome Prophecy to be beſtowed upon them, the Prophet laboured to be in a fit caſe to receive it, and that he might ſo be, *I will watch* ſaith he: in a word, watchfulneſſe, is an intentive conſiderateneſſe of the heart, when a man doth conſider how he is to do every thing, leſt he be ſurpriſed either by Satan, or the world, or by his own ſubtil fleſh, when a man is conſiderative, and takes heed to himſelf, to his thoughts, and his words, and all his actions, as our Saviour ſaith, *Take heed, Watch, and Pray*, Mark. 13. 33. When he would deſcribe watchfulneſſe, what it is, he ſets another phraſe by it to open it to us, *Take heed, watch and pray*. There is a kind of heedleſſeneſſe that is apt to cleave to the heart, whereby the heart is careleſſe what ſnares are before it: now watchfulneſſe doth take off this, and maketh a man to take more heed in whatſoever he doth, ſo that there can be no opportunity of doing good, but he takes it; no good motion is ſuggeſted, but he lyeth at catch to receive

ceive it, for this is watchfulneſſe. *Prov.* 8. 33. *Bleſſed is the man that heareth me, watching daily at my gates*; here you may ſee watchfulneſs is expreſſed, when a man comes into the preſence of Chriſt, waiting to hear whatſoever ſhall come from Chriſt, and there is nothing that drops from the Miniſter that concerns him, but he is ready to receive it; when a man waits to be ready to obey whatſoever commandment the Lord delivers, and to take heed to avoid whatſoever the Lord forbids. This is watchfulneſs.

Now the *ſecond thing* is, *what we muſt watch?* I Anſwer, We muſt watch our ſelves, and all the duties of Religion, and time. What we muſt watch.

Firſt we muſt watch over our ſelves. Ponder thy pathes, ſaith the Wiſe man, *Prov.* 4. 26. as who ſhould ſay, Look to thy ſelf; take heed to every ſtep that it be ordered aright: How ſoon may a man be turned out of the way? How ſoon was *David carried* away into thoſe two great ſins of Murther and Adultery? How ſoon was *Peter* put beſides his Reſolution in the high Prieſts Hall, for want of watchfulneſs? If he had watched and remembred our Saviours *item*, he had never denied his Maſter: A man is marvellous ready to be carried away, therefore we muſt watch our ſelves. Our Selves.

Firſt, And in particular we muſt watch our *own thoughts*: naturally all our thoughts are idle and unprofitable, our minds are apt to ſpend themſelves upon that which will do us no good: we had need therefore to watch over our thoughts, *Deut.* 15. 9. *Beware* (ſaith the text) *that there be not an evil thought in thy heart*: Take heed that vain thoughts come not into thy mind, idle thoughts, or wordly thoughts will dead us, and dull us to the ſervice of God, and poyſon the heart, and no good thing can dwell in us, if we do not look unto our thoughts: the eyes of the Lord are upon our thoughts, therefore watch over thy thoughts. Our thoughts.

Secondly, *We ſhould watch over the Heart it ſelf*: The *heart* is the very ſpring, there be the very iſſues of Life and Death, the actions flow from thence; therefore, *Prov.* 4. 23. the wiſe man ſaith, *Keep thy heart with all keeping*: as who ſhould ſay, Thy heart is deceitful and deſperate, it will make thee believe thou art going to heaven, when it leads thee to hell; if thou be never ſo well affected for a time, this heart will fly off, it ● naturally ſo naught and reprobate to what is good; *Therefore keep thy heart with all diligence.* Heart.

Thirdly, *Watch over thy Words*: Pſal. 141. 3. *Set a watch, O Lord, before the door of my lips.* We muſt watch our lips, and have a care that our words be agreeable to Gods Word, and ſeaſoned with ſalt, and that we ſhun all manner of communication, that doth not miniſter grace to the hearers; we muſt take heed leſt idle words proceed out of our mouths, for which we muſt give an account at the day of Judgement; how many times do ſuch words proceed out of our mouths that we would give a world to recal again, onely becauſe we do not watch over your words, that they may be ſuch as may tend to edifying, and expreſſe the grace that is within? Words.

Fourthly, Again, we ſhould watch over our *Senſes*, we ſhould make a covenant with our *eyes*, as *Job* ſpeaks chap. 31. 1. *not to look upon a maid*; when our eyes are looking up and down, though they be not caught with adultery, or ſuch groſſ ſins, yet there is danger to be caught one way or other; for when a man looks upon the Objects of the world, as good, and the like, how ready is his mind to be carryed after it? Men are led by their eyes, they carry the mind and heart with them, therefore we ſhould have a care, that whatſoever comes to our eyes, we make a good uſe of. Senſes. Eyes.

Ears. *Fifthly*, Again, we ſhould ſet a watch before our *Ears*, we ſhould take heed what we hear, when we come in company, leſt we be infected by what is ſpoken; we ſhould have an hedge about our ears, to ſtop them from unſavoury things. *Doth not the ear taſte words*, ſaith Job? We ſhould have taſting ears, that ſhould be able to taſte and reliſh the good words that are ſpoken, and hate the contrary, and diſtaſte them.

Whole ſelves. *Laſtly*, We ſhould watch *our ſelves, over the whole man*: Only *take heed to thy ſelfe*, Deut. 4. 9. As who ſhould ſay, This is the only thing; have a care of, watch over thy ſelf, leſt thy ſelf undoe thy ſelf; there is no enemie ſo dangerous unto us as our ſelves: the Divel in hell cannot do us ſo much miſchief. How many corruptions are there in us, to draw us from God, and incite us unto ſin? There are abundance of corruptions lying in the heart of man, to make a man unfit for any thing that is good; that is, idleneſſe in the underſtanding, it cannot abide to take pains, and exerciſe it ſelf in Divine matters. There is in the will and affections, covetouſneſs, and abundance of corrupt inclinations, that if a man look not to, it will break forth: So that this is the thing we muſt watch over, our ſelves.

Duties of Religion. Secondly, *We are to watch over the duties of Religion*; as for example, we are to *watch unto prayer*, as the Apoſtle ſpeaks, 1 *Pet.* 4. 7. we are to watch to meditating, and reading, and hearing of the Word of God. Otherwiſe though we do them for the matter of them, yet we cannot for the right form, and manner of them: though our hearts be in a pretty good tune for the preſent, yet we cannot hold this frame, if we watch not thereunto. *Rev.* 3. 3. is an excellent place, *If you will not watch*, ſaith the Text, *and hold faſt, I will come againſt thee as a thief in the night*: As who ſhould ſay, Stir up thy ſelf and watch, that thou maiſt hold faſt; if thou haſt got any hatred of ſin in thy heart, hold it faſt; if ſtrength againſt corruption, hold it faſt. How ſhall I do that? why watch ſaith he, or elſe Chriſt will come againſt thee as a thief. If a book be in a mans hand when he is drowzy, it will fall out, he cannot hold it faſt; So when a mans heart is drowzy, and ſecure, it will let go comfort, and any thing that God hath beſtowed for the good of the ſoul; therefore we ought to watch it: if we have any ſweet diſpoſition of heart, to go on in the Service of God, and in the duties of Religion, we may go on if we be watchful. And now to branch this into particulars.

Firſt, We muſt watch *before the Duty*.

Secondly, We muſt watch *in the Duty*.

Thirdly, We muſt watch *after the Duty*.

Before Duty. Firſt, *we muſt watch before the Duty*. *Remember the Sabbath day, to keep it holy*, Exod. 20. 8. So I may ſay, remember Prayer, to keep it holy; remember Meditation, to keep it holy; remember all the duties of Religion, to keep them holy, and perform them in an holy manner: think of them before you go about the performance of them; we cannot pray unleſs we watch unto prayer, unleſs we be careful, and have our eyes in our heads, before we go about the duty.

In the morning as ſoon as we awake, we ſhould think of prayer; and when tempted to ſin, we ſhould think of prayer. If I ſin, how can I pray unto God? I have ever and anon need to poure out my prayers before God; now if I commit theſe and theſe ſins, how can I look up to heaven, when my conſcience doth reproach me for ſin? So when we hear the word of God, *look to thy foot when thou comeſt into the houſe of God*, Eccleſ. 5. 1. that is, Before thou goeſt into the Houſe of God to hear the Word of Salvation, ſee into thine own heart, think whoſe word

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it is thou heareſt; and that thou goeſt to hear the Word, that ſhall judge thee at the laſt day. When thou comeſt into the preſence of God, take heed leſt thou heareſt as fools hear; and take heed leſt thou prayeſt as fools pray; and comeſt to the Sacrament, as fools uſe to come; we ſhould watch before the duty, that all things may be in a readineſſe, before we come to the performance of it, that we may prevent all things that may hinder us, and be fitted with all things that may help forward the duty; that time, place, and all advantages may meet together for the better doing of it.

Then ſecondly, *We muſt watch in the duty*, as well as before the duty. In Duty. As the Apoſtle ſpeaks concerning prayer, ſo I may ſay concerning all other duties, *Continue in prayer, and watch therein with thankſgiving*, Col. 4. 2. As we are to watch before, that we may have preparation, ſo we muſt watch in the duty, that we may rightly diſcharge it; for though a man hath been watchful before the duty, and hath been prepared in ſome meaſure, and fitted, yet you are not without danger. But when you are in prayer, and when you are at the Lords Table, or any other duty; for all your former preparation, if you be not watchful now, you may fail in ſome kind or other, and ſo mar the duty; therefore we ſhould watch *in the duty*, that our hearts may be waking in it, and our mind attentive upon it, that our hearts may be fixed upon that we are about; *My heart is fixed, my heart is fixed*, ſaith the Prophet *David*; he was a joyful man, he repeats it again and again; as if a man ſhould be jocund, and ſay, I have got it, I have got it. We ſhould get hearts fixed upon the duty, that ſo we may not have wavering hearts, half off, and half on the duty; but that the whole man may be employed about it.

Thirdly, We ſhould be watchful *after the duty*, that we may not loſe the benefit, and reward *of the duty*, leſt the ſubtilties of Satan, and the wiles of our own hearts, do rob us of the fruits of it; though a man hears very attentively, and pray, and perform all other duties very enlargedly, yet when he hath done all, he may loſe the comfort and reward of the duty. Therefore when we hear the word, we ſhould watch over our hearts, that the fouls of the ayre may not pluck it out again, that if we have any quickning, we may not loſe it again; if we have heard any thing that hath helped us forward in Grace, we ſhould take heed that we loſe not the ground again; As the Publican, as ſoone as he had prayed to God, and performed an Ordinance aright, how careful was he not to loſe the benefit thereof? He went to the Temple to pray, and he was watchful before the duty; thinking, I am now going to pray, and power out my ſoul before God. He was watchful in the duty, for you may ſee how humbly, and feelingly, and penitently he did pray; ſtanding a far off, and ſmiting upon his breſt, and not lifting up his eyes to heaven, bewailing the hardneſs of his own heart, and rowzing it up, *Lord be merciful to me a ſinner*: and when he had done this, he was careful afterwards, for the Text ſaith, *Luk.* 18. 14. As he had prayed for mercy, ſo he was careful to carry it along with him. He prayed that he might be juſtified, and as he prayed for it, ſo he was careful to carry home juſtification in his boſome. So when we are at a Sermon, we ſhould watch, that we may go home quickned, and bettered: and when we are at conference, we ſhould watch that we may return home with the fruit and benefit of the duty: So for all other Ordinances, we ſhould be careful and watchful, that we may not loſe the reward, for the Divel is crafty, and our own hearts are ready to betray us, therefore we had need be watchful; and that is the ſecond thing we ſhould watch, *the duties of Religion.*

Thirdly,

Time. Preſent time.

Thirdly, We ſhould watch *times and ſeaſons*; God knows what miſerable things are a coming, therefore what time the Lord allots us, we had need improve it to the beſt advantage, that we may redeem the time. How many hours do run from us, before we are aware? How many dayes, and months, and years, have we let ſlip away, and we are little the better? Our time is a ſpecial thing, and therefore we had need to watch it, that we may improve it to the beſt advantage, that we may be no longer fools, but wiſe in the imploying of it.

Time of Gods wrath.

Secondly, We ſhould watch all the *times of Gods anger and diſpleaſure*; it is a miſerable thing when a man paſſeth on like a fool, and Gods anger comes forth, and a man is not provided, hath not a defence for it. There be dayes of anger, and viſitation, when God comes to viſit people for their ſins; to viſit a pariſh, to viſit a family, to viſit a perſon; and what a woful thing is it, for a man to be drowzy and negligent, when Gods anger burſts forth, and ſo he hath no evidence of comfort to his ſoul; he knows not how to meet God in the field? But when the wrath of God breaks out in any kind upon his Goods, or Wife, or Children, or Body, or Friends, or any thing, he is at a loſſe, and knows not what to do; he is fain to ſink under the hand of God, and hath no refuge to flie unto; therefore we ſhould watch againſt the day of Gods anger.

Time of Grace.

Thirdly, We ſhould watch over *the times of Grace*: for there be gracious and acceptable times, as the Apoſtle calls them, 2 *Cor.* 6.21. Many times good motions come in: Now if we do not watch, to keep them, and nouriſh them in our hearts, the Lord will paſſe us by at another time, and we ſhall not be moved. Sometimes God affects thy heart at a Sermon, and puts in a good reſolution to forſake ſin, and lead a new life; now have a care to keep theſe reſolutions, and let them not periſh in thee, and go out like lightning. The Lord hath given many a bleſſed ſeaſon, and oportunity of mercy, the water was moved, if he would have but ſtepped in, if he would but have taken hold of the mercy, he might have had it; but afterwards, he may go mourning, and thirſting, and longing, and never have the mercy offered more; and it is well if he can be humbled for miſſing of that mercy, by his neglect, and watch for the future the *times of Grace*.

Death.

Again we ſhould watch the *times of Death*; we are all mortal men, muſt die, and *Bleſſed is that ſervant, whom his Lord when he cometh ſhall find him ſo doing*, Mat. 24. 5. If any of us ſhould dye, before we are converted, and brought home to God, we periſh for ever: Whoſoever thou art, if thou die in thy ſins with thy dead, hard, unſanctified, unregenerate heart, thou art damned, thou goeſt to Hell. Therefore watch for the coming of death, that ſo when it comes, it may not be the King of Terrours, and an amazement to thy heart.

Judgment.

Againe, We muſt watch for *the day of Judgment*; as Death leaves us, ſo Judgment will find us: Therefore we ſhould conſider with our ſelves ſeriouſly, the ſtrictneſſe of the account we are to give at the dreadful day of the Son of man, when all works ſhall be brought to a Touch-ſtone, and all ſecrets ſhall be Preached on the Houſe top. It is an excellent thing, when a man doth conſider theſe things before hand; when a man hath looked upon his thoughts, for they ſhall be Judged; and upon his ſpeeches, and upon all his wayes, for they ſhall all be brought before the Judgment Seat of God; and according as a man hath done, ſuch reward he ſhall receive for evermore.

Reaſons. Our proneneſs to be drowzy.

The next thing, is, the *Reaſons why we are to Watch.*

And the *Firſt* Reaſon is, *Becauſe we are marvellous prone to be Drowzy*

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in Spiritual things. In temporal things we are watchful enough; for Covetouſneſſe, and Pride, and the like, we are very watchful, but in Spiritual things, how ſubject are we to Drowzyneſs? *Paul* himſelf was fain to complain, *I know that in me, that is, in my fleſh, dwelleth no good thing*, Rom. 7. 18. Is thy heart better then Saint *Pauls*? If he were left to himſelf, he ſhould be as miſerable, and proud, and untoward as another; and have as vile an heart as another: and therefore that made him watch. Therefore we had need to watch, for how loath are we to be brought to watch? And how unwilling to take ſuch an hard piece of ſervice to do? we are marvellous apt to be ſecure. If *Jonah* had watched, if he had had a watch over his heart, he would have gone to *Nineveh*; but for want of watchfulneſſe, he ran away. *Cant.* 5. 2. *I ſleep*, ſaith the Church, it was not like the ſleep of the wicked, and ungodly, for her heart waked, but ſhe was aſleep, ſhe was proud, and marvellous ſecure, there was a great deal of untowardneſſe of ſpirit grew upon her: And as we are untoward to that which is good, ſo we are prone to that which is evil; we are glued naturally to the world, and the things of this life, it is an eaſie thing to draw us away into evill, therefore we had need to watch. As it is ſaid of the Diſciples of Chriſt in regard of temporal drowzineſs, ſo it is with us, in regard of Spiritual drowzineſs, *Matth.* 26. 43. *He came and found them aſleep again, for their eyes were heavy*: Though Chriſt had awakened them, and jogged them, yet they were aſleep again, for their eyes were heavy; So though the Lord hath awakened us, even now we were awakened by a Croſſe, by Sickneſſe, by a Sermon, by a Reproof, ſomething or other God hath been pleaſed to waken us by, but all on the ſuddain we fall aſleep again, for our hearts are very heavy: as it is with an heavy brain, what a doe he hath to keep himſelf awake? though he pinch himſelf, and rowze up himſelf, yet he hath much adoe to keep his eyes open; ſo the heart of man is ſo drowzy, that he hath much adoe to keep any Grace alive in himſelf; we are ſo apt to be ſo ſecure, that we had need to watch. *Zech.* 4. 1. the Prophet complains of the drowzineſs of his heart, *The Angel that talked with me, came again and waked me, as a man is wakened out of his ſleep*: when God was talking with him, he fell into a ſleep. So when we are in Prayer, we have much adoe to hold out in the duty, we have ſuch vile natures, and curſed diſpoſitions. How ought we then to watch over our ſelves?

Secondly, Another reaſon why we ſhould be watchful, is, *becauſe our life is a Warfare*, and we do not lie like two Armies in a field, removed one from the other; but we lie in the midſt of our enemies round about us, and ſo they are ready to ſurprize us. Chriſtians life is a Warfare.

The greateſt meahs of doing us miſchief, are moſt commonly thoſe things we have need of; as our meat, and drink, and affaires, and callings, we cannot go to prayer, but worldly thoughts are ready to intangle us; we cannot go to the Houſe of God, but a man is in danger to be intrapped. There is danger in every thing we go about, by reaſon of the worlds powerful enticements, therefore we had need to ſtand upon our guard, and be careful, for elſe how can we avoid to be ſuprized, and led away? This is the reaſon, why ſo many ſink into Perdition; Many that have given good hopes, many that have promiſed excellent things, have come to nothing, but have fallen away as the fall of a leafe. Whence comes this, but becauſe they have not been careful and watchful? The world an Enemy.

The Divel is watchful, to inſnare and intrap us, therefore we ſhould watch to avoid his ſnares; As the Apoſtle ſaith, 1 *Pet.* 5. 8. *Be ſober and watchful, for your Adverſary the Divel, goeth about like a roaring Lion, ſeeking whom he may devour*: The Divel is alwayes buſie, and therefore we had need The Divel

watch

watch and buſie our ſelves, and be careful at all times: when we are ſecure, and conſider not God, and conſider not the good of our Souls, and the peace of our Conſciences; Satan preſently hath advantage againſt us; If the Divel had any thing elſe to do, it were ſomething, but the Divel hath nothing to do, but to hurt us, and lay Siege againſt us; All his practice, from the beginning of the world to this day, is to go roaming and ranging up and down to do miſchief, it is all his employment, from the beginning of the day to the end thereof; If he get us alone, he will enſnare us there; if not there, he will enſnare us in company; if he cannot get us there, he will get us in a Sermon, and if any thing falls againſt our luſts, he will cauſe our hearts to riſe againſt it. Now when we do not watch over our ſelves, we are led away by Satan; therefore we had need be careful, for the Divel is alwayes watchful, therefore we ſhould labour to be alwayes provided to reſiſt him.

Again, we have *the fleſh* that is continually about us, it is an enemy within us, it is that which doth betray us to the World, and the Divel, even our own hearts do betray us, and therefore we had need be careful; we have enemies from without, and our own hearts within, and all to undo us. Take a man that is in a good way, and hath all means, and helps to make him Godly, though there be no temptation from without, yet he may de damned from his own heart, if he be not delivered from it. *Jam.* 1. 14. *Every man is tempted by his own luſts*, and Jam. 4. 5. *The Spirit that is within us luſteth to envy*, and covetouſneſs, and ſecurity, and vanity, and carnal eaſe, it luſts after theſe things, and therefore we had need to watch.

The certain advantage of Watchfulneſs.

A *Third* reaſon is, Becauſe it *will do us a great deal of good*: for as if we do not watch we are eaſily ſurprized, ſo if we do watch it is an eaſie thing to ſtand; all our miſcarriages in the duties of Religion, lye in ſecurity, whereas if we were watchful, and would walk with eyes in our heads, and would conſider the ſnares that be laid for us, and conſider Gods threatnings, and Commandments, the duties of Religion would be eaſie: For if we do not watch, the Divel, and the World, and the Fleſh have advantage againſt us; but if we do watch, this is as it were a fence to the heart, to hedge a man in to keep him ſafe. *Rev.* 3. 2. There is an excellent place, *Be watchful, and ſtrengthen the things that remain*; it is the ſtrength of the ſoul. When a man watcheth, let a man have but a little grace, ſuppoſe a man be marvellouſly fallen off, and hath but a little good remaining, a few graces in him; a little faith, a little hope, a little ſanctified deſire; he hath but a little ſtrength to go on againſt ſin, if a man doth but now watch, if a man do but husband this little, how ſtrong will he be? A little Faith is able to overcome all the Divels in Hell, well managed: a little hope is able to keep a man above water from ſinking: a little ſtrength is able to maintain the Combate: a little affection to goodneſs, if a man have a carefull heart to improve it to the uttermoſt, will go a great way; if a man did but watch, it would ſtrengthen the things that remaine. Though a man were never ſo infeebled, and come to never ſo low an ebb, watchfulneſſe is a ſtay and ſtrength to the heart.

We cannot elſe expect help or pardon.

Fourthly, Again if we do not watch, *we cannot ſo much as pray to God to forgive us*: our conſciences tell us, unleſſe the Lord ſave us, we cannot be ſaved; now how can we expect that God ſhould ſave us, if we do not pray unto him? And we cannot pray to him to ſave us, unleſſe we watch: it is to tempt God, to pray to him to preſerve us from evil, when we do not watch over our ſelves: it is to tempt God, to pray to him to quicken us, when we deaden our ſelves: to intreat God to give us an holy

mind,

mind, when we our selves let in vain thoughts. Therefore see what Christ speaks, *Mar.* 14. 38. *Watch and Pray, that ye fall not into temptation*: As who should say, You cannot Pray that you may not enter into temptation, you tempt God if you intreat him to do any thing, if you do not watch over your own souls. Though a man hath no Activity to do any good, yet God will have him be watchful; if he mean to purifie a man, he will make him purifie himself; if he mean to keep him from pride, he will make his own heart resist pride: therefore *watch, that thou enter not into temptation*, if thou mean to pray to God, not to lead thee into temptation.

But you will say, *All a mans watching will do no good, except God watcheth over him*, Psal. 127. 1. *Except the Lord keep the City, the Watchmen watch in vain.* *Object.*

I answer, 'Tis true indeed, unless the Lord keeps a mans soul, all a mans watching is nothing. But I tell thee, If thou watchest, thou hast Two watchers, thou hast God to watch over thee, and thy self to watch over thee; thou hast God to watch over thee, and keep thee in all thy wayes, and then thou watchest over thy self, and art sustained by God, so that thou hast two watchers, God above, and thy own soul within thee employed about this work. *Answ.*

A *Fourth* Reason is, *Because this is the very means prescribed by God to do us good*: It is the very remedy that the Lord of Heaven hath appointed unto us to save us from danger, and keep us from falling; the Lord hath sanctified this means to this very end and purpose: therefore when our Saviour Christ would dissuade his people from carking and caring for the things of this life, *Luke* 21. 36. see what means he prescribeth and layeth down to do it, *Be watchful* (saith he) *and pray*: the world is ready to get in, *therefore watch* (saith he) *and pray always, that you may be accounted worthy to escape those things*: So that we see this the means prescribed by God himself, to escape the falling into sin. Gods appointment.

Fifthly, Again, We should be so much the more careful in this watch, *because no other can watch for us*: in outward things one man may watch, while another sleepeth; as in sailing, when all the rest are asleep, there is one watcheth; so in war, when all the Souldiers lye in their tents asleep, it may be some few are watching, that the rest may take their rest: but it is not so in regard of our souls, one man cannot watch while another man sleeps, but every man must watch over his own heart: If we do not watch our own souls, we shall perish; and if we do not perish everlastingly, we shall have miserable temptations, and evils, and many inconveniences we shall be exposed unto. None can Watch for us.

But some may say, *Are not Ministers to watch over us? How then is every man to watch over himself? Ministers are Watchmen*: Son of man, I have made thee a watchman over the house of Israel, *saith the Lord to the Prophet* Ezekiel, *and Heb.* 13. 17. *The Apostle speaking of Ministers, saith, They watch for your souls?* *Object.*

I Answer, The word in the Original is not *for your souls*, but *over your souls*; to watch for a man, is to watch for another that he may not watch; as when a man watcheth for his neighbor that his neighbour may not watch: but the Ministers are not so to *watch for the people*, that the people may *not watch*, but the Ministers are to *watch over the people*, that they *may watch*: as when a man watcheth Deer, or Hawkes, he watcheth them, that they may watch and not sleep, that so he may tame them: as a man that watcheth with a man which is sick of the Lethargy, which is such a Disease, that if a man be let sleep, he goeth away in his sleep, therefore their friends *Answ.*

ſtand about them, to watch over them, that they may not ſleep, knowing that if they do ſleep, their lives are hazarded; and if they ſee them but to ſlumber, they awaken them, leſt in their ſleep they die, and go away? So it is with the Miniſters of the Goſpel, we ought to watch over your ſouls, that you may not ſleep: for you are all ſick of the Lethargy of ſin, and if ye ſleep, you go away, if you be not careful for heaven, and heavenly things, if you follow vanity and ſecurity of heart, and do not take heed to avoid ſin, your ſouls will die, therefore the Miniſters are to watch over you, and keep you from ſleeping, and ſhew you the danger of it, and labour to awaken you, and keep your eyes waking.

Uſe. Condemning the general neglect of Watchfulneſſe.

The Firſt Uſe is, *To condemne the infinite ſecurity that is grown upon people*: that though it be ſo excellent a duty for a man to watch, yet where is the man almoſt, that is careful of it? They put this duty over to God, as if it did not belong to them, they will watch over outward things, for plowing, and ſowing, and reaping, and the like; but for the good of their ſouls, they never acquaint themſelves with this watching; their hearts are like the wilderneſſe, as the wilderneſſe is open for all wild beaſts, ſo their hearts are open for all temptations, that is the reaſon they have ſuch dead hearts, and cold affections, that is the reaſon they look ſo little after ſalvation and eternal life, becauſe people never look after this duty of watchfulneſs; nay, they are ſo far from watching how to be ſaved, that they watch how the divel may take them; when a man ſins, he wiſheth the Divel would help him to more ſin: a covetous man is ſo far from watching over his ſin, that he would have more opportunities, and more occaſions of getting; the Devil cannot come faſt enough to fill his heart with theſe things: So if a man be given to pleaſure, he thinks he cannot have enough, but would have more ſtill. Thus people would have the Divel put more corn into the hopper: They are ſo far from watching for good, that they watch for evil, they deviſe evil upon their beds, as the Prophet *Micah* ſpeaks: They are poſſeſſed with the ſpirit of ſlumber, they have eyes and ſee not, they have eares and hear not, hearts and underſtand not; they do not know what watchfulneſſe is, if they do, they are the leſſe excuſable, becauſe they practice it not, they do not watch and wake unto Prayer, that they may not enter into temptation, but are carried away with the world and ſin.

Reproving the godly's too great neglect.

The ſecond uſe is, *To them that are Godly in ſome meaſure*; that we cannot ſay they altogether do not watch, yet *how negligent are they in this duty!* Many Chriſtians are there among us that have ſome goodneſſe in them, yet how doth this duty lye unpractiſed? whence come all the vanities in our minds, and untowardneſſe in the Ordinances of God? Whence comes all unfruitfulneſſe in our meetings, and unſettledneſſe in our Conſciences? It is becauſe we do not watch: Whence comes it that we are no more ready to good duties? When we are called forth on the ſudden to pray or do any thing for the good of Gods Church and People, that we are ſo unfit to do it, and ſo backward, it is for want of watchfulneſs. Nay, what is the reaſon that we perform not the Worſhip of God in our Families better, but becauſe we do not watch: the very Regenerate themſelves, what a world of miſchief do they do to their own ſouls for want of this duty of watchfulneſs? How do they ſwell in ſin, and are ſlack in goodneſſe, and ſlubber over Gods ſervice? How do they favour themſelves too too much, and ſuffer the diſhonour of God, by the wicked? and ſuffer their own hearts to diſhonour him too too much?

Directing how to watch.

Thirdly, *The next Uſe ſhall be to ſhew you the Rules that are to be obſerved in watching*, and the Rules are theſe: If you would watch over your ſelves.

First,

First, *Count watchfulneſſe your very life*, and think if you let watchfulneſſe go, you let your life go; for if once watchfulneſs go, hovv dead are you in Prayer, and hearing the Word of God? So that the ſecurity of the heart, vvill be the death of the heart; vvherefore if vve vvould go on in vvatching, let us labour to keep this Holy diſpoſition; count it your very lives, and think vvith your ſelves, I let Life go, if I let Watchfulneſſe go. We uſe to ſay of Sleep, that it is the brother of Death, and 1 *Theſ.* 5. 6. vve may ſee the Phraſe uſed by the Apoſtle, vvhere vvaking is put for living, and ſleeping, for dying, that is the meaning of the vvords. So that as ſleep, natural ſleep, doth lively repreſent death; ſo it is vvith Spiritual ſleep, vvhich is the death of the ſoul. Therefore doſt thou find thy ſelf to be out of frame, and not vvatch over thy vvayes? then think vvith thy ſelf that thou art a dead man, and take up thy vvatch as faſt as thou canſt again. Account watchfulneſs our life.

Secondly, *Thou muſt let thy watch ſtand Catholically, univerſally in all duties*, and all times; vvatch thereunto, and perſevere therein; vve muſt not only watch, but Perſevere. Be careful in the morning how vve may begin our vvatch; in the day, hovv vve may ſpend it; at night, hovv vve may end it. So vve muſt vvatch in all duties; vvhen vve go to Prayer, vve muſt vvatch in prayer; vvhen you go about your Callings, vvatch about them; vvhen vve are alone, vve ſhould be vvatchful; and vvhen vve are in Company, vve ſhould be vvatchful, for the Divel, and our ovvn ſouls, plot a great deal of miſchief againſt us, vve muſt vvatch in all places; in our houſes, and vvithout doors, and in the fields; vve are ſtill in danger vvhereſoever vve are. Watching in all things.

Thirdly, *We ſhould proportion our watch, according as the duty is we take in hand*, ſo our vvatching may bee; there is one kind of vvatching for one kind of duty, another for another. If vve be to go about our callings, then our vvatching muſt be againſt diſtruſtfulneſſe, and covetouſneſs, and diſtracting cares; that ſo vve may not be over head and ears in the vvorld. If our duty be prayer, vve muſt have an eye to the promiſes, and take hold on the Lord Jeſus Chriſt, and come in his mediation and his onely. So vvhatſoever duty it be, if it be hearing of the Word of God, there is a vvatchfulneſs to be proportionable to it. A man ſhould think, the vvord vvill do me no good, unleſſe the Lord meet vvith my luſts: I have an unmortified heart, and unleſſe the Lord vvork upon me, I ſhall never lie dovvn under him. Therefore vve ſhould be vvatchful, that vve may practice, and be able to apply vvhatſoever is ſpoken to us; vve are to keep a due vvatchfulneſs, for that vvhich is due to one thing is not due to another; that vvhich is ſufficient for one, is not for another. Proportioning it to what we are about.

Fourthly, *Take heed of all things that may hinder Watchfulneſſe.* Avoiding hinderances.

And firſt, *Take heed of vain Company.* If vve will be watchful, we muſt exerciſe our ſelves vvith thoſe that are godly. To be vvith ſecure Chriſtians, is the vvay to be ſecure; this vvill hinder a man: A man had better be alone, then be in bad Company, as the Prophet *David* ſaith, *Pſal.* 102. 7. *I watch and am alone as a Sparrow on the houſe top*: he was alone, and yet he was *watching*. A man when he is alone may be watching, rather then when he is in ſuch Company: a man can never look to himſelf well, unleſſe he prize the Communion of Saints. Vain company.

Secondly, A man ſhould be ſober; Take heed of Spiritual Drunkenneſs: Take heed of the cares of this life, and that you be not immoderate in any lawful thing; we ſhould ſtand upon our guard, and keep our hearts with all manner of keeping; if our hearts grow drowzy and idle, and if we neglect Sobriety, then we are gone, therefore in Scripture theſe are Spiritual drunkenneſſe.

put together, *be ſober, and watch*, 1 Theſſ. 5. 6. 1 Pet. 5. 8. I do not mean Drunkenneſſe with Wine, for there is a Drunkenneſſe, and not with Wine, as the Prophet ſpeaks, a man may be drunk with the love of the Creature: if thou loveſt thy eaſe too well, or any thing in the world too well, thou art drunk with it, thy heart is giddy, thou art no more able to Pray, or do any thing that's good, then a drunken man is.

Setting God before our eyes.

Fifthly, If thou wilt Watch, *then ſet the Lord alwayes before thy eyes*: Set the watchman of Iſrael before thy face. God is called a *watcher*, Dan. 4. 23. Now if thou wilt watch over thy ſelf, ſet God before thy face, as *David* did. *Pſal.* 16. 8. *I have ſet God before mine eyes*; ſo alwayes ſet the Lord before thine eyes.

Uſe. Exhorting to watchfulneſſe.

Now I come to the laſt thing, which is an *Uſe of Exhortation*; *To exhort us to be careful of this Duty*, and there is great need of it.

Motives. Becauſe otherwiſe it will be ill with us at laſt.

Firſt, *We all deſire to do well: Now how can we do well at laſt, unleſs we watch well all our life time?* What is the reaſon that many are without comfort, not like the Servants of God, full of horrour, and fear, and quaking? It is becauſe they do not *watch*, as it was with the Five wiſe Virgins, they were ſomething wiſe, not like the fooliſh, but they ſlumbred too; Now when the bridegroom came, there was a cry; they made an out-cry, and a ſhrieking, and an howling, they were undone, the bridegroom was come: one would have thought, they ſhould have rejoyced that the bridegroom was come. What godly Chriſtians, and Religious People, when the bridegroom comes to fall a howling and a crying? This was becauſe they ſlumbred, whereas if a man be watchful over his life, and careful to keep an humble heart, and to honour God, and ſtudy how to die comfortably at laſt, he may rejoyce at the coming of the bridegroom; but becauſe they were in a ſlumber, there was a cry, therefore as the Apoſtle *Peter* ſaith, 1 *Pet.* 4. 7. *The end of all things is at hand, therefore be ſober, and watch unto prayer*; the Apoſtle brings this as an Argument: ſo I may ſay, *the end of all things is at hand, therefore be ſober, and watch*; as a Traveller, when the day is almoſt ſpent, and he hath a great way to go, he puts ſpurs to his Horſe, and rides the faſter; ſo the end of all things is at hand, therefore we had need to be the more diligent and watchful, that we may have all things ready; the end comes upon us: We have had the Goſpel a long time, and God knows how ſoon we ſhall have an end thereof; therefore how ought we to be careful? as a man that is to write a Letter, may be at firſt he is ſomething careleſſe, and writes his lines ſomething broad, but when he comes near to the end, and hath a great deal to write, he writes his lines cloſe, and crowds them together: So now when we are coming towards an end, we cannot look that God ſhould alwayes ſtrive with us, we ſhould now therefore labour to write cloſe, and to make our Duties thick, and to be enquiring after Grace, whereſoever we come, we think the time is long, but we may juſtly fear it is ſhorter then we imagine; as when an hour-glaſs is almoſt out, a man that ſits below, will think there is a great deal to run, but the ſand is hollow, and is run out before a man is aware; ſo the Lord ſo carries himſelf towards people, that they may think there is a great deal of Patience more, and a great deal of Mercy more to be extended towards them, but when all comes to all, they ſhall find it lyes hollow, and will be out before they are aware.

Becauſe our ſouls are ſickly.

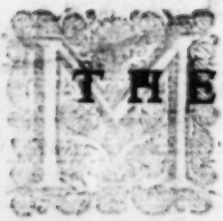
Secondly, *Conſider how ſickly and diſeaſed our Souls are*; how apt they are to fall into ſin: Sickly men are moſt careful; Now our Souls are ſick of ſin, ſick of Pride, ſick of Covetouſneſſe, and Earthly-mindedneſſe, eaſily carried away with the ſins of the times; they are ſick of proneneſſe

to

to do evil, and indiſpoſedneſſe to that which is good, therefore we had need to watch over our ſouls, we had need be our own Porters. *Mark* 13. 34. our Saviour Chriſt doth compare every Chriſtian to a Porter. *The Lord of the houſe takes a great journey, and commands the Porter to watch.* We ſhould all be Porters, and keep the gates of our Souls, for we are alwayes in danger.

Thirdly, *Conſider that God hath awakened many of us already*, and therefore it is a miſerable thing for us to ſleep again. Indeed men that were never converted, and healed, and awakened, and wrought upon, they go to Hell and damnation in a ſleepy ſecurity; but when a man hath been once awakened, and hath ſhaken off ſleep, and God hath made him look about him, to ſee how he might be ſaved; if this man fall aſleep again, it is a moſt miſerable thing; the latter end of that man will be worſe then his beginning. We are already awakened.

Fourthly, *Conſider the badneſſe of the Times, and Places, and Families we live in*; they are all ſecure, and therefore we had need be ſo much the more vvatchful; and you knovv it is a very hard thing, for a man not to do as others do; therefore the Apoſtle, 1 *Theſſ.* 5. 6. vvould not have them ſleep as others do, as vvho ſhould ſay, Others do ſo; and therefore you have ſo much the more need to look to your ſelves, that you may not do as others do. Badneſs of the times, and careleſſneſs of the moſt.



THE NEVV BIRTH.

Joh. 3. 6.

That vvhich is born of the Fleſh is Fleſh, but that vvhich is born of the Spirit, is Spirit.

MY Purpoſe is to ſpeak of the ſeveral VVorks of Gods holy Spirit in the hearts and minds of his choſen; they are Gods peculiar people, and therefore he vvill vvork greater Mercies for them, then for any elſe: Novv the Firſt grand diſtinguiſhing vvork of the Holy Ghoſt in the Elect is Regeneration; he is the Author of Spiritual life in them, they are born of him, though by nature they are born of the fleſh, and ſo are fleſh; and in that eſtate can never enter into the kingdom of God: yet vvhen the Spirit of God comes to regenerate them, they come to be Spirit, they come to have a nevv life, and the Spirit of God gives it them: it is true that Chriſt is the Author of this life, he procured it by his death, he quickens whom he will, as he told his Diſciples, *Joh.* 14. 19. *Becauſe I live, ye ſhall live alſo*: Life is derived by Chriſt to all the Members of Chriſt; for as all in *Adam* died, *Adam* is the general root of all, in his loins, and by him they come to be dead in ſin; ſo Chriſt is the Second *Adam*, and all that are in his loins, all that are in him, he is a quickning Spirit to them, 1 *Cor.* 15. 45. *The firſt man Adam was made a living Soul, the ſecond Adam was made a quickning Spirit*: Chriſt is the ſecond *Adam*, and is a quickning Spirit to all that are in him;

God

God the Father hath appointed him to be *the Prince of Life*, as *Peter* tells his Hearers, *Act.* 3. 15. The Lord Jesus Christ, he is the Prince of life to all the people of God: and therefore Saint *John* saith, *He that hath the Son, hath life; and he that hath not the Son, hath not life*, 1 Joh. 5. 12. He is the Father of this new Birth, and he is the daily and continual Father of it: He is not a Father for one, or two, or divers years, but *Isa.* 9. 6. he is called, *An everlasting Father*, to regenerate a people to God; and he doth it by his *Resurrection*, 1 Pet. 1. 3. This must needs be granted, That Christ must be the Author of this new Life.

Now you will say, *Then why is it attributed to the Spirit? The Text gives it to the Spirit of God, the Holy Ghost; now if Christ be the Author of this new Birth, and the giver of this new Life, and God the Father hath appointed him to be so, Why is it then here said, That the Spirit doth it?*

Regeneration attributed to the Spirit,

I Answer: It is given to the Spirit for Three Reasons:

First, *Because Christ doth it by the Spirit*: Whatsoever Christ doth without, he doth it by the Spirit: when he cast out Divels here upon Earth, he did it by his Spirit; all the outward VVorks that he wrought, he wrought them by his Spirit; and therefore the Spirit is called, *the Finger of God*, Luk. 11. 20. Now if Christ do this VVork by his Spirit, if he do Regenerate all his people by his own Spirit, there is Reason why they should be said to be *born of the Spirit*.

Because Christ doth it by the Spirit.

Secondly, Another Reason is, *Because though this life be all from Christ, it is he that begets it; (it is he that is the soul of every Believer, as I may so speak) yet it is the Spirit that is the Bond of Union*; it is the Spirit that joyns Christ and them together, it is the Spirit that tyeth the knot, it is the Spirit that unites and puts them together into one; though Christ be life, and eternal life, yet notwithstanding they are all Aliens from Christ, they are all out of Christ, that the Spirit doth not joyn together with Christ: they that have not the Spirit of Christ, they are none of his; they are all out of Christ, they are like dead branches out of the Vine; *it is the Spirit that is the bond of Union* between Christ, and those that are Christs.

Spirit is the bond of union between us and Christ.

Thirdly, Another Reason is, *Because the Spirit quickens the word, whereby this is done*: The people of God, the thing that they are born of again, it is the immortal seed of the VVord, 1 *Pet.* 1. 23. *You are born again, not of corruptible seed, but of incorruptible*; Now this seed is sowen in all mens hearts, scattered among all the Congregation, but yet it doth not Regenerate all the Congregation: The Reason is, where the Spirit comes, that makes it fruitful, and that makes it to quicken the heart, and thus you see the meaning of the words, *That which is born of the Spirit, is Spirit*.

Because the Spirit quickens the word whereby we are born again.

Now here are Two Points:

First, *That the Spirit of God, or the Holy Ghost, Regenerates all the people of God*; whosoever is born again, is born of the Spirit.

The Second Point is this, *That all that are Regenerate, all that are born of the Spirit, they are Spirit*; that is, they are spiritual, they are like the Spirit.

The First is, *That it is the Spirit of God, the Holy Ghost, that doth Regenerate all the people of God*; this is that which makes them to be new Creatures, to be new men, to be altogether different from that they were before; this is that which doth distinguish them from themselves, even as much as white from black; this is that which doth alienate them from the courses of the world; this is that which doth make them to be singular

That the Spirit of God doth regenerate all the Saints.

and

and odde fellows, as if they were of another world; this makes them lead a different kind of life, and follow a different kind of way from all their neighbors, because the Spirit of God works in them; as *Ishmael* and *Isaac*, though *Ishmael* was born after the flesh, yet *Isaac* was born after the Spirit, as the Apostle alludes, *Gal.* 4. 23. that is, one took one kind of course, the other another; one was born one way, the other another way; the Spirit begat one, the Flesh the other, and this made *Ishmael* to persecute *Isaac*, because *Isaac* could not abide his courses, they were of different Natures and Dispositions, one was born after the Spirit, the other after the Flesh.

Now here be *Six Things* I would shew unto you:

First, *What Regeneration is.*

Secondly, *Why it is so called.*

Thirdly, *Wherein it consists.*

Fourthly, *The Reasons why the Spirit of God only works this work.*

Fifthly, *How he works it.*

And Lastly, *The Uses.*

What Regeneration is.

First, *What Regeneration is*: And it is thus much, namely, *The renewing of the whole man, and by degrees compleated after the Image of God in Jesus Christ*: This is Regeneration; and there be Five Things to be opened in it:

A Renewing.

First, *That it is the renewing of a man*; It is not every change, there may be abundance of changes and alterations, and yet a man for the main may be the same man he is; a man may be changed from a Drunkard to be sober, from an Adulterer to be chaste; yet still he was the same man he was before, though there be changes wrought in him: but Regeneration is the renewing of a man, the making of a man another man, as the Apostle speaks, 2 *Cor.* 5. 17. *Old things are passed away, and all things are become new*: The Lord doth take away the old frame, and the old affections, and the old inclinations, the old acquaintance, the old course and conversation, all these things passe away, and the Lord puts in new things in the room thereof, till all things become new; thus it is in this work, as the Apostle speaks, *Tit.* 3. 5. *According to his mercy he saved us by the washing of Regeneration, and renewing of the Holy Ghost*; the Lord removeth the old rubbish, and puts a new fabrick in the room; as a Goldsmith, he takes a vessel of dishonour and melts it, and makes it a vessel of honour. God doth undo the old workmanship, and makes a new: as *David* saith, *Create in me, O Lord, a clean heart, &c.* Psal. 51. 10. *David* thought he had lost all, therefore he prayeth to God that he may be new cast, that he may be taken all to pieces, as a VVatch-maker takes a VVatch that is out of order, he takes it all to pieces, and sets it together anew again; so he prayes God to deal with him, he had lost all in sense and feeling, and would have God make him a new workmanship, it is called the renewing of a man. *Ezek.* 11. 19. there is an excellent place, *I will give them a new heart, &c.* The Lord puts out, and he puts in, even just as a Sister doth when she works cut-works, she puts out the cloths own threds, and puts in needle-work; so the Lord puts out the old heart, and puts in a new heart; he takes out that which was stark naught, and puts in that which is good and agreeable to his mind: the old heart is corrupt, and the old man is stark naught, there is nothing good in it; these the Lord takes out, and puts in all new: A man is altogether naught and reprobate before; what poor creatures are all people that are not Regenerate? they are all proud, and vain, and foolish, and wordly, and earthly, and harden their hearts, and are careless of Gods wayes, they have

have no fear of God before their eyes, they are altogether rotten, how ill-favouredly do they pray? How worldly do they go on in their callings? How unfruitfully do they come to Church? They are all rotten and refractory, they do nothing that right is; now when the Spirit of God doth make them up, he puts out all old things, and makes them new. This is the First thing, *Regeneration, is the renewing of a man.*

Secondly, *As it is the renewing of a man, so it is the renewing of the whole man*: It is not only in some things, for *Saul* was another man in some sense; but Regeneration is *the renewing of the whole man*, as the Apostle saith, *The God of peace sanctifie you throughout, in body, soul, and Spirit*, 1 *Thess.* 5. 23. it is a work upon the whole man; our Saviour Christ compares it to leaven, which a woman took and leavened the whole Lump: It is like unto Original sin, as Original sin infects the whole man; so Regeneration doth repair and renew the whole man; it is as general and universal, as original sin: the fruit of the Spirit is in all goodnesse, *Ephes.* 5. 9. *It is in all goodnesse*; in the goodnesse of a mans mind, and in the goodnesse of a mans affections, in the goodnesse of the inclination and disposition, in the goodnesse of the whole man; *the fruit of the Spirit is in all goodnesse*; indeed it begins in the goodnesse of the mind, as the Apostle speaks, *Ephes.* 4. 23. *Be renewed in the Spirit of your minds*: Where he calls upon them for this new work; *Put off the old man* (saith he) *and be renewed in the Spirit of your minds*; that is the First thing, when a man hath a new mind given unto him, a new knowledge put into his understanding, a man is renewed in knowledge, *Col.* 3. 10. This is the first thing, when God renewеth a mans knowledge and apprehension of things, when a man begins to know the plagues of his own heart, and the evils of all his own wayes, now a man begins to see through these things, and now he begins to see the wayes of God, and to dive deep beneath the irksomnesse of them, to know the amiableneſſe of them, the sweetnesse of them: the delights of them are hidden from a man, so long as he *is* unregenerate; but when God doth begin to regenerate a man, now he begins to discover them to him, that a man seeth what they are: he could say before that the wayes of God were good, but he could never taste and find them so; but when a man is renewed, now he seeth the lustre and amiableneſſe of them; so also, he seeth the uglineſſe of sin, this was covered before, sin deceived the heart, and carried him after it; but now sin begins to be laid stark naked, and a man seeth the deformity of it, here begins Regeneration in the mind, for the understanding is the key of the Soul, the key of all the Faculties of the Soul, it is like a sluce or flood gate, pull up that, and the water goes out and runs all abroad; so when the Lord doth pluck up this sluce, and lift up a mans heart, and mind, and understanding: now the waters of life flow into the soul: this is against them now, that have plenty of knowledge, and yet notwithstanding go no further; that have new minds, and old wills and affections, there is a new brain, but an old heart; this is not regeneration: regeneration (it is true) begins in the understanding, but it runs along in all the soul, it descends into heart and mind, and all the whole man, and therefore it is called a new creature, whosoever is in Christ is a new creature, *Behold, I make all things new*, (saith Christ) *Rev.* 21. 5. *As Regeneration is the renewing of a man, so it is the renewing of the whole man.*

A Renewing of the whole man.

Thirdly, *It is done by degrees*: Though Regeneration be in all parts, yet it is not in all degrees at once, the spirit of God doth renew more and more, and beget a man more and more; there is of the old birth a great while, but he doth eat it out more and more, as the Apostle speaks,

By degrees perfected.

2 Cor. 3. 18. *And we all with open face, &c.* Mark here, he calls this change glory, because it is a glorious creature; as long as a man is not renewed, he is a base creature; but when he is renewed, he is a glorious creature: Now saith he, when the Lord doth this, he doth it from glory to glory, from one degree to another; as this is done by the Spirit of God, so he doth it more; he proceeds from little beginnings to greater perfections; it was not so with *Adam*, God made him in his full stature at the first, he was a man at the first dash; but this new creature, is as a Babe conceived in the Womb, it begins there, and so grows up; *As new born babes desire the sincere milk of the Word*, 1 Pet. 2. 2. He is a babe first, and so growes, though it be not a starveling but grows, yet it is but a weak one at first, and must grow and come to its strength more and more: it is like a good husband that begins with a little, and ariseth up to a great estate in the end; so Regeneration makes a man a good husband, puts a little stock into his hands, and makes him rise to a great matter.

According to Gods Image.

Fourthly, *This is according to the Image of God*: It is not all kind of Renewing: A man may have a new work that he had not before; but the work of regeneration, as it is a renewing, so it is a *renewing after the image of God*; man had quite and clean lost the Image of God, which consisted in Righteousness and Holiness; Now when Gods Spirit comes to regenerate a man, that reneweth him according to this Image: As the Apostle speaks, *Ephes.* 4. 24. *That ye put on the new man which is created after his image*: and how is that? *In Righteousness and Holiness*. As it is in Nature, though a man be never so godly when he begets a man, he begets him after his image, as he is by nature polluted and unclean: *Gen.* 5. 3. So *Adam* begat *Seth* in his own image: so when the Spirit begets a man again, he begets him after his own image, he makes him *merciful as his heavenly Father is merciful*, Luke 6. 36. and *perfect as he is perfect*, Matth. 5. ult. There are none regenerate and born again, but those that are like God, the Lord stamps upon them his own similitude, and makes them like to himself.

In Jesus Christ

Fifthly, *This is the Image of God in Jesus Christ*; who is the express image of his Father; he is the pattern after which this frame is made: nay, God did order it should be so from eternity, *Rom.* 8. 29. *Whom he did fore-know, he did predestinate, that they should be conformed to the image of his Son*: 'Tis true, this similitude is not presently made out, it is but by halves as it were; it is but a poor first draught, and never perfect in this life, but it shall be made perfect, 1 *Joh.* 3. 2, 3. *We know when he appears, we shall be like him, and shall see him as he is*; then we shall be perfectly like him, and *see him as he is, and know him as he is*, as *Paul* saith, *Col.* 3. 2, 3. *You are dead, and your life is hid in Christ, &c.* Here the work is hardly come to its glory, there is a great deal of baseness and old rubbish still, but it shall be glorious before God hath done, it shall come to be perfect then; in the mean time, it is but by degrees, but the work of regeneration puts a man to go to Christ, and believe in Christ, *That he follow him in Regeneration, &c.* saith our Saviour, *Matth.* 19. 28. When a man is regenerate, regeneration puts a frame into a mans heart to be like unto Christ, and to follow his steps, and his example, that as he hath done, so he may do more and more: this is the work of regeneration, *That the Spirit of God works in Gods people, conforming them to the Image of Christ*: Yea, Regeneration doth more than repair a man, more than reduce a man to that estate wherein he was in *Adam*'s loins before the Fall; it is the ingrafting of a man into Christ, and the estating a man into the Merits and Priviledges of the

Lord

Lord Jeſus Chriſt, it is a greater matter, then the bare reſtoring of a man to that which he loſt, it is the reſtoring of a man to a better eſtate; this differences it from Sanctification. Thus we ſee what Regeneration is.

Why called Regeneration.

Now the *Second Thing* is, *Why it is ſo called?* Why this ſame bleſſed work of the renewing of the whole man after the Image of God in Chriſt Jeſus is called Regeneration. There be Two Reaſons of it.

To ſhew the great Corruption of Nature.

First, *To ſhew us how marvellouſly we are corrupt by Nature*: Until the Spirit of God take us in hand, a man is quite rotten, there is no ſoundneſſe left, there is nothing in him will ſerve, it is not a little melting will ſerve the turn, it is not a little plaiſtering, or patching, or piecing will do the deed: though there be a thouſand changes in a man, yet if a man be not another man, if he be not a new creature, it is to no effect, it will never bring a man into the kingdom of God; what ſaith Chriſt, *Joh.* 3. 3. *Verily, verily, I ſay unto thee, Except a man be born again, he cannot enter into the kingdom of God*: As who ſhould ſay, Verily, verily, I ſay unto thee, a man is all to ſhatters, all to pieces, all rotten, and unleſſe he be born again, and made a new creature, it is impoſſible he ſhould enter into the kingdom of God; though a man be never ſo much altered, he is not in the eſtate of Grace till he be a new man, till the Lord hath given him a new frame, and a new inclination: except a man be born again, he cannot ſee the kingdom of God, he cannot ſee the kingdom of Grace: that is the firſt dowry of the kingdom of Grace, to give a man a new Being that he never had before: a natural man is juſt like an old rotten houſe, that hath not one piece that will ſerve the turn; but a man that will make it an habitable houſe, muſt take it all down to the ground, and build it up from the ground: ſo it is here, there is not one piece will ſerve the turn; though ye ſee admirable things in men, though they ſeem excellent in the eyes of men, yet they will not ſerve the turn, they are rotten and ſtark naught; there is *an abſence of all Good*, Rom. 7. 18. Nay beſides, there is an univerſal indiſpoſition in a man, like to a thing that is all rotten and marred, and can never be made up again, except it be made ſpick and ſpan new; and ſo it is with a man, he is altogether corrupt, as the Prophet ſpeaks, *Iſa.* 1. *from the ſole of the foot, to the crown of the head, nothing but bruiſes and putrified ſoars*; take a man that is never ſo civil, and of fair carriage, ſo long as he is not a new creature, this is nothing for the entring into the kingdom of God, and being amiable in his ſight: Nay, *Gen.* 6. 5. the Text ſaith, *The thoughts of the heart of man are only evil continually*, there is nothing ſound in a man, though he daily think of Grace, and think of God, his thoughts cannot be ſaid to be good, for the mind whereby he thinks of theſe things is rotten, and unſavory; though he ſpeaks of never ſo good things, the ſame things the Saints of God ſpeak of; though he doth the ſame actions the people of God do; though he hears the ſame VVord, and receives the ſame Sacraments, he cannot do them aright, they are abomination in Gods ſight, therefore when God regenerates a man, he muſt make him another man then he was before. This ſpeaks natures corruption.

The work well expreſſed by the Name

Secondly, *Becauſe the things of Regeneration are admirably ſet out by way of this ſimilitude*: Natural Generation is generally, ſweetly anſwered in this VVork of Regeneration.

Father, both in Natural and Spiritual Generation.

First, *As a man cannot come into the World without Parents*, but he muſt have a Father to beget him, ſo it is in this new Birth: as in the other there was an earthly Father, ſo here is an heavenly Father, as the Author to the *Hebrews* ſpeaks, *Heb.* 12. 9. *How much rather ſhall we be ſubjected to the Father of Spirits?* There are two Fathers, an earthly Father, the Father of the natural and corrupt man, and God the Father of our

Spirits, that is, the Father of our ſpiritual Nature, as many excellent Divines do expound it: though it may be expounded *the Father of our Souls*; yet this is more likely, becauſe here is an oppoſition between the Father of the Fleſh, and the Father of the Spirits: God himſelf is the Father of this new work.

A Mother in both.

Secondly, *Here is a Mother too*; That *Jeruſalem* which is from above, is the Mother of them all; they are all *Zions* Children, here is the Womb that theſe new creatures lye in, Chriſts Spouſe; the Lambs wife is their Mother; though the world hate them and her too, yet they love her; nay, though the woman be thrown out into the wilderneſs, yet their hearts run after her; the Regenerate only are the true born, this is their Mother.

Firſt, Conception, and then Birth.

Thirdly, As it is in the Natural Birth, *There is a ſhaping in the Womb, before there is a coming into life*: ſo it is here, as the Apoſtle ſaith, there is a conceiving of a man in the womb, before he is, *Gal.* 4. 19. *My little Children, of whom I travel in Birth, till Chriſt be formed in you*; There is the Conception; 'tis true, wicked men have many Conceptions, but they do not bring forth, Chriſt is not formed in them; they may have many ſtirrings that way, but they periſh in the Birth; but *Zion travelt and brings forth Children*, Iſa. 66. 8.

Pain accompanies both Births.

Fourthly, *Again*, As it is in the Natural Birth, *None is brought forth, without the pains of travel*; So there be pains in this new Birth, legal terrours which the Reprobate are killed with and die under, but the godly come forth from under them ſafe and bettered.

Both come to a Being they had not.

Fifthly, *Again*, As it is in the firſt Birth, the Child that is born and comes into the world, he comes from no Being to a Being, from no Exiſtency to an Exiſtency; ſo it is here in this new Birth, thoſe which were no people, are now made the people of God; thoſe that had no being in Chriſt, now have a being in him; they are come into a new world, into a new heaven and a new earth; others live in this world, but they live in a new world.

New Kindred follows both.

Sixthly, *Again*, As it is in the firſt Birth, *A man comes to have Children*, to have Brothers and Siſters; *ſo in this Birth, a man comes to have new Kindred*, all the Godly in the world are of his Conſanguinity; though they be counted the *Puritans* of the Pariſh, yet they are of his bloud, and Chriſt himſelf is their Brother, and *Abraham* is their Father (under God) and *Sarah* is their Mother; there is a new Kindred. Indeed here is the difference, that the Children of the firſt Birth they are viſible, and their lives and courſes are viſible, and their alliance and kindred is viſible, and all that they are and do is viſible; but the Children of the ſecond Birth are not viſible: indeed their perſons are viſible as well as others, but their life is an inviſible thing, their excellency, their glory, this new creature in them, this is inviſible, it is like that River in Spain, which runs fourteen miles under ground; whence they have a Proverb, That the Bridge over the River is fourteen miles long: So there is a River in *Surry* that is juſt the like, it runs under the ground inviſible, they cannot ſee it; ſo theſe new creatures they cannot be ſeen, their lives run under ground, their lives are hidden with God, indeed their perſons, and outward actions and courſes may be ſeen; nay, wicked men may do thoſe very outward actions which they do; they may Pray together with them, and come to Church together with them, but this new workmanſhip they cannot ſee, that runs along under ground, the world ſeeth it not, neither can they know it, becauſe they know not Chriſt the Author of it: Thus we ſee the ſecond thing, namely, *Why it is ſo called.*

Now

Now the *Third Thing* is, *Wherein this bleſſed Work doth conſiſt*: and it conſiſts in Two Things, *Joh.* 1. 12. The Evangeliſt ſaith, *To as many as received him, he gave power to become the Sons of God.* Here be Two Things, and both theſe Regeneration conſiſts of: Wherein Regeneration conſiſteth.

Firſt, A Paſſive receiving of Chriſt, *Whoſoever receives him.*

Secondly, An Active Title to God, as to a Father, *They have power to become the Sons of God.*

First, *A Paſſive receiving of Chriſt*; To as many as *received him*: for he came to his own and they received him not; his own, even his own Elect, would not receive him, till he made them receive him; but *as many as received him*, as many as were made paſſively to receive him, did receive him alſo actively: ſo that this word implyes the Paſſive receiving of Chriſt; for there is none can receive any thing, except it be given him from above, *Joh* 3. 27. That is, except there be firſt a paſſive reception of it: It is a ſtrange phraſe, *No man can receive Chriſt, till Chriſt is firſt received of him*; he can never take Chriſt, till Chriſt come into him, till Chriſt ingraft himſelf into him, and him into Chriſt; this is an act of God, it is a paſſive receiving of Chriſt: the reaſon is, becauſe all the Graces, and all the Activity of Gods people flowes from this, their Faith, and all; for Faith is an act, which receives from the paſſive receiving of Chriſt, as *Paul* ſpeaks to the *Coloſſians*, *As you have received Chriſt, ſo walk in him*; Faith receives Chriſt, that is an active receiving of Chriſt, but there was a paſſive receiving of Chriſt firſt; for a man is in Chriſt firſt in a paſſive manner, before he is in him in an active manner, Chriſt hath taken him already, before he can take Chriſt actually: This is the firſt Thing wherein this work of Regeneration conſiſts, *The Paſſive receiving of Chriſt.* Paſſive receiving Chriſt.

Secondly, *It conſiſts in having an active power and title to become a Son of God*; together with Jeſus Chriſt; Theſe are the Two Things wherein Regeneration conſiſts. I know many Divines branch it otherwiſe, and make Regeneration to conſiſt otherwiſe: An active power to become a child of God.

Firſt, Of Mortification.

Secondly, Of Vivification.

Firſt, Of Mortification: Whereby the Spirit kills the Luſts of the Fleſh more, as *Rom.* 8. 13. *If ye live after the Fleſh ye ſhall die, but if ye through the Spirit mortifie the deeds of the Fleſh, ye ſhall live*: Mark; here is Mortification, and it is done by the Spirit; if you through the ſpirit mortifie the deeds of the body.

Secondly, There is Vivification; that is, when a man doth not only die unto ſin, but riſe up again to a new life, *Rom.* 6. 11. *Likewiſe reckon ye your ſelves to be dead unto ſin, but alive unto God, through Jeſus Chriſt our Lord.* This is the other work of Vivification, when a man is made alive unto God, and is made able by the ſpirit of God to be alive unto God, and to wind himſelf out of death into life, by the ſpirit of the holy One. Theſe be the Two Parts whereof many Divines make Regeneration to conſiſt of; but though they beat at the ſame thing, yet I rather make them the Effects and Conſequents of Regeneration, as flowing from Regeneration; this paſſive work goeth before, a man never goeth on in mortifying the works of the Fleſh, and never raiſeth himſelf up to this heavenly life till he be Regenerated; ſo that regeneration is the firſt ingrafting of a man into Chriſt, whereby he is alive, that he may do all theſe things; it is a power put into him whereby he may believe and repent, ſo that Believing, and Repentance, and Mortification, and Vivification are acts of the new creature; a man muſt therefore be a new creature firſt, now this is by Regeneration, ſo that Regeneration conſiſts only of theſe Two Things:

Firſt,

First, *Of a passive receiving of Christ the Son of God.* Secondly, *In having a title to be the Son of God*; and Regeneration doth not only bring *a relative change*, but *a real change* to a man: If you would know the meaning of the phraſe, A *relative change* is this, when there is a change in a man, from that he was before; but the change doth not lye in a man, as the change of Juſtification: before he was not Juſtified, now he is Juſtified, the man is changed; but he is not changed in himſelf, but it ſtands only in Gods imputation; he is not juſt in himſelf, but by imputation juſt. Now the *real change* is, When God doth puriſie and make up the defects in a man more and more, that is a *real change*; ſo that I ſay, Regeneration is not only a *relative change*, whereby God accounts a man as a child; but it breeds a *real change* in a man, it gives a man a ſpiritual Being; for the Spirit of God when it comes to work this work, is a fruitful principle of all good in that man more and more: Therefore the Apoſtle ſaith, *The fruits of the Spirit, are joy, peace, long-ſuffering, &c.* Gal. 5. 22. 'Tis true, the Spirit doth not bring forth theſe Graces till after a man is regenerate, but by working that Regeneration, which makes the ſoul to bring forth theſe fruits, and making the heart an honeſt heart, and ſo a good ground to bring forth theſe ſeeds; the Spirit is a fruitful principle of all good in that man. Thus you ſee the Third Thing, *viz. Wherein Regeneration conſiſts.*

Reaſons why the Spirit worketh Regeneration.

Now the *Fourth Thing* is the Reaſons of this Point, *Why the Spirit of God doth work this work of Regeneration.*

It is the good pleaſure of God

The *Firſt Reaſon* is, *Becauſe it is meerly according to the Will of God:* Man hath no power at all, man hath no activity, it is meerly at the pleaſure of God, whether he will do it or no; *Jam.* 1. 18. *Of his own Will begat he us*; he only had an hand in it, he only did it, and it was meerly at his good Will and Pleaſure, he might have choſen whether he would have done it or no; it is no fruit of our liberty, it is no brood of our breeding, it is meerly the free act of God in a man, *Joh.* 6. 44. *No man cometh to me except the Father draweth him*; There Chriſt ſheweth it, this bringing of a man to be in Chriſt, it cannot be from any man, *except the Father draw him*; except he ſend forth his heavenly Spirit, he can never come to Chriſt; all our ſufficiency is from God, we cannot ſo much as think a good thought, we cannot renew our thoughts, we cannot renew our inclinations, or our wills, or our affections; we can do nothing of our ſelves, it is only his work; therefore ſeeing it is ſuch a ſpecial work, it muſt be only the Spirit of God that muſt work it; it is a glorious work, a ſupernatural work; this new Birth, is ſuch a Birth as comes from above, *Pſal.* 110. 3. *Thy people ſhall be willing in the day of thy power, &c.* ſaith the text, that is, all that are born of God, they are brought forth in the day of Gods power, in the day wherein God is pleaſed to put forth his power in them; therefore they are called the *ſeed of Chriſt*, Iſa. 53. 10. They are *his ſeed*, but unleſs he begets them by his Spirit, they can never be ſo. Therefore if we conſider the greatneſs of the work, it ſheweth plainly, it muſt needs be the effect of the Will of God, and his good Pleaſure towards man, and therefore muſt be wrought by the Spirit.

No other agent can do it.

Secondly, Another *Reaſon* is, *Becauſe it is not a work of this world*: It is a work of another world, it is none of the creatures of this life, it is beyond the ſphere of the activity of any natural agent, they cannot reach it, *Joh.* 1. 13. *Which were born not of the will of the fleſh, nor of blood, &c.* It is not of mans Will, he cannot ſo much as Will it, or Deſire it effectually, he cannot wiſh it truly, nay, his heart had rather have the world; nay, ſaith he, It is not of the Will of the Fleſh, that is, a man may go and beget

beget another Child in the world, becauſe it is of the Will of the Fleſh, it is in the power of the Will of the Fleſh, Gods power going along with him, but this is not ſo, whatſoever a man be, though he hath never ſo many excellent parts, it is not in the Will of the Fleſh to do it. Then again, it is not of Bloud, it is no terrene or earthly thing, this new creature is otherwiſe made, than any new creature in the world beſides, therefore he concludes, it is only born of God, it is God only that is the great Author of this great work, it deſcends down meerly from above.

Thirdly, Becauſe it is ſo far from being wrought by any power in man, or any counſel in man, or any endeavours in man, it is ſo far from that, as *that a man is totally againſt it*; A man is an enemy unto it, a man hath reluctancy and repugnancy againſt it, he would not be regenerate; when a man doth think he deſires heaven, and to be regenerated of God, he doth apprehend Regeneration in a wrong way, and heaven in a wrong way, ſo as he apprehends it, he doth Will it; he thinks of heaven as of a fine place, and a place full of pleaſure, and therefore deſires it; but that he ſhould alwayes be with God, that he ſhould alwayes be praying and thinking of God, and minding of God, and have his heart weaned from all other things, and ſet it on God, this is heaven, but he hates theſe things, and ſo hates heaven, ſo he Wills that which he apprehends to be Regeneration; but Regeneration, is when a man hath a new heart, and when he is a new man: he was wordly before, but he is now brought to be ſpiritual, he was proud before, but he is now come to be humble, but the heart cannot abide this, therefore let the Lord fling in abundance of throws into a natural mans heart, to begin ſome preparatory work this way, to make a man begin to look out towards heaven, he flings all away, he is weary of them quickly; as a man at a Sermon, perhaps may have throws concerning the new birth, but the corruption of his heart will throw all way, he cannot endure them, they are contrary to the corruption of a mans nature, nay, when God comes to work upon his own people, what a deal of pleading is there with the world, the fleſh, and the Divel, that they may not be caſt out: Therefore when *Peter* ſaw that through the grace and power of God, this work was wrought in thoſe he wrote unto, 1 *Pet.* 1. 3. Mark how he ſpeaks, *Bleſſed be the God and Father of our Lord Jeſus Chriſt, which according to his abundant mercy, hath begotten us again to a lively hope, by the reſurrection of Jeſus Chriſt from the dead*: He lifts up his hands to heaven, and bleſſeth God that ever this work was wrought, he ſaw ſo much adoe, and ſuch a ſtir, and ſuch a deal of oppoſition, this is a plain ſign that it is not of man, it is *not of him that willeth, nor of him that runneth, but of God which ſheweth mercy*, Rom. 9. 16. Neither can man Will, neither can he run, neither go, nor ſtir towards it, nay, though God make him go, how apt is he to laggar in the way, and draw back again? So you ſee the Fourth Thing, *why it muſt needs be the Spirits work*.

Man is totally againſt it of himſelf.

The *Fifth Thing* is, *How the Spirit of God works this work*. It is after an unſpeakable manner: Who can declare the noble acts of the Lord? The works of God in Nature are marvellous. *David* himſelf, when he looked upon his natural birth, the Conception of him in the Womb of his Mother, he wondered at it, *Pſal.* 139. 14. That was a wonderful work, how much more is this unſpeakable, and unutterable? As it is ſaid of our Saviour Chriſt, Who can declare his generations? So may I ſay in a lower ſenſe, of this Work, Who can declare this Regeneration of his people? But yet thus far the Scripture doth authorize, and warrant us to go,

How the Spirit worketh Regeneration.

First,

By the Word of Life.

First, *That he doth it by the word of Life*; By the Gospel of Salvation, by the Preaching of it, or otherwise according as he pleaseth, that is the immortal seed, 1 *Pet.* 1. 23. *Being born again, not of corruptible seed, but of incorruptible, by the word of God, &c.* And as *Paul* saith to the *Corinthians*, *Though you have ten thousand instructers, yet you have not many Fathers, for in Christ Jesus I have begotten you through the Gospel*, 1 Cor. 4. 15. As who should say, You are begotten and born again, and you are born again by the Word, and I was an instrument under God of your new Birth, by the Word which I have Preached among you; and therefore, 1 *Tim.* 1. 2. he calls *Timothy*, *His own Son*, So *Tit.* 1. 4. he calls him, *His Son in the Faith*: that is, he was an instrumental Father under God, by the Doctrine of Faith, to bring him to be a Child of God: So that I say it is done by the Word, *Of his own Will hath he begotten us by the Word of truth*, Jam. 1. 18. The Spirit of the Lord sanctifies the Word when he is pleased to convert a man, the Word shall shew him what a miserable creature he is by nature; it sheweth him that flesh and bloud cannot enter into the kingdom of God, it sheweth him that he is utterly forlorn in himself, and past all recovery, and shews him where life is to be had: namely, in Jesus Christ, discovering his worth, and excellency, and necessity, and that all Grace and good is in him, and shews him the freedom of this gracious offer: Thus the Spirit of God, when he propounds the Word to the soul, holds it before the eyes and conscience, and sanctifies it, and puts a power into it, to enter deep into the soul, that it may Conceive in the soul.

By a secret and supernatural power.

Secondly, *The Lord doth it by an unspeakable working*: There is a Divine work which the Lord worketh; The Spirit comes into the soul after the manner of water; as Christ saith, *Joh.* 3. *Except a man be born again of water and the holy Ghost, &c.* that is, unless he be born of the Spirit, which worketh in the spirit of a man, as water doth in working upon a foul thing. Now what this working is we cannot tell, but we can tell you the effects of it; whereas the soul was rotten and naught before, and impotent to all good, now it begins to have a better disposition and a new power: And whereas it did savour of the things of this life before, now it savours of the things that are above: but this is a secret kind of working in the soul, therefore it is called the washing, and the laver of it: And the Apostle speaking of the *Corinthians*, what miserable creatures they were before Regeneration, he nameth Drunkards, Idolaters, Adulterers, &c. and all manner of filthy persons, *Such were some of you*, (saith he) *before your Regeneration, but now you are washed, and justified, and sanctified in the Name of Christ*, 1 Cor. 6. 11. That same washing there, he means by that you are Regenerated; so that Regeneration, it is a supernatural, an unspeakable kind of washing of the soul by the holy Ghost, whereby the soul hath its Corruption washed from it in part, and made clean in part, and way made for all the Graces of Gods Spirit to come in now, and all the fruits of the Spirit to be brought forth: Thus the Spirit of God works this work, he works it in an ineffable manner by the word of Life, and by a secret kind of washing.

Use. 1. Of Confutation of Pelagians, &c.

I come now to the *Application* of this Point; And first of all, If the Spirit of God be the Regenerater of Gods people, *then we may here see the error of the Papists, Pelagians, &c.* That set up the Will of man, and put any activity in the Reason, and Judgement, and Wisdom, and Election of man. This Doctrine of theirs is unsound, and contrary to the working of Gods holy Spirit; If it be such a work as God sends his own Spirit to do it: What man can do it? It is called Regeneration, and this

shews

ſhews it is not of man: who is able to beget himſelf, and ſhape himſelf in the womb, and diſpoſe of his own body in the belly? Nay more, Can any man beget himſelf again? The very name of *Again*, ſhews that it is a work only of God, none but he can do it; and we ſee it plainly, it is wrought no where, but where God himſelf doth it, and they that have it are able to ſpeak it, that they did not chuſe God, but God choſe them; *I was found of them that ſought me not*; all the ſouls of his people will ſubſcribe, That *it was not in them that willed, or in them that ran, but in God that ſhewed mercy*: It is God only that is the Author of this thing, and none but he.

Information. Of our continual need of the Spirit.

Secondly, Again, This ſhould teach us to conſider that we have alwayes need of the Spirit of God: If the Spirit of God hath begotten us again, then we have alwayes need of him; it is not in this as in the firſt Birth; when the Child is born, though the Father be gone, the Child may ſubſiſt; but it is not ſo here: but the Spirit of God as he begets a man, ſo he is fain alwayes to ſtand by him and bear him up, and give him ſupplies of Grace from day to day: As it is with the Air, the Sun doth not only enlighten it, but it doth every moment give light to it: for ſuppoſe the Sun ſhould ſhine four or five hours in the day, yet if the Sun ſhould with-hold its light, the Air would be dark preſently; it is not as it is with Fire, let a man heat the water, though he take away the Fire, the water will keep its heat a while after; but do but with-hold the light of the Sun, and all is gone in the ſame moment; ſo it is with this new Creature and the Spirit of God, he doth dwell in the ſoul, as the Sun in the Air; his preſence warms the ſoul, and quickens the ſoul, and inables a man to good, and gives a principle of life, and enables to all actions that are good; therefore how ſhould all Gods people carry themſelves towards this Spirit? They ſhould have a care that they quench him not, nor go againſt him in any particular.

Exhortation 1. Not to grieve the Spirit.

The *Third Uſe* is for all Gods people, in whom God hath wrought this bleſſed work; the Spirit of God hath regenerated and begotten them again. I ſay to all ſuch perſons, *Let them endear this Spirit of God, let them not grieve, or offend, or diſpleaſe him*, ſeeing he is ſuch a gracious worker in them: *Epheſ.* 1. 13. The Apoſtle makes this very Inference, *in whom after ye believed ye were ſealed by the holy Spirit of Promiſe*: that is, whereby you were Regenerated; Regeneration is the firſt ſeal of the Spirit, whereby he ſeals Gods good will to a man. Now, hath the Spirit of God ſealed you? Then do not grieve him, nor cauſe him to take any indignation againſt you; for though he will never depart from them, whom he hath made new Creatures, yet notwithſtanding he may hide his face for a time if we diſpleaſe him. Yea, Conſider, Will any natural Child willingly diſpleaſe his loving Father? The Spirit of God is our Father, therefore we ſhould have reſpect to him.

2. To do any thing for God.

Again, *This ſhould be a Motive to Gods people, to be willing to do any thing for God*; becauſe *he hath made them*, as *David* faith, *Pſal.* 100. 3. This very Conſideration, That *God hath made us*, and re-made us, he hath done that for us that all our own wits could never have done, that the whole world hath not the like (the Lord gener-ally lets the whole World ſink in ruine and damnation) ſhould be a Motive to you, to be willing to ſerve him gladly, and to call upon his Name, to be ready preſt to execute any of his Commands, to enter into his preſence upon all occaſions, ſeeing it is he that hath made us, and not we our ſelves.

3. To the Unregenerate to pray for the Spirit.

To them that are Unregenerated: Here we ſee where to have Regeneration; it is only in God, and in the Spirit of God, to renew a man, and make

make a man up again: As *David* prayed when he had the Spirit, *Lord, take not thy holy Spirit from me*, Pſal. 51. 11. So when a man hath not the Spirit of God, he ſhould pray to God, *Lord, Give thy holy Spirit to me, and ſend down thy holy Spirit into my heart, that may work this work in me.* But it may be many of you will think that you expect this, and deſire it, and with it, and uſe ſome means. I Anſwer, Then ſhew it by thy coming unto God for it, from day to day; will any man ſay, That *Noah* did expect that God ſhould deliver him from the Deluge, if he had not took that courſe which God appointed? If he had not built an Ark, certainly we may juſtly ſay, That he did not look that God would deliver him. Therefore it is ſaid of *Noah*, That as he did expect that God ſhould keep him; *ſo being warned of God, he built an Ark, &c.* Heb. 11. 7. So when a man ſhall ſay, That he looks that God ſhould deliver him from his natural eſtate and condition, that God ſhould renew him by his Grace and goodneſs, yet if a man will not prepare an Ark: if when a man is Commanded and directed by God what to do, yet he will not come to God, to do that which ſhould be done for him, theſe men do but deceive their own ſouls, and treaſure up indignation againſt themſelves. I remember the ſtory of *Moſes*, Exod. 14. when the Children of Iſrael were in *Pi-hahiroth*, and the Egyptians were behind them, and the Mountains were on the ſide that they could not paſs, and the Sea was before them, and there was notable crying out, Oh! that God would deliver them, now they were dead men, the Egyptians were come out to deſtroy them, the Mountains were on the ſide, and the Sea before them: Now mark what an Anſwer God gives to their cry; cauſe the people to go forward, you keep a crying to me, I pray go forward, you are not yet at the red ſea, but go to the red ſea, and when you are there, then cry to me; you are idleing, and lazing, and miſtruſting me; though the red Sea be before them, yet cauſe them to come thither, and when they are there, then cry for help to me: So thou ſayeſt thou deſireſt that God would Regenerate thee, and quicken thee, and turn thy heart, and vouchſafe thee his holy Spirit: do you ſo? I ſay it is very well, the thing is very good, but if the deſire be ſincere, you will take that courſe God bids you: art thou come to the utmoſt difficulty? Are not many things to be done which thou refuſeſt to do? Muſt thou not ſeek God more, and more carefully? Go forward, go forward, if thou meaneſt to have help and aid from God, otherwiſe it is in vain: if thou wouldſt go on in the wayes of God, and do what God Commands thee, thou ſhouldſt be quickened and renewed.

Of Examination, whether regenerated, or no.

First *Signe*, When doing good is natural.

Fourthly, Another *Uſe* is for Examination: *To examine our ſelves whether the Word of God hath wrought this for us, yea or no.* And the firſt ſign is this, If thou beeſt born again, if thou haſt this new Nature, then it is natural to thee to do good duties, to follow good courſes, and to yield obedience to the commandements of God; it is not enough for a man to do good duties: a natural man, an unregenerate man may do them, but whether is it natural to thee? A proud man may do the actions of humility, a proud man may pull off his Hat, and give the time of the day, and ſpeak meanly of himſelf; a proud man may ſuffer another to do him wrong, and put up baſe language, he may do theſe things, but the man is a proud man ſtill, he hath no humble nature; but the queſtion is, whether it be thy nature to do this? May be thou doſt theſe things for fear, or ſome by-reſpects: A worldly man may ſpeak of heavenly things, but is thy nature heavenly? A man may think of God, but is thy nature godly? Here is the thing, If a man be regenerate, there is Grace got into a mans Nature, *Jer.* 31. 33. When God Regenerates his people, he ſaith, *He will*

will write his laws in their inward parts; he doth not only ſay they ſhall do theſe duties, but their very hearts ſhall carry them, their very hearts ſhall go to a Sermon, their very ſouls ſhall go about the duties of God; as it is with the fire, water may heat, but not by nature; but it is the nature of fire to heat: So if a man be Regenerate, it is natural to him to do good duties, *Rom.* 2. 14. *A man by nature may do the things commanded in the Law:* but here is the queſtion, Whether he doth them with this new nature, this heavenly nature? The old creature may hear, and pray, and be ſober, and moral, for by nature the Heathen did the things contained in the Law: But if a man be Regenerated, as he doth the things contained in the Law and Goſpel, ſo he doth them with a new nature, as *Deut.* 5. 29. when the Children of Iſrael had ſpoken admirable ſpeeches, *All that the Lord ſaith to us we will do*; they made goodly profeſſions: now mark what God ſaith, *Oh that there were an heart in this people to keep my commandments!* As who ſhould ſay, Theſe are very good words, and I know that you think what you ſpeak; but Oh that this were written in your hearts, that this were natural to you; this will not hold, your hearts are not carried this way.

Secondly, If the Spirit of God hath Regenerated a man, then *the heart begins to be a good ſoyl for Grace*, and the heart begins to be ſutable, ſo that the heart is fit for Grace; A natural heart is not a proper ſoyl for Grace: As if a man ſhould bring a Plant from *Spain*, and ſet it here in *England*, it cannot thrive, unleſſe a man meet with a ſoyl that is fit for it: So Grace, if it come into the heart, and the heart is not a ſoyl for it, it can never thrive there, unleſſe the heart be Regenerated, and unleſſe there be a new nature: There may be admirable things in a natural man, excellent good purpoſes, and reſolutions; God may come to him, as a Paſſenger that lodgeth for a night, but he is gone the next morning; he may come as a ſojourner, to endure for a while, but here is no dwelling for him; theſe reſolutions, and purpoſes, and deſires cannot laſt long, that heart will ſquander them away; it is like the putting of a new piece into an old garment, *Matth.* 9. 16. When a man puts a new piece into an old garment, a fine new purpoſe into an old heart, a new good deſire into an old mind, the rent will be worſe, for that man will return back again, and will have his luſts, and will be worſe then he was before, for the heart is not able to hold theſe: 'tis true, in the beſt hearts of Gods people, is a great deal of unnatural ſoyl for Grace; but there is ſome of this good new ſoyl, that Grace now can hold, and ſhall hold, ſo that the gates of Hell ſhall not prevail; it is not for any goodneſſe of the heart, but for the goodneſſe of Grace in the heart: there may be tranſient acts of goodneſſe in a wicked man, as Prayer, and ſuch-like tranſient acts; but when the tranſient act is done, there is a concluſion: but nature is permanent and an enduring thing, it is not only to come to Prayer, and then be dead; to come to a Sermon, and then be dead; but it is a permanent thing, a man is godly between Prayer and Prayer, and religious between Sermon and Sermon, and in all his wayes he ſets himſelf to be good, and well diſpoſed all his dayes. God complains againſt thoſe that give him tranſient acts of goodneſſe, *Oh Ephraim! what ſhall I do to thee, that art as a morning cloud, &c?*

The heart's a good ſoil for Grace.

Thirdly, If the Spirit of God hath made a man a new nature, *then he cannot live in ſin*, As the Apoſtle ſaith, 1 *Joh.* 3. 9. *He that is born of God, ſinneth not, &c.* he is born of God, and it is againſt his nature to go on in ſin; a man cannot go againſt his nature: 'tis true, a man for a little time may go againſt his nature, as *Moſes*, though his nature was mild and meek,

He cannot live in Sin.

meek, yet he was transported very much, Hear ye rebels, and shall I bring water out of this rock? He was carried away in his passion, but he could not hold on in that strain, for it was against his nature; so if a man be overcome with any other sin, yet when a man is renewed, as a Spring clears it self of the mud, so this new nature is so opposite and contrary to sin, that he cannot go on in sin.

It is pleasant to do the will of God.

Fourthly, If the Spirit of God hath wrought this work in thee, *Then it is pleasant to thee to do the will of God*; Look what a man is naturally inclined to, it is marvellous pleasant to him to follow it: As for example, If a mans nature be gluttonous, how pleasing is it for him to satisfie his Appetite? And if a mans nature be given to Intemperance, how pleasing is Excess unto him? And if a mans nature be proud, how pleasing is it to be flattered, and spoken fair, to be reverenced and respected at every word? A man loves these things a-life, because they suit with his nature: So if a man have a new nature, and partakes of the divine nature, how pleasing will Prayer be? And how pleasing will the Word be? how pleasing will Counsels and Exhortations be? how pleasing to be corrected and reproved for sin? *How sweet are thy words unto my mouth*, saith the Prophet *David*, Psal. 119. 103. As our Saviour saith, *Joh.* 4. 34. *It is my meat and drink to do his Will that sent me*: So *I have longed for thy Commandments* (saith *David*) *I have loved to know wherein I might glorifie thee, and be serviceable to thee*: Now when it is irksom for a man to obey, he cannot abide strictness and preciseness, and he counts it a disgrace to him to deny himself in such a thing, and he goeth to duty like a Bear to the Stake, and he hath no forwardness, it is a sign he hath no new nature.

Grace gets the upper hand.

Fifthly, If a man be born again, Grace will get the upper hand; when a man meets with lusts, and concupiscence of Soul, though they may exceedingly bear a man down for a time, and transport a man beyond himself, yet in the end Grace will have the victory and prevail, *1 Joh.* 5. 4. *He that is born of God, overcomes the world*, all temptations of the world, all pul-backs and draw-backs, he that is born of God, he will have the mastery; so 1 *Joh.* 5. 18. the Apostle saith, *The wicked one cannot touch a man that is born of God*, that is, with a deadly touch, as he toucheth wicked men; he toucheth wicked men so, as he infects them, and poysons them, and carries them away.

He loves the people of God.

Sixthly, He that is born of God, *he is one that loves the Children of God*: If there be any Saint in the parish, any Child of God, there is his affection and bowels most; I speak of spiritual affections, for otherwise Grace doth not take away nature, but set it up, having refin'd it. But I speak of spiritual love, if a man be born of God himself, he loves all others that are born of God, 1 *Joh.* 5. 1. *Whosoever believeth that Jesus is the Christ, is born of God; and he that loveth him that begat, loveth him also that is begotten.* If a man loves God that begets, he must needs love them that are begotten of God.

He loves Spiritually to profit others.

Lastly, If a man be born again, *then a man labours to do good, and to spread the Knowledge of Jesus Christ, to the glory of God*: He loves to be communicating that he hath; he that hath this Spirit, loves to be breathing upon others, and would fain scatter his sweet things up and down where he goeth, and would fain leave a sweet savour of himself where soever he comes; this is the nature of him that is born again and regenerate, to beget others: That man is unworthy to be born, by whom another is not born, as we say, when a man is born again, he labours to beget others to God, to be generative, and fruitful, and abundant in doing good up and down, he labours to beget his Children, and Family, to God;

God; and to draw his neighbours and acquaintance unto God: he would fain have people know Christ, and obey him, and ſubmit unto him. Thus you ſee the ſigns whereby we may know, *Whether we be born again, or no?*

CHRISTIANS
Ingrafting into
CHRIST.

1 Cor. 12. 13.

For by one Spirit are we all Baptized into one Body, whether we be Jews or Grecians, whether we be Bond, or Free, and have been all made to drink into one Spirit.

WE have ſpoken of Regeneration, which is a work of the Spirit, and the firſt implanting of a man into Chriſt: Now we come to ſpeak of a new work of the Spirit, The implanting of a man into the Church, the Body of Chriſt, when the Spirit makes a man to be a Member of the Myſtical Body of Jeſus Chriſt; and this is done all under one; for being once ingrafted in Chriſt, we come to be fellow-Members with all thoſe that are Chriſts; and this we have here in the Text, *By one Spirit we are all Baptized into one Body, &c.* The Apoſtles meaning is this, All we that are the people of God, we are all one Body; and the efficient cauſe of this, is the Spirit of God, it is by the Spirit that we

we are made thus, and the inſtrumental cauſe, though it be not here expreſſed, yet it is implyed, and that is Faith; and the means of confirming this Faith are the Two Sacraments: Firſt. The Sacrament of Baptiſme, *We are baptized into the ſame Body.* Secondly, The Sacrament of the Lords Supper, intimated in one part of it, namely, *the Cup*, which is put for the whole, and are made all to drink of the ſame Cup, *we are all of one and the ſelf ſame Body*; as many as are in Chriſt, are endued with the ſame Spirit; not one endued with one Spirit, and another endued with another Spirit, but *by one Spirit we are Baptized into one Body*; our Baptiſme is one, and our Food one; it is altogether one, though our condition in the world be never ſo different, *bond, or free*, though our Countrey, and Nation, and Pariſh be never ſo various one to another, one of one, and another of another, Jews and Gentiles, we are all baptized into one Body, and this is done by one and the ſelf-ſame Spirit.

Now to ſpeak of the putting of a man into the Body of Chriſt: We will ſhew you theſe Five things.

Firſt, *What this Body of Chriſt is.*

Secondly, *What this putting of a man into it is.*

Thirdly, *That this is done by the Spirit of God.*

Fourthly, *How the Spirit of God doth it*: How a man is made part of the Body of Chriſt.

Fifthly, *The Application of the Point.*

VVhat this Body is.

For the Firſt, *What is this Body of Chriſt*, which the Spirit of God doth ingraft his people into? In a word, *It is the inviſible Church of God*: which is a peculiar company of men and women, out of all Nations under heaven predeſtinated to eternal life, gathered together by the Word, and made all one in Chriſt. This is *the Body of Jeſus Chriſt*: ſo that here are Five Things that are to be opened.

The inviſible Church of God.

Firſt, It is *the Church of God*; as the Apoſtle ſaith, *Col.* 1. 18. *He is the Head of the Body, the Church*: So that the Church is the Body of Chriſt, that ſame peculiar company of men and women, as Saint *Peter* calls them, *You are a choſen generation, a peculiar people, a royal prieſthood*, 1 Pet. 2. 9. The Author to the *Hebrews* calls them, *The Aſſembly of the firſt born*, Heb. 12. 23. And Chriſt himſelf calls them, *A little flock*, in regard of the multitude of other people that is in the world, and are not of this brother-hood: Now I call this *inviſible*, for though their perſons, and courſes, and manner of life be ſeen and known, and they may be known who they are, yet all of them were never known, nor ever will be; there may be more then we can tell, and fewer then we think of; *The foundation of God is ſure, having this ſeal, The Lord knoweth who are his*, 2 *Tim.* 2. 19. The Lord had ſeven thouſand in Iſrael that had not bent their knees to *Baal*, when *Eliah* could ſee never a one: So that this is the Firſt Thing, *it is the inviſible Church of God.*

Gathered out of all Nations.

Secondly, It's *ſuch a company as is gathered out of all Nations under heaven*; As Saint *John* ſpeaks, *Rev.* 7. 9. *After this, behold and lo, I ſaw a great multitude of all Nations, and Countryes, and Tongues, &c.* Though it be a little Flock in reſpect of the Reprobate; yet it is a great multitude conſidered in it ſelf: *and they ſtood before the throne, and before the Lambe, with long white Robes, and with Palms in their hands*: This white Robe is the Righteouſneſſe of Chriſt Jeſus imputed, which begets another Righteouſneſſe which is inherent in ſome meaſure; and the Palms in their hands, is the ſign of Victory over Sin, Death, and Hell; and this is a great multitude: and it was out of all Cities, and Nations, and Kindreds of the world; and therefore our Saviour Chriſt, ſpeaking of his own taking of this

this company home unto himſelf at the laſt day, ſee what he ſpeaks, *Mat.* 24. 31. *He ſhall ſend his Angels with a great ſound of a trumpet, and they ſhall gather his Elect from the four Winds, from the one end of the Earth to the other*: The Lord gathers here one, and there another, as a man would gather a Poſie in a Garden, here a flower, and there a flower. This is Another Thing in the Body of Chriſt: *it is a Company gathered out of all Nations, and People, and Places, at one time, or other.*

Predeſtinated unto life.

Thirdly, This ſame godly Company, are a Company of *Predeſtinated men unto Eternal life.* For there are none but the choſen of God that are the true Body of Chriſt; this is a company only of Elect men, and women, and babes; therefore they are called Elect, *Rom.* 8. 33. They are ſuch a company as are written in the Lamb's Book of life, *Rev.* 21. 27. Therefore all thoſe that ſeem to be of God, and go a great way with the people of God, and yet turn back, as *Orphah* from *Naomi*, *Ruth* 1. They were never of this number, 1 *Joh.* 2. 19. *They were not of us, they went out from us; if they had been of us, they would have continued with us:* So that it is only the Elect of God that are of this Company, *that are the Members of this Body.*

Begotten again by the VVord.

Fourthly, It is ſuch a godly Company as is *gathered by the Word of God*: The Word of God gathers them together; they, as well as other people by nature, are of another Body, of another Corporation, as vile, and as wretched, and as miſerable in themſelves, if left to themſelves; but God found them when he paſſed by them, and ſaid to them, *Live*; they were defiled as well as others in their bloud, but the Lord turned their hearts by the Word, and doth beget them again thereby: This is that immortal ſeed whereby God doth beget them again unto eternal life.

Fifthly, They are ſuch a company as are made one, knit and combined together in Chriſt; though themſelves are never ſo many, and never ſo remote and diſtant from one another, may be they never ſaw one another, nor ever heard of one another, one lives in one Country, another in another; one in one pariſh, another in another, and have little bodily communion, and are not known one to another; may be ſome of this company are in heaven already, and ſome upon earth; yet they are all one in Chriſt, they all meet together in one heart and ſoul in Chriſt Jeſus, they are all of one minde in him, as being all one body, as the Apoſtle ſpeaks, 1 *Cor.* 12. 12. *And they are all one ſeed*, Gal. 3. 16. *Now to Abraham and his ſeed were the Promiſes made. He ſaith not, To ſeeds, as if they were many; but, To thy ſeed, as of one, that is Chriſt*: that is, which is Chriſt, and all that are Chriſts; they are one ſeed, the ſeed of the woman; indeed all men come forth of the womans loins, the wicked as well as the godly, only here is the difference, The one is the ſeed of God, the other of the Serpent: Now Chriſt, and all that are Chriſts, are one and the ſelf-ſame ſeed; though they are different in Place, different in Countrey, different in eſtate and condition; ſome Jews, ſome Gentiles, ſome Bond, ſome Free, ſome Noble, ſome Mean; yet they are all one in Chriſt Jeſus, as the Apoſtle ſaith, *Gal.* 3 28. *There is neither Jew nor Grecian, there is neither bond nor free, there is neither male nor female; for ye are all one in Chriſt Jeſus.* 'Tis true, you are different among your ſelves, one is a maſter, another a ſervant, one is a rich man, another a poor man, ſo there is a difference; but they are all one in Chriſt Jeſus, they have all one and the ſelf-ſame Faith, they have all one and the ſelf-ſame Father, there is but one Lord, and one Spirit to quicken and unite them all: Thus we ſee *what this Body of Chriſt is.*

Now

VVhat putting into this Body is.

Now in the *Second place*, *What it is to be put into this Body*; to be implanted into it, to be knit into this Body: I Anſwer, in a few words it is this:

It is a part of a mans Ingrafting into Chriſt by Faith, whereby a man is ingrafted into the Body of Chriſt, having one common life with all the reſt of the Members for mutual conſent, and profit, and care, and help, and ſympathy, or fellow-feeling.

A part of our ingrafting into Chriſt.

Firſt, *It is a part of a mans ingrafting into Chriſt*; For the ingrafting of a man into Chriſt, and into the body of Chriſt, are not Two things, but God doth them by one and the ſelf-ſame act, as you may ſee, *Rom.* 12. 5. *We being many are one body in Chriſt, and every one Members one of another*: that is, by being Members of Chriſt, and by being ingrafted into Chriſt, we come to have fellowſhip, and conjunction, and joyning one with another: it muſt needs be the ſame work, for the putting a man into Chriſt in whom are the other Members, that very act makes a man to have fellowſhip with Chriſt, together with all the other Members, as the Apoſtle ſpeaks, *Rom.* 11. 17. *Though ſome of the branches be broken off, and thou being a wilde olive tree, waſt grafted in for them, and made partaker of the root*: When a man is ingrafted into this Olive tree, he is ingrafted with the reſt of Chriſts Members, and he doth partake together with the other Members of the ſame root, and of the ſame Gifts, and Graces, God doth both under one: Therefore though I handle this after the other, it is becauſe I cannot handle them both at once. Saint *John* ſaith, 1 *Joh.* 1. 7. *If we walk in the light, as he is in the light, we have fellowſhip one with another*; So that if a man be in Chriſt, he hath communion with the Body of Chriſt; if he hath fellowſhip with Chriſt, he hath fellowſhip with the Body of Chriſt; ſo that you ſee the Spirit doth both by one and the ſelf-ſame act, as the Apoſtle ſaith, *Epheſ.* 2. 12. *Ye were at that time without Chriſt, and aliants from the common-wealth of Iſrael*: It is all one thing to ſay that a man is out of Chriſt, and an Aliant from the common-wealth of Iſrael, without that corporation, without that Body, he is no Member of that Body; therefore it follows on the other ſide, If a man be in Chriſt, and ingrafted into Chriſt, then he is of this ſociety, he is of the common-wealth of the Iſrael of God: So that this is the Firſt Thing, *It is a part of a mans ingrafting into Chriſt.*

V Vrought by Faith.

Secondly, *This likewiſe is done by Faith*: When a man is ingrafted into Chriſt, he is ingrafted into him by Faith: As the Apoſtle ſaith, *Rom.* 11. 23. *And they alſo, if they abide not in unbelief, ſhall be grafted in, for God is able to graft them*: As who ſhould ſay, If ever they have Faith, they are ingrafted into Chriſt; it is Faith that ingrafts a man into Chriſt, and the ſame Faith that makes a man to be of the Body of Chriſt, that puts a man into the number of the Members of Chriſt; as *Paul* ſaith, *To Titus my Son in the common Faith*, Tit. 1. 4. that is, it is ſuch a Faith as doth not only ingraft this man into Chriſt, but the very ſelf-ſame Faith, another man having it, it doth ingraft him into the Body of Chriſt too: So that it is a common Faith, whereby one is ingrafted into the Body of Chriſt as well as another; as *Act.* 2. 44. They were all of one minde, and one heart, they all hung together as one body, they imparted their gifts, and things they had, even to their very Lands and Goods, one to another; here was a ſweet communion: but then, what was the reaſon of this? What was the Inſtrument that wrought this? It was Faith; for the text ſaith, *they were believers*, or elſe they could not have done it: And therefore as we are ſaid to come to Chriſt, ſo to the Body of Chriſt, as *Heb.* 12. 22. *But ye are come to Mount Zion, to the City*

City of the living God, the celeſtial Jeruſalem, and to the company of innumerable Angels; and to the congregation of the firſt born, which are written in heaven. You are come, he ſpeaks of a ſpiritual coming by Faith: So that *this putting into the Body of Chriſt, is by Faith.*

Making us have common life with other Members.

Then in the Third place, *It makes a man have a common life with all the reſt of the Members of Jeſus Chriſt*: As you may ſee, *Col.* 3. 4. *When Chriſt which is our life ſhall appear, ye alſo ſhall appear with him in glory. Chriſt who is our life*; We that are the people of God, *Chriſt is our life*, we have one and the ſelf-ſame life, all one and the ſelf-ſame minde in the wayes of God; As it is ſaid, *Act.* 4. 32. *The multitude of them that believed were of one heart and one ſoul*; all the people of God in the whole world would quickly be acquainted if they were brought together; for they are all of one and the ſelf-ſame diſpoſition and mind; As our Saviour ſpeaks to his Father, *Joh.* 17. 21. *That they all may be one, as thou art in me, and I in thee, ſo that all they may be one in us*: As the Three Perſons in the bleſſed Trinity are three diſtinct Perſons, and yet are all one, ſo in ſome ſenſe, the Members of the Body of Chriſt, though they be of ſeveral callings and conditions in the world, yet they are all one, *that they may be all one as we are one*, verſ. 21. They all live by the ſame rule, and walk by the ſame rule, they are all guided by the ſame Word, and ſwayed by the ſame Commandment, they all walk in one Way, they all Pray by one and the ſelf-ſame Spirit, they have *a life that is common*: look as one lives, ſo lives another; look as one repents, ſo another repents; look as one believes, ſo another believes; and look as one apprehends of God, and comes before him with affection, and fear, and trembling, ſo doth another; though they never ſaw one another, yet they all meet in the ſame life, for *they have the ſame root of life, the ſame cauſe of life.*

It makes of one conſent with all the people of God.

In the Fourth place, *It makes a man to be of one conſent with all the people of God every where*; As you may ſee, *Zeph.* 3. 9. *For then will I turn to the people a pure language, that they may all call upon the Name of the Lord, to ſerve him with one conſent.* The Lord helps them all to Pray after one pure language, and gives them all one pure conſent in the Service of God (though it is in different degrees indeed, one ariſeth to an higher pitch than another) therefore the Apoſtle ſpeaks, 1 *Cor.* 1. 10. *Now I beſeech you brethren, by the Name of the Lord Jeſus Chriſt, that ye ſpeak all the ſame things, that there be no diviſions among you*: As who ſhould ſay, All the Members of Chriſt are ſo, I beſeech you endeavour to have this ſign of being Members of Chriſt, be all joyned together in the ſame mind; it is true, that this union, and conſent, and agreement, and oneneſs of heart and mind (as I may call it) is very imperfect, but in ſome it is more imperfect then it is in other; ſome have attained to a further degree, there is a great deal of unlikeneſs of affections, a great deal of unlikeneſs in Prayer, a great deal of unlikeneſs in Obedience, there is a great deal of jarrings now and then through weakneſs; but as the Apoſtle ſaith, *As far as we have attained, let us be thus minded*, Phil. 3. 15, 16. Let us walk by the ſame rule, and mind the ſame things; the Children of God throughout the whole world, they are of one mind, as far as they have attained, though in Faith, in Repentance, in new Obedience they differ gradually in their attainments, yet they all agree in this conſent of judgment, That ſin muſt be hated, that a man muſt live in no ſin, that a man muſt yield Obedience to all Gods commandments, that a man muſt deny himſelf in all things, that in all things God muſt be glorified; they all agree that we are Members one of another, and that we muſt love one another, and forgive one another, as God for Chriſt's ſake hath forgiven us; they all agree in this, They are

all of one mind: and as one is mortified, ſo is the other; and as one is meek and gentle, ſo is the other: It is true indeed, one hath attained further then another; but whereunto they have attained, they are all alike minded: Now whereunto we have not attained, God will reveal it in his good time unto us, ſaith the Apoſtle: May be one ſeeth ſuch a thing is a duty, which another doth not, yet all ſee that it is their duty to fear God, and obey him in all their wayes, and they all ſet themſelves to hate and oppoſe all manner of known ſins: *As far as they have attained, they are all of one minde.*

For mutual care and help.

Fifthly, *All this is for mutual profit, and help, and care, and ſympathy*, as you may ſee delivered by the Apoſtle, 1 *Cor.* 12. *That it muſt be for mutual profit*, ſee the ſeventh *verſ.* The manifeſtation of the Spirit is given to every man to profit withal; that is, when the Spirit of God doth manifeſt himſelf in one man one way, and in another man another way; he gives one man (may be) the gift of Teaching, to another man the gift of Knowledge; ſome have excelient gifts in one kind, ſome in another (but all have the gifts of new Obedience.) Now look whatſoever gifts they are, whenſoever the Spirit doth manifeſt it ſelf to any Member of the Body of Chriſt, it is to be helpful and uſeful to others, ſo that the Members of Chriſt need one another: that you may ſee, *verſ.* 21,22. *The eye cannot ſay to the hand, I have no need of thee: nor the head to the foot, I have no need of thee, &c.* We cannot be without the pooreſt, and vileſt, and contemptibleſt Member in the Body; nay, the very life of the Body may depend upon the vileſt Members.

So again, *That they are to care for one another*; That you may ſee in the 25. *verſe*; *Leſt there ſhould be any diviſion in the Body, but that the Members ſhould have the ſame care one for another.* You ſee how it is in the Body of a man, the head hath care of the feet, it guides the feet; and the foot hath care of the head, to hold it up, and carry it up and down; and the hand is uſeful for the relieving of any part, they have all the ſame care one of another, ſo it is in the Body of Chriſt. And for *a Sympathy*, ſee it in the 26. *verſe*, *Wherefore if one Member ſuffer, all ſuffer with it; and if one Member rejoyce, all rejoyce with it*; all have a fellow-feeling of one anothers neceſſities and comforts. Therefore when the Spirit of God doth implant a man into the Body of Chriſt, it is all one with the implanting a man into Chriſt, he doth give him a common life, one minde and heart, he doth give them all natural help, and natural care one of another, for they have need one of another.

That this is the Spirits work.

In the Third place we muſt ſhew, *That the Spirit doth this*, And *why he doth it.*

Firſt, *That it is the Spirit that unites and tyeth all theſe Members together*; This makes them hang together; therefore it is called, *the unity of the Spirit*, Eph. 4. 3. He exhorts the *Epheſians* that were the Members of Chriſt, *to keep the unity of the Spirit*; becauſe as the Members of Chriſt are united to Chriſt, ſo they are united mutually by the Spirit; *Therefore take heed* (ſaith the Apoſtle) *to keep the unity of the Spirit, that you may be of one mind, and one heart*: Therefore the Apoſtle ſpeaking of the Body of Chriſt, he compares it to a building; A building conſiſts of divers bricks, and ſtones, and timber, which being joyned together, make up an houſe: So the Members of Chriſt being joyned together, make up an houſe for God to dwell in: But who makes this? The text ſaith, *the Spirit of God*, Eph. 2. 22. The Spirit of God makes up this bleſſed building, all the elect of God, all the faithful, all the heirs of Grace in the world, are as an houſe or body: though there be never ſo many parts in it, yet they

they make all but one body or house, so it is here; Now the Spirit unites these, and layes them artificially together, so that they may prop one another. *Ezek.* 11. 19. The Lord there speaking of his Elect, *I will give them* (saith he) *one heart, and make them of one mind*; How will he do it? *I will put a new Spirit within them*; And so he makes them *to be of one and the self same mind.*

Now the Reason, *Why the Spirit of God doth do this*, is,

Reasons why the Spirit of God doth thus unite to the Body of Christ.

First, *Because none else besides the Spirit is able to do it*: For by nature we are wofully and fearfully different from the Body of Christ, we are of another nature, of another kind, of another life; nay, we are contrary to it: all the Members of Christ, they are as young sucking children; but wicked men, and all men by nature are Lions, and Leopards, and Bears, and Tigers, as the Prophet speaks, *Isa.* 11. 6. 7. Now the Prophet there speaking how Christ means to effect it, is to unite these together, to make the Lion and the Lamb to have communion together, to make the Bear and the Kid to lye down together: Mark how he sheweth how Christ will do it, in the second *verse* of the same *Chapter*, the text saith, *The Spirit of the Lord shall rest upon him*; he speaks of Christ; that is, whereas this requires a great deal of power to do this, to make a man to be clean contrary to his nature; whenas a mans nature is carnal, and wicked, and earthly, to make him of the Body of Christ; therefore saith the text, *The Spirit of Might shall be upon him, &c.* There is a great deal of Might required to turn their dispositions: it is a mighty thing to change a man that is a drunkard, a proud person, a wicked wretch; to turn this man topsie-turvy, to make him mind other things, to make him clean another man; this requires infinite wisdom: Therefore *the Spirit of Wisdom shall rest upon him* to do it; and *the Spirit of Knowledge, and the Spirit of the Fear of the Lord*; that is, the Lord Jesus shall put in the Spirit of Fear into mens hearts, and this will turn them, this will alter mens minds, and conversations.

None but the Spirit is able.

Secondly, *There is none so fit as the Spirit of God to do it*: For this Body of Christ, it is a company of Sons and Daughters that God hath up and down in the world, that are able to cry, Abba Father: now who is so fit to do this as the Spirit of the Son? As the Apostle saith, *That he might redeem them that were under the Law, that they might receive the Adoption of Sons*, Gal. 4. 5.

None but the Spirit is fit to do it.

Fourthly, *How the Spirit of God doth this*; and that is *Two ways*, as the Scripture reveals to us.

How the Spirit doth Unite to Christ's Body.

The *One* is, *By being one and the same Spirit in all the Members of Christ*: He comes into them, and dwells in them as one and the self-same Spirit, and so makes up this union: The same Spirit that was in *Paul*, was in *Peter*; and so all the rest of the Members of Christ one and the self-same Spirit is in them, 1 *Cor.* 3. 16. *Know ye not that yeare the Temple of God, and that the Spirit dwelleth in you?* Therefore look what Spirit of Faith one man hath, another comes to have the same Spirit of Faith; as the Apostle speaks, 2 *Cor.* 4. 13. *We having the same Spirit of Faith with them, as it is written, I believe, and therefore I speak; so we believe, and therefore we speak.*

By being one and the same Spirit in all Members.

Secondly, *The Spirit doth this by uniting and tying a knot between these Members*: He doth unite them, and make them hang together in one; he makes them to be of one heart, and of one soul by knitting and combining of their hearts all together: Therefore this fellowship is called the *fellowship of the Spirit*, Phil. 2. 1. Though *Paul* were far off from *Philippi*, yet he could adjure the *Philippians* by *the fellowship of the Spirit.*

By tying a knot between all the Members.

But you will say, How can this be? Can the people of God have communion and fellowship one with another when they are so far asunder one from another, and may be never saw one another, may be never heard one of another? How can this be? I say, Very well: for the Spirit of God hath a long arm, and is able to make the people of God shake hands though they be a thousand miles asunder; it is the Spirit that tyeth this knot, and unites them together: As *Paul* speaks, *Col.* 2. 5. *Though I be absent in the Flesh, yet I am present with you in the Spirit*; and methinks I am in your company and meetings, when you meet together, I see you in my mind methinks, and *I joy in your order*: The Spirit makes the communion between the people of God; and hence it is that they can love one another, because all the Members are tyed together by one knot; and they come to help one another, and do any thing one for another; even by the very love of the Spirit which they have one towards another, *Rom.* 15. 30. The Apostle had some need of the good *Romans* to help him: Now see how he doth intreat help from them: he desires them by *the love of the Spirit, to pray heartily for him*: he knew that the *love of the Spirit* would be a great motive to them: you know you and I are joyned together by the same Spirit, *for the love of the Spirit pray for me*. Thus we see,

First, *What this Body of Christ is.*

Secondly, *What the putting a man into this Body is.*

Thirdly, *The Reasons why.*

Fourthly, *How the Spirit doth it.*

Now I come to the *Uses*.

Uses.

The want of the Spirit is the cause of difference.

And *First*, Is it so that the Spirit of God doth unite all the Saints of God together in one Body? *Then here we may see the reason of the difference of men in the world*: The difference of our Congregations, some companies that hang together are of one mind, another of another mind, the reason is, they have a different Spirit; but all the Saints of God have the Spirit of God which makes them hang together, and the wicked, they have another Spirit.

Let none put asunder what the Spirit joyns.

Secondly, Doth the Spirit of God joyn all the Saints of God together in one Body? *Then that which God hath joyned together, let no man put asunder*. It is spoken in regard of man and wife; if it be such a horrible thing to part man and wife, then what a horrible thing is it to part Saint and Saint that are joyned together by the Spirit of God; this blessed communion of the Spirit, what a fearful thing is it for a man to root it out? When there shall be heart-burnings and strivings between those that are the children of God, what a fearful thing is this? Is the number of those that fear God so great, that we can spare any? Or are the Graces of Gods Spirit Wilderness Graces, that can walk alone and need no help from, or can do no good to others? Therefore the Apostle prayeth God in the behalf of the *Corinthians*, *That the Members of Christ may be of one minde, and live in peace*, 2 Cor. 13. 11.

To try our acquaintance hereby.

Thirdly, Here *we may see how to try our acquaintance, and whether the company we joyn our selves unto, be good or no*: If our company be right, the Spirit of God tyeth the knot; therefore the Apostle will tell you, whether you have the right communion and fellowship, or no; try the spirits, whether they be of God or no, saith he, *If the fellowship we have one with another be not of God, if the Spirit of God do not knit us together, our fellowship is not right*. 1 Joh. 1. 3. there is an excellent place, *That they may have fellowship with us* (saith he) *and truly our fellowship is with the Father, and with his Son Jesus Christ*: As who should say, We would fain have you have fellowship with us; and I tell you what kind of

fellow-

fellowſhip you muſt have, if you be acquainted with us, you muſt have fellowſhip with the father, and with the Lord Jeſus Chriſt, for our fellowſhip is with the Father, and his Son Jeſus Chriſt; ſo that we may ſee, *whether our Company be right or no, by this.*

The *Laſt Uſe* is this, Is it ſo that the Spirit of God joyns all the Saints of God together in one Body? *Then we ſhould have a fellow-feeling with all the Members of Chriſt:* Do not ſay thou art a Member of the Church of *England*, and not of *France*, or *Germany*, do not ſay thou art a Member of this Pariſh, but not of another, do not ſo, for if thou art a Member of Chriſt, there *is one Body, and one Spirit*, Eph. 4. 4. If there be *one Body*, there muſt be *one Spirit*; and therefore we *ſhould have a fellow-feeling.*

To ſtir up a ſympathy amongſt the Saints.

But how ſhall we have a fellow-feeling with the Members of Chriſt?

How to work, maintain, and expreſs this ſympathy.

I ſay, Firſt, *We muſt inform our ſelves as much as we can concerning one another*; As when the Ark of God was among the Philiſtims, old *Eli*, though he gave way too far to his Sons wickedneſs, yet was he very careful of the Ark and people of God; and therefore (1 *Sam.* 4. 13, 14.) he went out and ſate in the high-way, that ſo he might hear, in the firſt place, what was the news; and you know how his heart trembled when he heard that the Ark of God was taken: So it was with *David*, when any came out of the Camp of *Iſrael*, he ſaith to them, *What is done I pray thee?* 2 *Sam.* 1. 4. So we ſhould enquire concerning one another.

By informing our ſelves concerning one another.

Secondly, *We ſhould viſit our fellow-members*: As it is ſaid of *Moſes*, though he were a great Courtier in *Pharaoh's* Court, yet he went out to look upon his Brethrens burthens, *Exod.* 2. 11. he would be ever and anon ſteping out to ſee how his brethren fared, and how did this affect his heart with their trouble?

By viſiting our fellow-Members.

Thirdly, *We ſhould lay to heart their Afflictions*: It is a ſtrange thing how the people of God in all ages, have been affected with the Afflictions of the Church; nay, though they have not ſeen it, but only fore-ſaw what would be afterwards; As *Eliſha* wept when he fore-ſaw what cruelty *Hazael* would uſe towards the People of Iſrael, 2 *Kings*. 8. 11, 12. So *Daniel*, Dan. 8. 27. when God revealed the Afflictions of the Church to him two hundered years before it ſhould come to paſs, yet when he heard of the Affliction that ſhould fall out, the text ſaith, that *Daniel* fainted, and how can we think that the Spirit of Chriſt hath united us into one Body, when we have not this diſpoſition in our ſouls?

By laying to heart their afflictions.

OF

OF THE SABBATH.

Exod. 20. 8.

Remember the Sabbath day, to keep it Holy.

THAT which I intend to ſpeak concerning the *Sabbath* at this time, I will caſt into theſe *Propoſitions*:

Propoſit. 1. *A ſet time for worſhip.*

The Firſt is this, *That there muſt be ſome ſet time for the Worſhip and immediate Service of God.*

Now the *Reaſon* why there muſt be ſome ſet time for Gods immediate Worſhip, is,

Reaſ. 1. Firſt, Becauſe all Actions cannot be done at once, but by ſucceſſion, firſt one, and then another: for a man to perform the duties of Gods Worſhip in an inſtant, and to get down the knees of body and ſoul before his Maker in an inſtant, this cannot be. *Eccleſ.* 3. 1. *There is an appointed time for every Action under the Sun*: Then if there be a time for all actions, ſurely there muſt be a time for the Worſhip of God.

Reaſ. 2. Secondly, *There muſt be a ſet time*; Becauſe ſuch is our dulneſs in the duties of Gods Worſhip, that we had need to have times ſet apart for Gods Worſhip; there is a great deal of ado required to fix a mans Thoughts upon heaven, to have a fixed apprehenſion of the Preſence of God, theſe do not only require time, but a great deal of time.

Propoſ. 2. Some ſet time for worſhip every day.

Secondly, The Second Propoſition is this, *That as there muſt be ſome time for Gods immediate Worſhip, and Service*; ſo there muſt be ſome ſet time every day, all the dayes of our lives; there muſt be ſome defined and determinate time for Worſhip of God every day, at the leaſt morning and evening. *David*, though he were employed in great affairs, yet he had three times a day to glorifie God in, in his holy Ordinances; *Three times in the day will I praiſe thee*, Pſal. 55. 17.

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The Reaſon of this is, Becauſe men live like Beaſts without daily invocation upon God, 2 *Chron.*13.10,11. *Abijah* there ſpeaking againſt *Jeroboam* the King of Iſrael, though himſelf had no great goodneſs in him, he ſaith, *The Lord is our God, and we offer ſacrifices, and burn ſweet incenſe every day*; Every day they did it; as who ſhould ſay, it were a ſign that God were not amongſt us, if we did not this: he takes it as a principle written in the conſcience, though he were a natural man, yet he doth reaſon thus, that where there is not every day ſome time for Gods Worſhip, God is not amongſt them. *Reaſ.* 1.

Another Reaſon is, Becauſe every morning God reneweth his Mercies, and every evening they are continued to us, as the Church ſaith in the *Lamentations*, ch.3.23. *Every morning his mercies are renewed to us, and in the evening his compaſſions fail not*; therefore every morning we are to ſet our ſelves before God, to ask of him the forgiveneſſe of our ſins; every morning and evening we are to do this. *Pſal.* 92. 1, 2. *David* ſaith, *It is a good thing to give thanks unto the Lord, to ſing praiſes to thy Name, O thou moſt High; To ſhew forth thy loving kindneſs in the morning, and thy faithfulneſs every night.* *Reaſ.*2.

And then again God is the Alpha, and Omega, he is the beginning, and the ending of all things, and of all actions we do; God ſhould therefore have the beginning and ending of every day, that the Worſhip of God may have the ſtart of all other actions; it is neceſſary it ſhould be ſo: when a man firſt awakes in the morning, God ſhould be the firſt thought that ſhould come into his mind; As *David* ſaith, *Pſal.* 5. 3. *My voice will I lift up unto thee in the morning*; as ſoon as ever he awakes in the morning, his heart is lifted up to God: ſo it is good for a man to make the firſt part of the day holy, that the reſt of the day may be thereafter: and ſo as we are to begin the day with the ſolemn Worſhip of God, ſo we are to end it in the evening, that we may reckon up all our accounts, and make even with God; as the Apoſtle ſaith, *Epheſ.* 4. 26. *Let not the Sun go down upon your wrath*: ſo let not the Sun go down upon a dead heart, upon a carnal heart, upon a worldly heart; but as the Sun goeth down upon our bodies, ſo let the Sun of Righteouſneſs ſet upon our hearts, that we may lye down in peace, having all our reckoning made even, and all ſcores cancelled. *Reaſ.*3.

The Third Propoſition is this, As there muſt be ſome time for Gods immediate Service, and there muſt be every day ſome ſet time, at leaſt morning and evening, ſo likewiſe every whole day, all the dayes of our lives, ſhould be in ſome manner a Sabbath day to the Lord, we ſhould be holy every day; The Apoſtle finds fault, *Gal.*4.10. *That they obſerved times, and ſeaſons, and dayes, and months, and years*; we muſt not be earthly-minded one day, and heavenly-minded another; but we muſt be every day holy to the Lord. *Propoſ.*3. Every day in ſome ſort a Sabbath.

The Firſt Reaſon is, The Covenant which God hath made with us doth require it: that is the end why God ſaves a man from his ſins, and brings him into the kingdom of Chriſt, he takes a ſolemn Oath from him, *That being delivered from the hands of his enemies, he ſhall ſerve him without fear, in holineſs and righteouſneſs all the dayes of his life*: Every day muſt be a Sabbath day, whenſoever a man gives himſelf up to God, there is an Oath hangs upon him, and he breaks this Oath, if he ſet not upon it with all his might, that every day may be a Sabbath day; he is to be careful to live godly, and religiouſly in all places, and at all times, and in every action he puts his hand unto; a man is not only to make conſcience on the ſeventh day, but every day of his life. *Reaſ.*1. Luk.1.74,75.

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Reaſ. 2. The Second Reaſon is, Becauſe not to make every day an holy day, is the brand of an Hypocrite, it is hypocriſie, *Job.* 27. 10. *Will he alwayes call upon God?* To be holy ſometimes, and not at another time, is the trick of an hypocrite; will he alwayes call upon God, will that man alwayes obey God and worſhip him, will he alwayes ſet himſelf to keep cloſe with God? No, an hypocrite will not do ſo. You may know an hypocrite, he hath his fits, and his pangs, and his moods; but a godly man, a ſincere hearted man, is one that doth compoſe himſelf to keep a conſtant courſe in Gods worſhip; *as Act.* 24. 16. There ſaith *Paul*, *Herein do I exerciſe my ſelf to keep a good conſcience alwayes, both towards God and towards man*: And as it was the practiſe of *Paul*, ſo of all the Elect people of God, of all ſincere Chriſtians in the world, *Act.* 26. 7. all the Elect of God, all the beloved of God, *they did inſtantly ſerve God day and night.*

Reaſ. 3. Thirdly, Becauſe bleſſedneſſe doth conſiſt in this, In keeping every day in ſome kind as a Sabbath day, as the Holy Ghoſt doth pronounce him bleſſed, *that feareth the Lord alwayes*, Prov. 28. 14. and *that doth righteouſneſs at all times*, Pſa. 106. 3. It is true, the Servants of God are ſometimes out of the way, they have their ſwervings and failings, but their reſolution is to keep a conſtant courſe in Gods Worſhip, and they do ſtrive to humble themſelves under the hand of God for their failings, and to be the more wary becauſe of them.

Reaſ. 4. Laſtly, This is the Sum and Scope of all the Law of Righteouſneſs; it is the very drift and end of all the Ten Commandements, the Lord hath ſet down in the Decalogue his whole Will and Pleaſure, what we are to do all the dayes of our lives, this day, and that day, as long as we live; and there is no ſet time, but that we ſhould alwayes obey it; and this is the practiſe of the godly, alwayes to keep his Commandments, as *David*, Pſal. 16. 8. *He ſet the Lord alwayes before him*; that is, every day he did make it an holy day, that he might walk as in Gods preſence, and live as in Gods Courts, that he might do all his worldly buſineſſe as in the preſence of God.

Propoſ. 4. *A particular ſpecial day for Gods worſhip.* The Fourth Propoſition is this, As there muſt be a ſet time every day, and we are to keep every day as a Sabbath day in ſome ſenſe, ſo there muſt be a particular ſpecial day, ſet apart for Gods immediate Worſhip and Service: This is the next Propoſition I will prove unto you; for though every day is to be a Sabbath day, yet we have particular callings, and we have buſineſſe in the world to employ our ſelves about, ſo that we cannot be every day hearing of the Word, and employing our ſelves in Prayer and ſpiritual exerciſes, though every day we are to keep it holy, yet we cannot be vacant wholly and totally every day; Now therefore I ſay, That there is a ſet day that the Lord hath called for to be devoted unto him: The very School-men themſelves do acknowledge this, and the very Heathen have found it out; They have ſet a day apart for the Service of their Gods, which they call their holy day, wherein they lay aſide all other buſineſſe, and ſet themſelves apart to honor and worſhip their Images and Idols, according to their manner. Now I will make this good by many Arguments, that God will have a ſet day, beſides the every day Sabbath, he will have a ſet particular Sabbath for his Worſhip and Service.

Reaſ. 1. The Firſt Reaſon is, Becauſe he will have a little emblem and picture of the kingdom of heaven among his Saints and Children in this life; in the kingdom of heaven there is no buying and ſelling, no eating and drinking, no worldly buſineſſe, there is nothing but prayſing and glorifying of God, and ſpeaking of God, and ſinging of Halelujah unto his holy Name; there

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is nothing but enjoying communion with the Lord, and feeding upon him continually, there is nothing but this in the kingdom of heaven; Now God will have a little picture of this among his Saints here upon earth: You know *there remains a reſt for the people of God*, Heb. 4. 9. It is an expreſs place, the word in the Original is, *There remains a Sabbath for the people of God.* As who ſhould ſay, There is a glorious Sabbath that all the Elect of God ſhall have, and they are preſerved for it, and that is reſerved for them, and they ſhall enter into it, when this body of death is laid down, and they ſhall enjoy God face to face, to all eternity, they ſhall behold him as he is, and have communion with him; now the Lord will have a little picture of this here in this life; we cannot have it altogether in this life, for we have mortal bodies, that muſt be fed, and cloathed, and ſtand in need of the creature; for mans ſin is not yet purged away, but there is a great deal of rubbiſh ſtill left, therefore this cannot be complete here: but yet God will have a little picture of this, even in this life, and that is the Sabbath day, wherein they are to lay aſide all the works of their ordinary callings, and reſt from all ſervil labours, this is Gods day, and we muſt now call upon him, and hear what he ſaith, and wholly employ, and occupy our ſelves about him, as neer as we poſſibly can; but now, this we cannot do every day, for we have Children to look after, and Families to provide for, and there be an hundred occaſions to call a man away; it may be a man thinks to go into his Cloſet, and ſeek God in private, and one occaſion or other calls him aſide, that he cannot go on; but the Lord will have a little emblem and expreſſion of the kingdom of heaven upon the Sabbath day: therefore the Apoſtle ſaith, It *remains for us*, ſcil. *in the life to come.*

The Second Reaſon, why the Lord will have a ſet day for his Worſhip and Service beſides the every day Sabbath, is becauſe the honour of God doth ſo require, it doth require that there ſhould be a ſolemn day for Gods Service; as Kings, though their ſubjects are to obey them every day, and keep their Laws every day, and if a ſubject tranſgreſs the Laws at any time, he is in danger of the diſpleaſure of the King; but he will have one day of ſolemnity to his Majeſty: So God Almighty, though every day we are to tremble before him, and ſtand in aw of his Word, and take heed we do not err from his Commandments; yet he will have one ſolemn day for the honour of his Name, he will have a ſolemn day, wherein his people ſhall have nothing elſe to do, but to ſet themſelves apart for his Worſhip; therefore this ſet day is called, *The honourable of the Lord*, Iſa. 58. 13. that is, we muſt count the Sabbath day an honourable day, a day of honour, wherein Gods Servants ſhould from morning to evening fall down before him, and confeſs that great is the Lord God: We ſhould wholly dedicate it unto him, ſeeking of him in Publick and in Private, that we may ſtore up holy affections for all the week following. *Reaſ. 2.*

Thirdly, Becauſe God ſometimes calls for an extraordinary day, and an extraordinary day hath ever relation to an ordinary; if I ſay this is my extraordinary food and diet, I imply that I have ordinary diet; ſo if the Scripture tells us that God calls for extraordinary dayes, it is an evident Argument, that there be ordinary dayes which he calls for. *Reaſ. 3.*

Now that God calls for extraordinary dayes, it is plain,

1. Firſt, He calls for extraordinary dayes of rejoycing; when God compaſſeth us about with ſongs of Deliverance, and works wonderful Mercies for us, we ought to ſet a part a day for rejoycing, and delighting in his goodneſs and favour towards us, and this day is to be an holy day, as *Nehemiah* 8. 9. *This day is holy unto the Lord your God, mourn not, nor weep*; So that when we are to rejoyce towards God for any ſpiritual fa-

vour towards us, we ought to keep this day an holy day, we ought to employ the hours of the day in labouring to affect our hearts with his kindneſſe, and labouring to make his goodneſs to have impreſſion upon us, that we may with cheerfulneſs run over all our dayes afterwards, that we may adhere unto him the better all our life time.

2. Secondly, As he calls for extraordinary dayes of rejoycing, ſo he calls for extraordinary dayes of Faſting and Humiliation, and that in Four Caſes.

1. Firſt, When we fear ſome heavie judgement to come upon us, or elſe when ſome judgement is already upon us: may be ſome heavie judgement is upon us, or elſe we fear it to come upon us, and now we are to ſet an extraordinary day apart to ſeek the Lord; as 2 *Chron.* 20. *Jehoſaphat* proclaimed a Faſt, when the Land was in danger: Suppoſe the Lord ſhould take away the Goſpel, and the feet of thoſe that bring glad tydings ſhould be turned from us, then ſhould we Faſt in thoſe dayes, we ſhould grieve before God, and bewail the loſs of his Mercies and Favours; that we may have his Goodneſſe to quicken us, and keep us, and uphold us in the want of them.

2. Secondly, In caſe that we want ſome Mercy that we cannot well be without, in ſuch a caſe as this, if ordinary ſeeking will not do the deed, we ought to ſet apart an extraordinary time to prevail with God; as *Ezra*, he was in danger of the enemy, and if he ſhould go to *Jeruſalem*, the enemy would ſet upon him; now, thought he, if I ſhould go to the King, though he were very great with the King of *Perſia*, at that time, yet thought he, if I ſhould go to the Kigng for a Band of Souldiers, he would think our God were a weak God; I have told him what a ſtrong God we have, and that he is ready to help all thoſe that truſt in him; now if I ſhould go to him for a Band of Souldiers, he might think that our God were not able to deliver us, and it would be a great diſhonour to God; therefore he ſet a day apart for a Faſt, and laboured to get aid and help from heaven, *Ezra* 8. 21. So when a Child of God is exceedingly afflicted with any croſſe or temptation, and he ſhall wonderfully diſhonour God, and caſt a ſnare upon them that fear his Name, in this caſe he is bound to ſeek God extraordinarily, and if the ordinary means that God hath appointed will not prevail, he is to ſet apart a Faſt to ſeek him extraordinarily.

3. Thirdly, If we be aſſaulted from hell, and Satan, and our own hearts, with ſtrong temptations, then we are to ſeek God extraordinarily, as it was with *Paul*, when the Meſſenger of Satan was ſent to buffet him, when he lay under ſome heavy temptation, either unto Pride, or Luſt, or Uncleanneſſe, ſome prick in the fleſh, that the Lord ſent upon him, and let him be encountered withal; then *Paul* fought God in a ſolemn manner, more then ever he did at other times, 2 *Cor.* 12. 8. *For this I beſought God thrice.*

4. Fourthly, If caſe a man is to do ſome notable ſervice, he is to enter into ſome new Calling; or if the Lord doth put him upon ſome new ſervice, that doth require ſome more then ordinary help; now a man is to ſeek God by Faſting and Prayer, as you may ſee it was with *Barnabas* and *Paul* when they entred into the Miniſtery, *Acts* 13 3. Now the reaſon why I name theſe things is to ſhew you, that ſometimes God will have an extraordinary ſet day for his immediate worſhip and ſervice, when we are to lay aſide all other buſineſſe, and ſet our ſelves apart, to call upon his Name, and ſeek him. The thing I gather from hence is this, If there be an extraordinary ſet day, then there muſt be an ordinary ſet day for Gods immediate Service.

Ano-

Another Argument is taken from the Equity of it, and that ſtands two wayes:

Reaſ.4.

1. Firſt, It is very equal when as we have ſix dayes to provide for our ſelves, and for the maintenance of our bodies: God gives us divers dayes for that; now Equity doth require that we ſhould give one day to him, we having ſeveral dayes, it is equity that he ſhould have at leaſt one for himſelf: Therefore this doth aggravate our ſins exceedingly, if we give not this day to God. Did not this aggravate the ſin of *Adam*, in eating of the forbidden fruit? in that God gave him liberty to eat freely of all other trees in the garden, and forbad him only the eating of that one? Now what excuſe could *Adam* have for not abſtaining from that one? So here, God having given us divers dayes for the good of our bodies, and for means and maintenance of the things of this life, duty requires, that we ſhould not touch Gods day, nor ſet our foot upon it, nor turn our eyes away from it, we ought to remember it, as *Joſeph* ſaid in regard of his Miſtris, when ſhe enticed him to folly, mark how he anſwers the temptation, *My Maſter hath put all things into my hand, that are in the houſe, he hath with-held nothing from me but only thee his Wife*, and that is equal, and reaſonable, *how therefore ſhall I do this great wickedneſs, and ſin againſt God?* Gen. 39. 9. So ſhould we ſay, when we are tempted to break the Lords day, we ſhould ſay, The Lord hath not impoſed any day beſides, the Lord hath given us all the ſix daies for our uſe, how therefore ſhall I do this great wickedneſſe, and ſin againſt God with worldly thoughts, and ſpeeches, and actions upon that day? It ſtands with very good equity that it ſhould be ſo.

2. Secondly, It ſtands with equity, in regard of our Souls; if our bodies which are the worſer part, have ſeveral dayes for their uſe, then how much more ſhould the ſoul have one day, which is a thouſand times more worth then the body? You know what Chriſt ſaith, *What will it profit a man to gain the whole World, and loſe his own ſoul?* Matth. 16. 26. Our ſouls are more worth then our bodies, and we have more need to ſeek out for Holineſſe and Grace for them, and to be well provided for in regard of them, then for any thing in this preſent world, if we want meat, we can but ſtarve, if we want cloaths, we can but famiſh, if we want outward things, we can but temporally periſh, but if we want Grace and the Favour of God, we periſh for ever. Now if there be ſix dayes allowed for the good of our bodies, how much more ſhould we be willing to have one day for the good of our ſouls ſpecially conſidering what need we have thereof? This Argument our Saviour Chriſt uſeth to prove the Sabbath, *Mark* 2. 27. *The Sabbath was made for man, not man for the Sabbath*: The Sabbath was made for man, as meat was made for the body, and a man cannot be without food, no more can the ſoul be without the Sabbath, ſo that we ſee, there muſt be a ſolemn day ſet a part for Gods Worſhip and Service.

Propoſ.5. One day of ſeven to be ſet apart for Gods worſhip.

The Fifth Propoſition is this, That as there muſt be a ſet day for Gods Worſhip and Service, ſo this day muſt be one of ſeven, not one of eight, of nine, or five, or four, but one of ſeven; and this, though it be not naturally moral, yet it is poſitively moral, though it be not natural, written in the heart of man, as a man: if he had no teaching, his conſcience would find out that he ſhould not be idle, and ſteal, and commit murther, the Conſcience will grope out theſe Ordinances and Statutes of God, and the Conſcience will find out that there muſt be a ſet day for Gods Worſhip and Service, the light of nature will find out that, but that it muſt be one day of ſeven, that it cannot find out, but I ſay, that

that it is the positive law of God, that it must be one of seven.

Reas.1. Now, Because it is not written in the heart of man, but in the Commandment of God positively delivered to us, and required of us; I can give no other Reason for it, but only the reason taken out of the Scripture; there can be no reason taken from the judgment of man, as other Lawes, the very law of Reason will enforce them; but there can be no other reason for this, but only out of the Word of God. The Lord hath commanded, six dayes thou shalt labour, and being his Will, it must be performed; for God might require six dayes for himself, and leave us but one day; God might have ordained it so; but God intending we should live by the sweat of our brows, the Lord was pleased to allow us six dayes; now he giving us six dayes, doth reserve unto himself one of seven.

Reas.2. Secondly, Another Reason is this, As the Lord hath commanded this seventh day, so he saith it is his day, *The seventh day, is the Sabbath of the Lord thy God*; Now then if the seventh day be the Sabbath of the Lord our God, then we must not divert any of the hours, or any part of the day away, when our minds run into the world, we must curbe them and remember that the seventh day is the Sabbath of the Lord our God.

Reas.3. Thirdly, Another Reason is, That our Cattel, and Servants, and Children, may rest as well as our selves, they are to labour six dayes, and one of seven they are to rest.

Reas.4. Another Reason is, Because he hath sanctified it; therefore *the Lord blessed the seventh day, and hallowed it*: Now then, if the Lord hath sanctified the seventh day, and appointed it, if he hath set it apart for that purpose, for spiritual employments, and not to be filled up with any thing else, we are guilty of Sacriledge, if we do not give him this, as *Levit.* 27. 28. the Lord saith, *Whatsoever is devoted unto the Lord, that is most holy unto him*; now God saith, he hath devoted the seventh day to himself, therefore we are to keep it holy: *Nebuchadnezzar*, a very heathen, when he knew that the Vessels came out of the Temple of the Lord, he would not employ them to a common use, *Dan.* 1. 2. *He put them into the house of his god*, which was the holiest place he had.

Reas.5. Fifthly, This is necessary, because we are apt to be worldly, and carnal, and non-resident from Prayer, and from the Word, and serious humbling of our selves before God, if we be never so little taken off, how suddenly do our minds cleave unto the world, and grow vain, and unfit, and distempered? Now if God should not once in seven dayes, have a day to take us off from the world; as six dayes are employed in worldly affairs, so if there were not a seventh day to take us off, there would be no hold with us; therefore there must be a whole day to accustom us, and habituate us to the Service of God, otherwise we should drown our selves in the world.

Propos.6. That day of the seven to be kept holy, on which God rested.

The Sixth Proposition is this, That as it must be one of seven, so it is not indifferent which of the seven dayes we keep holy, but it must be that day whereupon God rested, therefore it hath the name of a Sabbath; Sabbath is nothing but rest: The reason of the name is Two-fold, First, Because God rested upon that day; And Secondly, Because we are to rest upon that day.

Propos.7. All that is in the Fourth Commandment, is not essential to it.

The Seventh Proposition is this, That all that is in the fourth Commandment, is not essential to the Commandment; the fourth Commandment delivers only these Two things; First, *That God will have a seventh day*; Secondly, *That this seventh day is to be the day of Gods rest*: This is the whole meaning of the fourth Commandment: now all other particulars

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in the fourth Commandment, are not eſſential to the fourth Commandment; as that *God made Heaven and Earth in ſix dayes, and reſted the ſeventh day, &c.* It is not eſſential to the fourth Commandment, but becauſe at that time when God delivered the Decalogue, there was no greater work then the Creation; and the reſt from that work, was the reſt from the greateſt work in the world; therefore it was kept upon the laſt day of the week, upon which God reſted from the Creation: Now the meaning of the fourth Commandment, is in the eighth Verſe, all the other particulars, are but Commentaries to open it to the Jewes, *Remember the Sabbath day to keep it holy*; this is the fourth Commandment: *The Sabbath*, that is, the day that God reſted on, and the day that we are to reſt upon: this is the holy day that is devoted to the Lord; now it was kept upon the laſt day of the week, becauſe God created heaven and earth, and reſted upon that day; and the Creation of heaven and earth was the greateſt work that God then had done.

But then you will ſay, *Why doth the Commandment ſay, That in ſix dayes God created Heaven and Earth, and reſted the ſeventh day?* *Queſt.*

I Anſwer, 1. It is no ſtrange thing, to ſee ſome things in the Commandments which are not eſſential to them, becauſe the Commandments were delivered to the Jewes: though they concern the whole world, yet the perſons, that actually ſtood before God, when the Decalogue was delivered, were only the Jewes, *Deut.* 5. 22. God ſpake to the Jewes; now no wonder, that God, ſpeaking to the Jews, did ſpeak divers particulars according to them, and in their phraſe, which if we had been alive, and they to ſucceed us, God would have ſpoken according to us, as he did according to them. *Anſw.*

2. Secondly, We ſee plainly, there are ſome things in the Commandments, which do not concern the whole world, but only the Nation of the Jewes, as in the firſt Commandment, *I have brought thee out of the Land of Egypt, out of the houſe of Bondage*: [*Thou ſhalt have no other gods but me:*] That is the Commandment, but though they, together with the other, were put into the Tables of Stone, yet it concerns only the Jewes. 'Tis true indeed, it is a type of our deliverance, that we are delivered from Hell, and Sin, and Satan, as they were delivered out of Egypt, and the houſe of Bondage; but literally theſe words belong only to the Jews, and the Commandment is this, *Thou ſhalt have no other gods but me*; So it is for the fourth Commandment.

Again, There is ſomething in the Fifth Commandment, that doth not concern us, but only them, *Honour thy Father and thy Mother, &c.* [*That thy dayes may be long in the Land which the thy God giveth thee*] that belongs only to the Jews, it is meant particularly of the Land of *Canaan*. This then is the effect of the Commandment, *Honour thy Father and thy Mother, that thy dayes may be long in the Land of* Canaan. So that the firſt words are the Commandment, and the later part belongs only to the Jewes: So *Deut.* 5. 14. the Fourth Commandment, it was put into the Tables of Stone thus, *Remember the ſeventh day to keep it holy, for the ſeventh day is the Sabbath of the Lord thy God: in it thou ſhalt do no manner of work, thou, nor thy Son, nor thy Daughter, &c. that thy man-ſervant, and thy maid-ſervant may reſt as well as thou*; that belongs to us, as well as to them; but then it follows, *Remember thou wert a ſervant in the Land of Egypt*: Here you ſee the Jewes have another Argument, beſides the Arguments that we have; but though we have not that Argument, yet the Commandment ſtands ſtill, and the Commandment is only thus

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much; namely, That there must be a Seventh day, and that seventh day God rested upon: now whereas the Jewes kept the last day of the week, that was only by a temporary Commandment, because the making of heaven and earth, was the greatest thing that God had then done, and God rested from that upon that day; but now if God work a greater work then the Creating of heaven and earth, and rest from that, then by vertue of the fourth Commandment, we are to keep that day holy, upon which he rested from that work.

Propos. 8. The 4th Commandment continual, alwayes to abide in the Church.

Now I come to the Eighth Proposition, That this Fourth Commandment, concerning a Sabbath day, concerning the keeping of a Seventh day holy, is a continual Commandment, alwayes to abide in the Church of God; I will prove it by divers Arguments, that it was not to continue only in the time of the Jewes, but it is to abide alwayes in the Church to the coming of the Son of man; there is not a jot of Ceremony in the fourth Commandment.

Reas. 1. The First Reason is, Because God did institute the Sabbath before there was any room for Ceremonies; it was commanded to *Adam* in his Innocency: Now all Ceremonies did prefigure Christ; and before *Adam* fell, there was no Promise of the Seed of the Woman, nor no need of it, and so no need of a Figure to represent it; but before *Adam* fell, the Sabbath was prescribed, Gen. 2. 2, 3. *On the seventh day God rested from all that he had made, so that God blessed the seventh day and sanctified it:* So that you see God having rested upon this day, he sanctified it, and put holiness upon it; therefore we are not to name that Common, which he hath named Holy; now though we do not read of *Adams* keeping this day, nor *Abels*, nor *Enochs*, nor *Noahs*, nor *Abrahams*, nor *Isaacs*, nor *Jacobs*; yet it doth not follow it was not kept: for *Moses* doth not take in hand to set down the actions of the Fathers, but only generally; for you see what a short story we have of *Methuselah*, a good man, though he lived a thousand years almost, yet we have scarce Three Syllables concerning him. Now sith *Moses* did not undertake to set down all that they did, therefore they might keep the Sabbath, though he did not set it down: neither afterwards doth he set it down for 319. years, and 111. years, which 430. years, to the time of the Judges, we have nothing spoken of concerning the Sabbath; therefore seeing God did Institute it to *Adam* in his Innocency, that is enough; but what though the Fathers had not kept it holy, doth it therefore follow that we must not keep it holy? They had many wives, doth it therefore follow that we must have many wives? So, suppose they did not sanctifie the seventh day, (though wee can see no proof that they did not) yet this is enough, That God did sanctifie it before any Ceremony was.

Again, Though we do not read that they practised this, yet the Scripture doth intimate to us that they did it.

Reas. 2. The Second Argument to prove this, is out of *Exod.* 16. 23. before the Law was delivered upon Mount *Sinai*, before the Commandment was spoken from *Horeb*, yet you may see that the Sabbath is spoken of, and the Lord doth finde fault with Israel, for not keeping of it, which intimateth it was a day they well knew, and the Lord saith afterwards to Moses, *How long will ye refuse to keep my Laws and Statutes?* As in *vers.* 28. the Lord there speaks of a Sabbath, as a day well known unto them, that it was commanded to be sanctified by them, and this was before the delivering of the Ceremonial Law, therefore it is not a ceremonial Law, but a positive Law, equipollent with the moral Law.

Reas. 3. A Third Reason is, Because it was written by the finger of God in Tables

bels of ſtone and put into the Ark, *Exod.* 31. 18. and *Deut.* 10. 4. the Commandments were written upon Two tables of ſtone, and by the finger of God; Now all Divines, in all ages, agree upon this, that the writing of this Commandment in the Two tables of ſtone, is an evident Argument of the morality of it. For as a Reverend Divine ſaith, Not to think the Fourth Commandment to be moral, is the way to all Atheiſme, for if one ſhould ſay the Fourth Commandment is not moral, but ceremonial; another might ſtep up the next year and ſay the Second, and the Fifth, is not: So that whereas the Law is written by the finger of God in tables of ſtone, if we root it out of the tables of ſtone, we ſhall root it out of the heart of man; therefore the writing of it in the tables of ſtone, is an evident Argument of the morality of it to all ages.

Reaſ. 4. A Fourth Argument is this, The Lord doth urge this Commandment, more then any other Commandment in the Decalogue; ſo that a man may queſtion the Firſt, or Second, or any of the Ten as well as this; for firſt we know that God hath made this Commandment larger then any of the reſt: Secondly, hee hath made it ſtronger, and urged it with more arguments then any of the reſt. 3. He hath fixed a *memento*, remember before it: As who ſhould ſay, Be carefull of this, and take heed of forgetting it, take heed of thoſe that ſhall teach you the contrary, that this Commandment is not morall. 4. It is negatively delivered, and affirmatively; the other delivered only one way, either affirmatively only, as the Fifth, *Honour thy Father and Mother*: or elſe negatively only, as all the reſt: There is never a Commandment delivered both negatively and affirmatively, but only the Fourth, as, *Remember the Sabbath day, to keep it holy*; there it is delivered affirmatively: And afterwards it is delivered negatively, *In it thou ſhalt do no manner of work, thou, nor thy ſon, nor thy daughter*, &c. The Lord hath delivered it both wayes; noting, that this Commandment is equall and equipollent with the other: and the Lord did this in infinite wiſdome, becauſe he had not written this Commandment in the heart of man by the light of nature, therefore the Lord did urge it more with Arguments, that what was wanting in the light of nature, might be ſupplyed by the preſſing of Arguments.

Reaſ. 5. 5. Another Argument is, Becauſe if this be not morall, then we have not Ten morall Commandments, there are but Nine: now this is falſe, for the Scripture tels us, that the Commandments are *Ten*, as *Deut.* 10. 4. it is not an Eccleſiaſticall thing, but the Lord hath ſaid it, as you may ſee there: *And he wrote upon the Tables according to the firſt writing, the Ten Commandments, which the Lord ſpake unto you in the Mount, out of the midſt of the fire.* The Lord ſpake *Ten* Commandments; now if the Fourth Commandment be not morall, there be not ten Commandments: And you may as well deny the Articles of the Faith, and the Petitions of the Lords Prayer, as the ten Commandments.

Reaſ. 6. The *Sixth* Argument is this; Chriſt tels us plainely, that it is a morall Commandment, *Matth.* 24. 20. *Pray* (ſaith he) *that your flight be not in the winter, nor on the Sabbath day.* Our Saviour Chriſt here propheſied of the deſtruction of *Jeruſalem*, which was forty yeares after Chriſts Aſcenſion, when all Ceremonies were ceaſed, as *Paul* had proclaimed before the deſtruction of *Jeruſalem*. That *if any man would be circumciſed, Chriſt ſhould profit him nothing*, *Galat.* 5. 2. That is, if he would keep the Ceremonial Law: Now Chriſt bids thoſe that ſhould live forty years after the Ceremonies were ceaſed, I would have you have a care of the Sabbath, and delight in hearing of the word of God, and meditating upon it, and ſo forth, and if any occaſion come that you fall into Gal. 5. 2.

into the hands of your enemies, pray that your flight be not in the Winter, nor on the Sabbath day: as who ſhould ſay, If it be in the Winter, that will do hurt, and be troubleſome to your bodies: and ſo if you fly upon the Sabbath day, that will trouble your conſciences, if you regard Gods commandment and the good of your own conſciences; if you regard or fear Gods name, it will grieve you to fly on the Sabbath day, whereby you ſhall be deprived of the Congregation of Gods Saints; therefore pray that your flight be not upon that day: Intimating, that it was Morall; for if it had been Ceremoniall, he would not have wiſhed them to pray that it might not be upon that day.

Now whereas our Saviour doth ſo often condemn the Phariſees in regard of their ſtrictneſſe of the Sabbath; it is not as if he did diſallow the keeping of it; but they were fooliſhly preciſe, they ſtrained at a gnat, and ſwallowed a camel; they crowded out, and regarded not Mercy and Judgment, they would not pull a poor beaſt out of a pit, or relieve a poor man upon the Sabbath day: they found fault that a man ſhould be helped from deaths door by our Saviour upon the Sabbath, this was their folly. Now our Saviour did not condemn ſtrict keeping of the Sabbath, but he did condemn their Superſtition; for ever ſince *Adams* time, it was lawful to do works of Mercy on the Sabbath, it was Lawful to pull a beaſt out of the pit, and do works of Mercy, and Neceſſity upon the Sabbath day. And, whereas the Law ſaith, The Jewes might not kindle a fire on the Sabbath day, if we were in their caſe, we might not neither; for they were in the Wilderneſſe, in an hot Countrey, where they needed no Fire, and having their Food provided to their hands. And being in an hot Countrey, if they kindled a Fire, it was out of wantonneſſe, but if it had been a cold Countrey, in *Adams* time, and *Abrahams* time, and in all times, it was lawful to kindle a Fire.

Exod. 35. 3

Reaſ. 7. Againe, another Argument is this, The very Heathen themſelves have ever kept a Sabbath day, though they could not tell which the day was; ſome kept the Eighth day, and ſome the Ninth, yet they ever kept a Sabbath day: Yea, it is certain, many of the Heathen themſelves kept the Sabbath after their manner. *Alexandrinus*, a godly Father, that lived but a little after Chriſt, ſaith, That the Heathen did count the ſeventh day, an Holy day. And it is related of *Alexander Severus* Emperour of *Rome*, though he were a Pagan, and Infidel, yet every Sabbath day, he retired from his Warlike affaires, and went up into the Capitol to worſhip his gods. And it is reported againe in Heathen Hiſtories, our boyes go not to School upon the Sabbath day, neither are Humane Arts taught on that day; but we have a Reſt upon that day: Nay, ſome of the Heathens tell us, That they keep it from the Creation; therefore *Philo* tells us, That the Sabbath day, is the Creation day: and divers other poor people, that never had Scripture, or Prophet, or Miniſter among them, but went meerly by the light of Nature, and what they had learned from their Anceſtors and Fathers, they did keep the Sabbath day. Nay, one of them ſaith, That on the Seventh day, all the Hoſt of Heaven and Earth was finiſhed. Therefore ſeeing the very Heathen have learned to keep this day Holy, it is an Evident Argument, that this is a Moral Commandement. I conclude the Proof of this Point, with the ſaying of our Saviour Chriſt, *Mat.* 5. 18. *Heaven and Earth ſhall paſſe away, but not one jot or title of the Law ſhall paſſe away*: Marke, our Saviour ſaith there, that there ſhall not one jot or title of the Decalogue paſſe away. As for the Ceremonial, and Judicial law, they ſtand not ſtill, but the whole compaſſe of them is removed, the Ceremonial Law is quite and clean aboliſhed, and the Judicial Law, in many particulars;

ticulars, therefore our Saviour meant it not of thoſe two Laws, but he ſpeaks of the Decalogue, and he ſaith, *Heaven and Earth ſhall paſſe away, before one jot of it ſhall paſſe away*, much leſſe an whole branch be rooted out. And *Gal.* 3. 10. the Apoſtle ſaith, *Curſed is every one that continues not in all things that are written in this Law to do them*: not only he that continueth not in the firſt, or ſecond, or third Commandment, but he that continueth not in the fourth, and fifth, and all the reſt. And *Jam.* 2. 10. the Apoſtle there ſaith, *If a man ſhould keep the whole Law of God, and be guilty only in one point, he is guilty of all.* Suppoſe thou didſt keep the Three firſt Commandments, and all the Six laſt, if thou keepeſt not the Fourth Commandment, thou art guilty of the breach of all the Commandments.

I let this paſſe, and come now to the laſt Propoſition, which is this, That though the laſt day of the week were kept for the Sabbath, till the coming of Chriſt, yet the firſt day of the week, that ſeventh day, is now the Lords Day, and is ſo to continue to the end of the World: I frame it thus, The change of the ſeventh day, to the firſt day of the week, is not by Eccleſiaſtical Law, or by the Law of man, or Apoſtolical Tradition, but it is by the Inſtitution, and expreſs Commandment of God. *Propoſ.* 9. The firſt day of the week was the Lords day, and ſo to continue to the end of the world.

The firſt Argument to prove it, is taken out of *Pſal.* 118.24. It is an Argument uſed by the Church of God in all Ages, ever ſince twelve hundred years agoe. Saint *Auſtin* did uſe it in his time, the Pſalmiſt Prophecieth of the Reſurrection of Chriſt, *the Stone which the builders refuſed, is become the Head-ſtone of the Corner, this is the Lords doing, and it is marvellous in our eyes.* (Our Saviour Chriſt, *Mat.* 21. doth expound it of his Crucifying, and Reſurrection) *This is the day that the Lord hath made, we will be glad and rejoyce in it.* The Pſalmiſt ſpeaks here of the Reſurrection of Chriſt; now ſpeaking of this very day, ſaith he, *This is The day that the Lord hath made*: And we for our part, that are godly, and deſire to be built upon this Corner Stone, we will be glad, and rejoyce in it; we will keep it as a glorious day, a day of Thankſgiving, and Rejoycing in God. The thing is plain, ſee *Iſa.* 56.1,2. the Prophet Propheeyeth of the Day of Chriſt, and ſaith, They are bleſſed that keep the Sabbath, *thus ſaith the Lord, Keep Judgement, and Juſtice, for my Salvation is at hand to come, and my Righteouſneſs is to be revealed: Bleſſed is the man that doth this, and keepeth my Sabbaths.* This is a Propheeie of the day of our Lord and Saviour Jeſus Chriſt, and he pronounceth a bleſſing upon thoſe that keep the Sabbath in thoſe dayes. Again, *Iſa.* 11. 10. it was Prophecied of old, that the firſt day of the week, ſhould be the Sabbath day, the Lords day: *In that day, there ſhall be a Root of Jeſſe, which ſhall ſtand up for an Enſigne to the people, and the Nations ſhall ſeek unto it, and his Reſt ſhall be Glorious*: Not only the Fathers Reſt ſhall be glorious, when he had Created Heaven, and Earth, and reſted the ſeventh day, but Chriſts Reſt alſo ſhall be glorious; for all Divines agree, that the Prophet ſpeaks of the Reſt of Chriſt, from the work of Redemption; now his Reſt ſhall be glorious. As God the Father Reſted from his work, and his Reſt was glorious for four thouſand years together, ſo Chriſts Reſt from his work ſhall be glorious, there ſhall be glory and honour put upon it, as well as upon the Reſt of the Father, when he Reſted from making of Heaven and Earth. *Reaſ.* 1.

Secondly, Another Argument to prove this, is out of *Rev.* 1. 10. there Saint John ſpeaking of the firſt day of the week, the Spirit of the Lord calls it the Lords Day, *I was in the Spirit on the Lords Day*, ſo that it is not by Apoſtolical Tradition only, but by the Inſtitution of God himſelf, he doth call it *the Lords Day, I was in the Spirit upon the Lords Day*, he calls the firſt day of the week the Lords Day, by the ſame reaſon that the Sacrament *Reaſ.* 2.

is called the Lords supper. Now the Sacrament is so called, because the Lord Instituted it, and therefore it must be Holy: so the Lords Day is called so, because the Lord Instituted it, and therefore it must be kept Holy.

Reas. 3. Another Argument is this, Our Saviour Christ himself doth Intitle himself to be the Lord of the Sabbath, and therefore able to alter it, and change it, and appoint what businesse is to be done, and what not to be done, upon that day; he doth openly profess, that he is *Lord of the Sabbath*, Mark 2. 28. and *John* 5. 23. he saith, *They shall Honour the Son, as they Honour the Father*; As they honour the Father with a Sabbath, in regard of his Rest from the work of Creation, so they shall honour the Son with a Sabbath, in regard of his Rest from the work of Redemption, which being compared with *Rev.* 1. 10. where it is called the Lords Day: These two being put together, do plainly prove it.

Reas. 4. *Fourthly*, Christ himself did command his Apostles to keep this day, it was not by the Apostles counsel, as if they would set up this day in the Church, as some would have it; but Christ did command them so to do; for the Apostles did deliver nothing Generally to the Church, but what they received from the Lord, as *Paul* saith, *What I have received from the Lord, that I declare unto you*, 1 *Cor.* 11. But I will prove it was the Commandment of Christ to them, by this Argument, Because the first day of the week was alwayes kept for the assemblies of the people of God, before the Apostles durst order any thing in the Church: the Apostles never durst undertake to set up any order in the Church, until the Holy Ghost fell upon them in fiery tongues, and that was fourty dayes after. Now the first day of the week was kept long before this, *John* 20. 19. they kept the first day of the week: and again the next week, *ver.* 26. they kept the first day of the week, and *Luke* 24. they kept the first day of the week. And if you compare three or four places of Scripture together, as *Mat.* 28. 16, 20. together with *John* 20. 19, 26. we shall see plainly in *John*, that they did meet upon the first day of the week, and in *Mat.* 28. we shall see that Christ appointed them to do, it was by his Commandment.

Reas. 5. *Fifthly*, Another Argument to prove that it is by Divine Institution, and not by Humane Ordinance, is this, Because the Wisdome of Jesus Christ, would never have committed such a weighty thing as this is to the Judgement of man. Certainly the Lord Jesus Christ, before his ascending up unto his Father, would never have left things so raw, and uncertain, and imperfect, as to leave such a Branch of such a Sacred Ordinance, to be at the Arbitrament of men, being so apt to take liberty, and so negligent to keep any day Holy, surely the Lord would never have left it to the Arbitrament of men. Therefore we may well conclude, it is to be found in Scripture by Ordination of God; for mark what the Apostle saith, *As Moses was faithful in all his house, so Christ is faithful in all his house*, Heb. 3. 2, 3. He proves that Christ is more faithful then *Moses*: Now *Moses* was faithful, for he delivered the whole mind of God to the people of *Israel*, there was nothing left out, for time, or place, or manner; there was not any Ceremony in the worship of God left out, but he delivered all to them, he was faithful. So Christ is faithful in his house, therefore seeing Christ knew how ready men were to neglect, and prophane the Sabbath, plain reason tells us, that he would order it himself.

Reas. 6. Again, Who should Institute any Ordinance in the Church, but only he that is the Head of the Church?

Reas. 7. Again, Another Argument is this, It hath been the Practice of all holy men since the Apostles daies, to keep this day. That it was the practice of the Apostles, that you will grant, that they kept the first day of the week.

Now

Now if there were no Argument but this, that the Apostles did keep it, this were enough to prove the change of the day, unless we find that the Apostles did sanctifie this day, also more proof enough to stay mens minds: for certainly they had a more infallible guide and direction then we have, and they acted upon this day, as Gods day. And they ordained, and set the Divine hope this day, though he were in the grave of his humiliation, and could bear no fruit upon, but meer glory; yet he would make the Sabbath, on the first day of the week, and the Lord rewarded his sanctifying of that day, by sending the Revelation into him, to incourage all good people to go on in keeping this day. But to leave these, and come to the time of the ancient Fathers, immediately after the Apostles, they all agree upon the first day of the week: *Ignatius* doth so; and Saint *Austin* saith, on the Virgin *Mary* is a dog-day indeed, for the first day of the week, among days, as she was blessed above women, so is the first day of the week blessed above dayes: Not a man that takes conscience of his wayes, but shall find a blessing upon every day, but God hath blessed this day in a more peculiar manner, and the soul that takes conscience of the keeping of it, may by the Covenant of God expect a blessing.

Now to come to the dead times of Popery. If ever the Sabbath was out of memory, and out of date, then was the time; for then there was a great falling away, a great forsaking, a great declining, and people learned to Doctrines of Divels, and Damnable Heresies, and the whole world groaned under Popery: Yet in the dead times of Popery there were abundance of Prophets, the Lord did keep their Judgements entire in this thing, as *Gerson*, and *Silvester*, and others, though they were Superstitious Papists, yet they say, That the change of the Sabbath, from the last day of the week to the first, is by Divine Institution. Now to come to the times of Reformation, here we have abundance of Reverend men beyond the Sea, both in *Germany*, and *France*, that maintain it is by Divine Institution.

Another Argument is taken from the Judgements of God. If men will not hearken to reason, and the examples of the Saints, and Judgement of Divines in all ages, yet the Lord will make it appear from heaven, that this is the Lords Day, and the Lord hath sealed it. Reas. 8

First by his Judgements, for the wrath of God hath been revealed from heaven upon those that have prophaned this day: the Stories in all ages shew it. In the Councel of *Paris*, where Divines out of all Countries in Christendome were met together, to consult about matters of Religion, Millers stepped up, and made complaint, concerning the Sabbath: Let us make a Canon for the sanctifying of the Sabbath day, for to our knowledg, the Lords wrath hath broken out upon the Country for the breach of this day; and one related one story, and another, another, as one told a story of a Miller, that grinding upon the Sabbath day, a fire brake out, and burnt Mill, and Man, and all. Another, of an Husbandman, that going into the field to fetch home his Corn upon the Sabbath day, thunder and lightning brake forth, and burnt him and his corn. Many such stories were related in that Councel, and the *Magdenberg*: have a story of a Noble man, that using to Hunt upon the Sabbath day, the Lord brought it so to passe, that his Wife brought forth a child, with a head just like a dog. I could relate abundance of Stories beyond sea, but we have enough here at home: the Town of *Stratford*, in *Warwick* shire, as it is related in the Practice of Piety, was Burnt three times upon this day. And the Story of the *Paris* Garden, 1583. they were gathered together this day, to see the sport of the Beasts fighting together, and the Scaffold fell down, and eight were slain, and abundance hurt. So there are many more such Examples, I remember my self above

a dozen within the half year; the Lord hath revealed his displeasure from
heaven, for the breach of this day.

Secondly, Again the Lord hath sealed this in the consciences of his people.
For who are they that break this day, but prophane, and vaine and prophane men?
And who are the consciences of all but those that most fear God, those that
God hath most crowned with Righteousnesse and Sanctification? they delight
in this, and Sanctifie it, for they come it Holy to the Lord, and the more a man
fears God, the more careful he is of the keeping of this day, and the more he is
grieved to see it prophaned, or over-ther, by himself or others. Because he hath
experience of the blessings of God upon the keeping of this day, no man
doth Sanctifie this day conscionably, but he shall find a blessing, therefore
it is surely from the Lord.

Vse. 1. The *First Vse* is this, Is the first day of the week the Sabbath by Divine
institution? then here we see, that we are to keep a whole day. The Divell, if
he cannot make men keep no day, then it is his policy to make them keep
it by halves. Oh, say they, Do we not keep the Sabbath? Do we not come
to Church, and hear the word, and Divine Service Morning and Evening?
Is not this to keep the Sabbath? But if the Lord hath Instituted this day,
then certainly he hath Instituted a whole day. It is madnesse, and want
of reason for a man to think the contrary. Suppose I hire a man to labour
with me for a day, do I not make account he should work one whole day?
Suppose I hire a servant for a year, do I not mean a whole year? though I
put not in the word *whole*, yet I suppose he must dwell a whole year with
me. And if I hire a man for a day, it is for a whole day: so that in Gram-
matical sense, when the Scripture saith, Thou shalt Sanctifie the Sabbath
day, it is meant a whole day. It is not in this, as in other words; any piece
of a stone is stone: but in things that signifie the whole, it is not the same,
as a day, a part of a day, is not a day: the least part of water is water, or of
fire is fire, but a part of a day, is not a day. Remember thou keep holy the Sab-
bath day, and I was in the Spirit on the Lords day, and they met to-
gether on the first day of the week: it is a day, therefore the meaning of the
scripture is, that it should be a whole day, and it is so in reason, and therefore
we are to keep an whole day: therefore we should not curtail the Lords day,
as the servants of *Hanun* did the garments of *Davids* servants. You know what
became of *Ananias*, and *Saphira*, that brought but part, when they should
have brought the whole, they should have brought the whole price of their
inheritance, but they brought but part, therefore the Lord smote them with
death: so when the Lord requires a whole day, and we give him but a part,
we shall bring vengeance upon our own heads.

1. There are divers arguments for it: First the weeke consists of seven dayes,
and he hath given six to us and reserves one day to himself: now we wil grant
that we have not part of six dayes, but six whole dayes. If you aske a man
what do you work all day? *why yea*, the Lord hath given us six dayes, there-
fore six whole dayes. Now by the same reason God must have an whole
day, if we take any part of the seventh day, then we have more then six dayes,
which is contrary to the scripture.

2. Another reason is this, God rested the seventh day: now looke what time
God rested, that time we must sanctifie: now God rested the seventh day,
all of it, he left none of the creation to do upon the seventh day; he had fi-
nished the creation in six dayes, and rested all the seventh day, therefore we
must keep the whole day. Thirdly, because this is the nature of a Sabbath to

3. bee 24 houres, not to be an artificiall day, but to be a naturall day, 24
houres together, as you may see Lev. 23. 32. *you shall keep the Sabbath from*
evening to evening, then the dayes were reckoned from evening to evening

from

from the creation, although none under the Gospell because Christ rose in the morning, they are to keep the morning of the day, now come from the worke

villeously, and prophanation of this [illegible] holy dayes 4

what Church; [illegible] the Church of Rome hath made holy dayes, as Sunday *Nicolaes* day, which is to be kept in the fore noon: so they have other dayes that are to be kept in the after-noone, but in the fore-noone, they may do what they list: so heathens did, as *Ovid* saith, the former part of the day is holy, the latter part of the day is not holy, the Lord hath no such days as these, but all holy dayes in scripture: if God ever appointed a fast, or new moon, or feast of Tabernacles, whatsoever holy day, he did institute, it was an whole day, and not a part of a day, therefore much more this solemn day.

Again, the judgment of all Divines in all ages hath been concerning an 5.
whole day. I could instance in the fathers, as in *Irenæus*, who saith, we are to continue in the Sabbath all the day long, for the Lord hath required all the day to be kept holy unto him, and the saints of God have alwayes kept an whole day: so saint *Austin* saith, It is not enough, that wee keep three or four houres of the day, but that we rest the whole day. And what rest? not only to rest from our bodily labours for the beasts keep this Sabbath, not the rest of sport and pastime, for that is the Sabbath of the gentiles, they ate and drink, and rose up to play: No, but that thou mayest be vacant to God all the day in prayer and serving of him. So in the Councell of *Mexicon* there was an assembly of ministers out of all nations in Christendome, and they ordained a canon concerning the Lords day, *We ordain, that people keep the whole Lords day holy, and that they set themselves the whole day to pray to God, and delight in God, and heare his word: and if a countreyman servant breake this day, his punishment shall be to be beaten with severe blowes*, [*ictibus gravioribus*, are the very words of the Councell;] *and if a Lawyer offer to plead this day, he shall not have the benefit of his pleading or cause; and if a minister breake this day, he shall be excommunicated half a year, and thrown out of the Church, and shall not be received into the Church again, but upon great humiliation.* This was the judgment of Divines in all ages and it is the observation of a reverend Divine, *Musculus*, upon *Exod.* 20. God doth not say, Remember the *Sabbath*, to keepe it holy; he that keeps it an hour or two, keeps it holy: but, Remember the *Sabbath Day*, to keepe it holy; he will have a *day* kept holy: Nay *Calvin*, whom they take to be on their side, to be a patron of their liberty, he himselfe writing upon *Deut.* 6 upon these words, *Remember the Sabbath day*, he saith, we are to keep this day, (speaking of himselfe, and all the people of God,) we are to keepe this day; and not a *part* of it, but *all* of it.

The second Use is this: we may hence see that sports and pastimes are not Use. 1.
agreeable to the Lords day; for if the Lord hath forbidden our weekly works on that day, then surely he hath forbidden sports and pastimes.

The reason is good, first because our weekly works, are things Commanded at other times, now sports and pastimes are never Commanded by God, but onely permitted: now if things commanded, and things that are good at sometimes, if these notwithstanding may not be done upon the Lords day, then much lesse must those be done that are permitted onely.

Secondly, because weekely works do lesse distract a man from God, then sports and pastimes. I appeale to any man here present, if he be not more heavenly and better employed, and lesse distract from good thoughts, and gracious affections, when he is plowing, or sowing, or threshing, then when he is diceing, and carding; sports and pastimes beat a man further off from religion, and let a man go to prayer after sports and pastimes, he shall find

THE END.